Steward Leadership

A MATURATIONAL PERSPECTIVE

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This book has been independently peer-reviewed by academics who are experts in the field.

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Acknowledgements

Co-authoring a book about leadership and stewardship while keeping up the day job of leading a business school has been fascinating – not only from an attempt to manage time, of which there is never enough, but also because one reflects on whether one is actually doing what one is writing about. I hope I mostly manage. Thanks, thus, to all of my Ashridge colleagues who put up with me and, especially, to Rachel Boxall, Anna Brown, Vicki Culpin and Vicky Vass, who will listen to me when I need to sound off – I mean reflect – on what is the right thing to do. Lastly, I'd like to thank Kurt, with whom I've been working on projects for the better part of 20 years now, from the bottom of my heart. It has been fun, intellectually stimulating, stretching, and a total delight when it comes to the umpteenth rounds of edits and bibliography checks!

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We would like to thank our publishers for being willing to join us in spreading a more positive and hopeful perspective on modern life, as opposed to what we are currently bombarded with: narcissism, unbridled individualism at the expense of others, moral relativism, the loss of rigorous discourse, an insistence on certainty, and an obsession with celebrity and superficiality.

Steward leadership starts with wanting to be the best *for* the world, not only the best *in* the world. It is the basic call for all of humankind to become more than it currently is. But you can only be more if you, through purposeful action, help others and allow them to be more than you. You cannot be more if you do not know how to be less.

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Introduction

WATCHING, LOOKING AND WONDERING

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This book comes from watching, looking and wondering over the twenty-odd years that we three authors have taught on MBA programmes and consulted globally. Our experience in developing leaders, as well as our research, has informed the writing of this book, the flow of which is presented in the above schematic. For this book, we have drawn extensively on the research and work of Suzanne Cook-Greuter who has been leading this field since 1999.

Over these past years we have seen educated leaders with the interpersonal skills of a blowtorch, alienating teams with their fixed and inflexible approaches. We have seen MBA graduates with a narcissistic, competitive, materialistic streak who sucked all the value out of a company. But we also saw young people with an intuitive knowledge of how to lead and support a team, church leaders with minimal education successfully leading a thousand souls, and MBA graduates who could rouse an army and defeat Genghis Khan. We learned from these leaders that it was possible to balance the short-term demands of shareholders, boards and staff with the longer-term responsibilities of sharing ideas and looking out for all stakeholders, future generations, and the earth. We learned that we could work with the personal and the universal at the same time, without compromising either the short or long terms.

Initially we saw a whole lot of seemingly unrelated identities and behaviours among these leaders, but over time and with research we found that there was a coherent underpinning to these identities and behaviours, namely a stewardship approach to life and to leadership. What was deeply interesting for us was how rare this kind of leader was, and we wondered what ingredients and incubation processes were required to create these special leaders. We believe that we have some of the answers, and that we can explain why there are so few mature 'steward leaders' in the world.

We are left, however, with a lot more questions than when we started. And some of these questions are difficult, especially for leadership development practitioners, such as ourselves, who pride themselves on the integrity and rigour of their work. Questions like: How do we determine how leaders should be developed? Whom does the prevalent style and content of leadership development serve? Have we been developing leaders who serve only, rather than challenge also? Is narcissistic, self-serving but compliant behaviour unconsciously built into the curriculum at business schools? Are we producing leaders that can do well today, but will be hopeless tomorrow?

We hope you consider these questions, and any additional ones that come to mind. It is only through considering such questions that we can understand and challenge the silent architecture that determines who leads, and how they do it.

Our approach to this book has been both academic and anecdotal. We start with a broad discussion of leadership developments over the years, noting that despite these developments, there seems to be something missing. We then trace the historical threads of steward leadership and move towards a definition of such leadership.

Chapter 2 provides a focused, rigorous, technical and academic approach, identifying the specific qualities of a steward leader. This is followed by a self-assessment tool in Chapter 3 that allows you to assess your performance against the stewardship framework.

The chapters that follow focus on applying work from the field of leadership maturity to steward leadership. We provide a broad introduction to the field of leadership maturity in Chapter 4 and, in Chapter 5, explore how the qualities identified in Chapter 3 develop into mature steward leadership. The final chapter, Chapter 6, explores the actual processes of maturation and makes suggestions as to how we may support these processes for ourselves and others.

To help you to navigate, a schematic of the flow of this book precedes each chapter (as at the head of this introduction). We provide a summary at the end of each chapter which we hope will support, structure and add meaning to the overall narrative on steward leadership.

Chapter 1

FINDING THE THREADS

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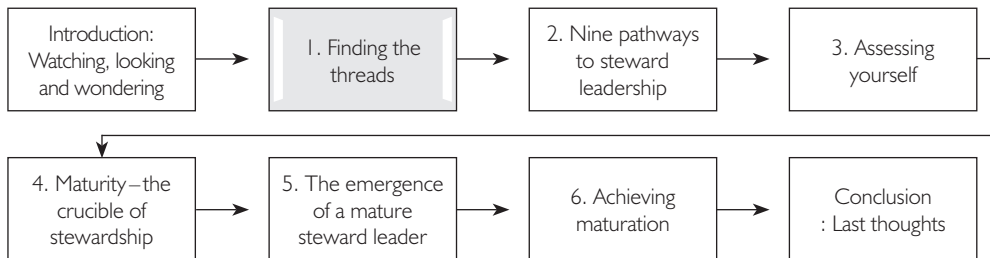
Concepts of leadership, in particular aspirational leadership, have changed over time – from the early 20th-century concept of leader as individual hero to the current broad range of post-heroic leadership styles (situational, transformational, visionary, collaborative, servant, host, agile, adaptive and resilient).

The objective of this chapter is to identify some of the ways in which aspirational leadership has been described and to suggest where the gaps may lie. We have chosen to write this chapter in an anecdotal as much as an academic way, because what really counts in the end is the application of the theory.

Patterns of leadership

It is beyond the scope of this book to provide a comprehensive review of leadership trends. What we would like to do, however, is to gather some of the more significant trends to show how these trends, when woven together, point to steward leadership as an integrating and effective leadership style that builds on, rather than replaces, our collective learning and wisdom on leadership.

Let's look at an example. Tom is entering a phase in his career when he needs to explore different leadership styles and options. The examples take you through his experiences with each style.

Case Study 1.1

Tom, a manager in an IT company, knows that he is coming to the end of his technical career and is about to take a step up the leadership ladder. He knows the next hurdle he has to face is the 'people thing'; in fact, learning how to work through the idiots. He goes online to see what he can use to help him build these skills.

His eyes travel up and down the gazillion leadership suggestions offered by Amazon: trait, transformational, situational, visionary, evolutionary, collaborative, servant, host, agile … He has no clue what to do. All the types of leadership seem useful, if a little esoteric and confusing.

He decides to pick three: trait-based leadership, situational leadership and transformational leadership. He avoids servant leadership; it sounds like too much hard work. Probably useful for the bleeding hearts and people-pleasers, he notes in his head, but not for me. But wait, yes, Nancy, his new girlfriend and an NGO worker, would be impressed. So he pops it into the cart as well.

Trait-based leadership

Earlier versions of leadership were based on the notion that impact was made by the individual leader alone (hero leader). They thus focused on the personal characteristics and behaviour of the leader rather than the context in which the leader operates (Wilson, 2010) or the variety of people with whom the leader works (April and Shockley, 2007a). Leadership development approaches that were based on this trait approach suggest behaviours that individuals could adopt in order to lead better. The assumption was that, if you emulated the personal characteristics and behaviour of great leaders, you could become one.

Case Study 1.2

Tom starts his leadership growth with a list of behaviours and attitudes that he will attempt to exhibit. He has decided to fake it until he makes it. He has always admired Bill Gates and so starts off by purchasing a Bill Gates wardrobe designed to get him in the mood, a task that turns out to be fairly easy.

His next job is to find ways in which he can express Gatesian views and behaviours. He does not know that much about the man but he is determined not to let this get in the way; an Internet search will suffice. He chooses to implement the qualities of hard work, technical expertise and business acumen, and rapidly finds they are all relative concepts. But relative to what?

He continues with 'quiet', 'withdrawn' and 'anti-social' and finds that these do not always serve him. Sometimes it really helps to be a bit more noisy and a bit more noticed. It is all rather confusing and people have been wondering if he has been doing drugs, what with the behaviour changes and all, so perhaps it is time to bin this approach.

As Tom experiences, the problem with the trait-based approach is exactly what constitutes a desirable trait and how it should be manifested. As a result of the many researchers working on trait theory since the 1950s, there are many lists and not all are the same or even similar. To make matters even more confusing, researchers are not always specific about what they mean by a trait (Wilson, 2010).

Furthermore, the mindless application of traits may lead to inauthentic behaviour which undermines trust—a critical factor in the story of Tom, whose colleagues think he has developed a drug habit after he becomes more withdrawn.

Having said this, there is something to be said for the notion of identifying desirable traits, even if only broadly, because this does contribute to understanding leadership. It is just that it is not enough to work with on its own.

Situational leadership

Situational leadership takes change as its starting point. Nothing is going to stay the same, so leadership has to be situation-specific and adapt as the world and people change (Stone and Patterson, 2005). This approach is based on the work of Hersey and Blanchard (1996), who proposed that leaders adopt different styles based on the maturity of the people they are leading. They proposed two forms of maturity: job-related maturity, including technical skills; and psychological maturity, referring to self-confidence and self-respect. They mapped the inter-relationship between these factors on a four-block matrix, resulting in four leadership styles: telling/directing, selling/coaching, delegating and facilitating/counselling (Stone and Patterson, 2005).

Leadership development based on situational leadership focuses on enabling individuals to understand the context, particularly technical and psychological requirements, and to adapt their behaviour accordingly. The idea is that you can chameleon into the appropriate role if you can understand the context. This is perhaps not so much about adding on behaviours as about revealing more of yourself. However, there is still an opportunity for adding on behaviours that may not be part of yourself, in much the same way that trait-based leadership development tends to work.

Case Study 1.3

Tom's next adventure is into the world of situational leadership. He sees that his Bill Gates wardrobe is going to need some work. In the world of situational leadership, a Gatesian wardrobe is a no-no — it just lacks flexibility.

So he goes online again and orders three jackets: a worn houndstooth jacket for sharing decision-making with mature workers, a flak jacket for directing immature workers, and a baseball coach jacket for selling to those who are willing but need direction. He keeps the Bill Gates jacket for moments of delegation.

Sadly, the jacket system does not work. On the second day of implementation he forgets the houndstooth and Gatesian jackets at home. The coach jacket gets wet in the rain and he has to walk around in the flak jacket all day. This would have been fine if it had not been for one of his clients, who suggests that he join their militarist right-wing group. There is another problem too, and that is psychological maturity. Tom has no idea what maturity really looks like.

As Tom discovered, it is very difficult to change behaviour based on followers' maturity, especially if one does not have a strong idea of what maturity, either technical or psychological, looks like. There is also something about authenticity: how could Tom have projected an image so different from his usual self that he was attracting right-wing militarists?

Nevertheless, the concept of adapting leadership behaviour to context, including people, is hugely valuable and should not be lost as a result of Tom's silliness with the jackets. The problem is that situational leadership on its own is not enough to lead.

Transformational leadership

The role of leaders is to create desirable outcomes in organisations, and part of this role relates to the ability of leaders to transform the context rather than simply to react to it. This includes creating an environment where individuals transcend their individual goals to achieve the higher mission of the organisation (Wilson, 2010).

Research on transformational leadership originated in the work of Burns (1978) and Bass (1985), who wrote on the transformational ability of leaders. This was further developed by Bennis and Nanus (1985) and later Kouzes and Posner (2002). These authors share five ideas about the role of a transformational leader, including role modelling, enabling a shared vision and building team trust, as well as the capacity to work together (Wilson, 2010).

Case Study 1.4

Tom now decides to try out some ideas of transformational leadership on his staff. He looks at the unit strategy and decides to use it as the basis of a large and inspiring vision. He crafts a story/narrative to show his staff how they could change the world if they would only set their own needs aside for a moment.

His staff enjoy the vision but cannot understand why the usually self-interested, micro-managing Tom is suddenly trying to change the world. It is all very amusing, but after a couple of hours they go back to arguing about the structure of the bonus package, and lobbying for more rewards for individuals rather than unit performance. Tom sighs. Perhaps he is not the right person for this vision thing. Why can there not be a leadership style which speaks directly to his personality? Why does he have to keep adding on behaviours and traits?

Here we get to some of the practical problems with transformational leadership: we do not all have visionary personalities, we do not all inspire trust in the same way, and some of us have old pathologies, like orientations towards micro-management, that are going to take time to work through. But there are some great ideas embedded in this way of leading—visionary organisational goals for the greater good, empowering and engaging ways of leading people, and the development of an organisational community which transcends individual interests. There are wonderful instances of transformational leadership changing people and contexts. Inspirational, too, is the notion that leaders can in some way enable people to transcend their narrow self-interests for the greater good.

Servant leadership

The concept of servant leadership was initially developed within the management lexicon by a Quaker, Robert Greenleaf, in the 1970s. He saw the role of leadership as one of service, not just to customers but to employees as well. The main difference between this approach and that of transformational leadership is that its primary focus is people and not the organisation (Patterson and Stone, 2005). More recently (1993), Peter Block advocated this approach as a way to meet the 'deep hunger within our society for organisations in which people are treated fairly and humanely and supported in their personal growth', and where leaders can be trusted to serve the needs of the "many" rather than the "few" (cited in Patterson and Stone, 2005, pp.7–9).

Principles associated with this approach include teamwork, community, values, service and caring behaviour. The ideal of such leadership is 'self-giving without self-glory' (Patterson and Stone, 2005, p.7).

Case Study 1.5

> You can imagine what Tom does when trying to follow the book on servant leadership. Yes, he gets it all wrong, confuses everyone completely, promises endless team-building weekends in Bali, loses his focus on the statistics/numbers and undergoes a tongue-lashing from senior executives. The problem is that Tom does not know how to be a convincing servant leader. It seems he is still adding on traits. Perhaps he should have included a book on authentic leadership in his Amazon cart? How can he use his geek skills to his best advantage, and who is he really anyway?

Tom would have done better to realise that servant leadership is more about enhancing dialogue skills and understanding people and their needs. Leaders are encouraged to understand social dynamics, including those of rank and power, with less focus on some of the more transactional roles of leaders.

We have now made a brief journey through leadership history. As you can see, there are several great ideas about traits, contexts, transformational and serving capacities, but there always seem to be some problems too. Three points must be made:

1. Leaders have to balance transaction and relationship. That is just how it works. Leaders have to meet both quantitative business outcomes and people's needs; to focus on one element alone is not going to achieve balanced leadership.
2. Leaders need to pay attention at four levels:
   • *Themselves*: personal vision, personal mastery, vulnerability and maturity
   • *Other individuals in the organisation*: mentoring, valuing diversity, supporting risk-taking and delivering results
   • *The organisation*: shared vision, raising awareness and delivering results
   • *The external context*
3. Leadership development is more a process of taking things off than adding things on, much like Michelangelo sculpted to remove the stone to reveal something of great beauty. We know that anything added on tends to lack authenticity, and that the power and beauty of individuals lie in revealing who they are and not in presenting what they are not.

We conclude this chapter with a very brief exploration of the roots of steward leadership and present a rationale for defining the attributes and behaviours of such leadership.

Steward leadership
Although the concept of a steward dates back centuries in the spiritual traditions of many of the world's cultures, the concept of a steward leader in Western organisations was first used during US colonial times in religious organisations (Wilson, 2010). Since then, it has spread to all leadership roles and is widely used in many communities. Spears (2002, p.2) asserts that:

… in these early years of the 21st century, we are beginning to see that traditional, autocratic and hierarchical modes of leadership are yielding to a newer model that is based on teamwork and community, one that seeks to involve others in decision-making, one strongly based in ethical and caring behaviour, and one that is attempting to enhance the personal growth of workers while improving the caring and quality of our many institutions.

Within the business community there have been authors, including Senge (1990), Autry (1992), Block (1993), Coleman (1998), Spears (1998), DePree (1998), Solomon (2004), as well as April, Peters and Allison (2010), who refer to stewardship as one of many attributes or values of a leader. Wilson (2010, p.42) notes:

Steward Leadership is a model that views the primary identity and role of the leader as one who is a steward managing the resources of another that are entrusted into his or her care […] As will be seen, the steward leader model does have precedent in contemporary research, but minimally so.

Similarly, Macnamara (2004) captures the crux of stewardship when he describes it as passing the present on to future generations in as good a shape as when it was received, or better.

According to Wilson (2010), the term is very often used to describe behaviour within a leadership model rather than a 'stand-alone leadership style'. He adds that, although there is broad agreement around the concept of a 'steward managing the resources of another that are entrusted into his or her care' (Wilson, 2010, p.42), there is much less detail on the specifics of what this looks like. According to Wilson (2010, p.47), 'since the Steward Leadership model is relatively new and undeveloped, there is general confusion among practitioners as to the model's basic definition, principles and behaviours'.

The creation of a tight, robust, rigorous and pragmatic definition of steward leadership forms the focus of the next chapter.

Summary

In this chapter we looked, briefly and largely anecdotally, at ways in which leadership has been defined. We used a case study to show how existing definitions focusing on traits and behaviours, contexts, transformational capacity and servant leadership all point to the need for a more inclusive and wide-ranging understanding of leadership. We noted, too, how traditional leadership ideologies tend to suggest to aspiring leaders that they need to add on traits and behaviour rather than become more of themselves. Lastly, we traced the historical threads of steward leadership and moved towards providing a rationale for a more explicit definition of steward leadership.

Chapter 2

NINE PATHWAYS TO STEWARD LEADERSHIP

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│ Watching,       │──▶│ the         │──▶│ pathways    │──▶│ yourself    │
│ looking         │   │ threads     │   │ to steward  │   │             │
│ and wondering   │   │             │   │ leadership  │   │             │
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│ 4. Maturity—the │   │ 5. The      │   │ 6. Achieving│   │ Conclusion: │
│ crucible of     │◀──│ emergence   │◀──│ maturation  │   │ Last        │
│ stewardship     │   │ of a mature │   │             │   │ thoughts    │
│                 │   │ steward     │   │             │   │             │
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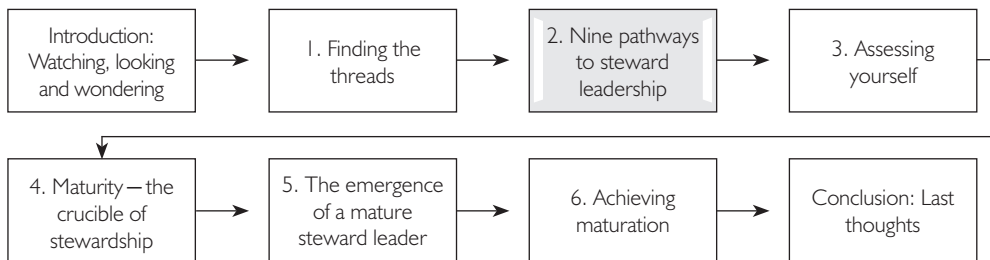
This book argues that an individual must possess certain attributes to be an effective steward of an organisation, group or community. The focus of this chapter is on rigorous, statistically valid data that illuminate the specific qualities of a steward leader and, where appropriate, the relationship between these qualities.

The stewardship framework

The framework of stewardship has nine dimensions — personal mastery, personal vision, mentoring, valuing diversity, shared vision, risk-taking and experimentation, vulnerability and maturity, raising awareness, and delivering results. Each dimension is discussed in the following paragraphs, providing a basis for its inclusion in the stewardship framework.

Figure 2.1 represents the nine dimensions of stewardship. The correlation between each dimension and factor, such as trust and community outlook in the context of the concept of stewardship, is shown in Table 2.1.

Personal mastery

'Personal mastery', one of the dimensions of the stewardship framework, refers to your personal growth and capabilities. Senge (1990a) describes personal mastery as being about creating what you want from life and work. He asserts that personal mastery is based on vision and purpose, maintaining a creative balance between vision and reality, minimising the impact of contrary beliefs, commitment to truth, and developing an understanding of the subconscious.

Covey (1989) sees personal mastery as the ability to identify objective reality and to align your subjective values with principles, as this leads to strength of character and genuine caring and serving. Hock (1999) argues that personal mastery is learning
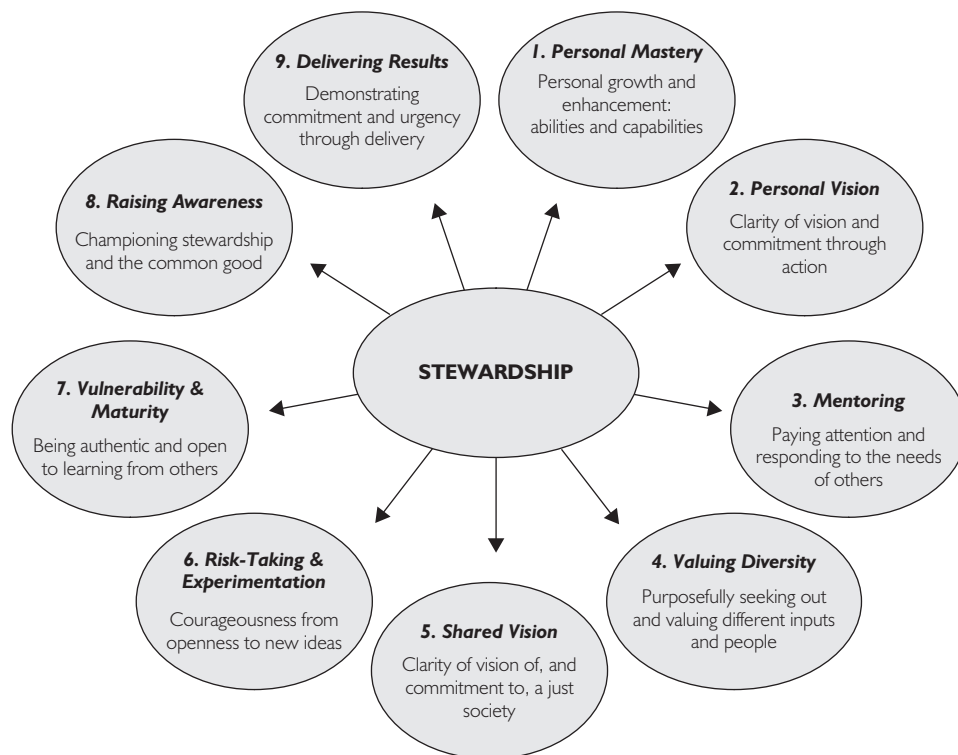
Figure 2.1: The stewardship framework

the discipline of continually clarifying your personal vision, focusing your energies, developing patience, and seeing reality objectively.

The common thread that runs through all these descriptions is that personal mastery is a journey on which you are continuously improving your abilities and growing in the quest for a different future reality/state from your current reality. You learn and become more aware of yourself and conscious of those energies that prioritise your choices in moving towards the desired state. In navigating the journey, you are willing to supplant old concepts with new and better ones while dealing creatively with the schism between current and future states. Personal mastery means tapping your full potential as a human being—through being the leader of your own life and by co-creating with the spirit that runs through you (Leonard, 2005).

What then ties personal mastery to stewardship? Throughout this book, and elsewhere, stewardship has been framed as a concept whose primary consideration is a focus on the community, group or organisation rather than the individual. Stewardship advocates placing yourself in a position that benefits the community first and you second; it implies that a person develops a 'group-first' rather than 'self-first' mentality. Personal mastery, however, advocates self-development and a continual improvement of one's abilities.

Personal mastery and stewardship thus appear to be antithetical concepts, extreme ends of a continuum. What bridges these two ends of the spectrum and aligns them in one coherent structure is that stewardship presupposes a social and psychological contract between two parties—the individual who sacrifices self-interest for the general good on the one hand, and on the other, the community, group or organisation whose interest becomes that of the individual.

Table 2.1: Intra-dimensional correlations

Personal Vision			**Personal Mastery**			**Vulnerability & Maturity**		
	PerVis	*ComOut*		*PerMas*	*Trust*		*V&M*	*Trust*
PerVis	I		PerMas	I		V&M	I	
ComOut	(0.77)	I	Tru	(0.65)	I	Tru	(0.85)	I
Risk-Taking & Experimentation			**Mentoring**			**Shared Vision**		
	RT & E	*ComBul*		*Men*	*ComBul*		*ShaVis*	*ComOut*
RT & E	I		Men	I		ShaVis	I	
ComBul	(0.74)	I	ComBul	(0.82)	I	ComOut	(0.78)	I
Raising Awareness			**Valuing Diversity**			**Delivering Results**		
	RaiAwa	*ResBeh*		*ValDiv*	*Com*		*DelRes*	*Com*
RaiAwa	I		ValDiv	I		DelRes	I	
ResBeh	(0.83)	I	Com	(0.89)	I	Com	(0.86)	I

Labels in table:
ComOut = Community Output
ComBul = Community Building
ResBeh = Responsible Behaviour
Com = Inclusive Community Building

For the purposes of this book, correlations of 0.75 and greater were considered very strong positive correlations; correlations less than 0.75, but greater than or equal to 0.50, were considered strong positive correlations; and correlations less than 0.50 were considered weak.

A further presupposition is that both parties to this social and psychological contract bring to the union the best of their abilities. Stewardship requires an individual who is certain of her or his priorities, someone who is confident enough in her or his ability to help others to establish their own priorities and allows them to achieve their own desired realities/states. We call this 'self-actualisation' (premised on the notion that one cannot give what one does not yet 'have', 'own' or 'understand'). Essentially, stewardship is about trust — from both the individual and the group. A person who is not a master of her or his abilities is not going to inspire the trust in others that is necessary to make stewardship a reality.

Thus, personal mastery engenders and is positively correlated to trust within a defined community. It is within this trusting environment that individuals shape and embed their individual identities. Senge, Cambron-McCabe, Lucas, Smith, Dutton and Kleiner (2000) emphasise the fact that personal mastery goes beyond workplace competence and skills, and moves a person away from self-interest towards service to others.

Giuliani and Kurson (2002) assert that the ability to get people to perform depends largely on what they perceive when they look at and listen to you. They state that people need to see someone who, though human, is 'stronger' and more courageous than they are and that such leadership strength and resilience are acquired through personal mastery, which is a life-long journey.

There is the link, right there. People seek an effective leader, but they need to trust that person enough to bestow upon her or him the mantle of leadership (leadership, in this sense, does not necessarily mean positions such as CEO, MD, Director and the like). Trust is—has to be—earned, and the quickest way of achieving this is by demonstrating that you are the master of your own choices in the tension-filled domain that exists between the present and a future that works for the good of all. Furthermore you also demonstrate that you are continually seeking ways to improve your ability to sense emerging patterns and stay resilient when others are, as yet, unable to do so.

Trust is essential to any relationship, and to build trust you must be trustworthy (Covey, 1989) that is, embody trust by also helping others to become masters of their own choices (shared learning) and not merely to profess trust. Senge (1990a) uncovers the link between personal mastery and effective leadership—stewardship—when he postulates that the core leadership strategy is to be a role model and commit yourself to personal mastery. He asserts that groups, and therefore organisations, learn only through individuals who learn, and that individual learning, though not a guarantee of organisational learning, is indispensable for organisational learning.

DiBella and Nevis (1998) agree with this argument, asserting that organisations cannot learn unless individuals learn. If shared learning is to proceed successfully, a shift in the group belief system is as necessary as a shift in the individual's belief system. April, April and Wabbels (2006) go further by adding that, in addition to learning, individuals and therefore organisations have to learn to unlearn. Group members should be invited to test the validity of their beliefs about the future, their organisation, other people and how they themselves 'show up' in the tension-filled space between present and future. This is an important element in overcoming the liability of (previous) success.

Day (1992) argues that the presumed correctness of past actions and interpretations is reinforced by repeated success, and that the ensuing complacency breeds rejection of information that conflicts with conventional wisdom. Group work is important in that it lays the groundwork for, and invites, new responses and worldviews/mental maps, mostly by allowing individuals to themselves 'discover' (a critical learning element) the inadequacies of their cognitive and emotional maps and to initiate new responses, as opposed to offering them solutions upfront.

What is called for is not total abandonment of past certainties but a balance of past certainties and new possibilities, akin to Argyris and Schön's (1978) double-loop learning or what Senge (1990b) terms generative learning. Part of the important work to be done by steward leaders is making individuals accountable for their own unlearning and making groups accountable for shared unlearning and reframing of mental models, thereby making it possible for change and learning to be sustained over time. At its heart, this is an attempt to reorient individual values, core assumptions, and norms and behaviours through deconstructing cognitive and

Table 2.2: Dimensions of personal mastery and trust

To test the correlation between personal mastery and trust, the data set statements from our questionnaire that deal with personal mastery were analysed. The statements were divided as follows:

Personal mastery statements	Trust statements
Work at being aware of, and develop tools for engaging with, the experiences and backgrounds of different employees (cross-cultural exposure)	• *Communicative trust:* share necessary and important information
Respond timeously, constructively, and directly to diversity-related difficulties that arise	• *Environmental trust:* develop and redesign workplace environment to effectively engage the community & societal needs
Seek to involve myself in activities that cause cross-cultural learning to occur	• *Contractual trust:* keep agreements and commitment
Constantly work with my own personal coach/mentor to achieve clarity of personal awareness, and sense of self	• *Competence trust:* respect people's abilities, experience, skills and training, regardless of their level or stripes in the organisation
	Develop and build a personal network with people who share similar attitudes, values and ethics, and who are most able to promote the positive visibility of those values and ethics
Take ownership and responsibility for participation in continuous personal learning (not just training), and develop a personal development action-plan for growing in knowledge and understanding about how my own cultural conditioning may create barriers or difficulties in interacting with people who are different	Role-model the required behaviours of mutual respect, acceptance and valuing differences
Use my personal action-plan—which is linked to my personal development plan—as a framework for monitoring progress towards achieving personal mastery (all aspects thereof)	
Engage with, and educate, people who do not understand my personal work and societal responsibilities	

The responses of each respondent to the statements in the two categories were correlated to test whether they did indeed exhibit a positive correlation. The result was a correlation of 0.6503, as shown in Table 2.1. The results show that the hypothesised strong relationship between personal mastery and trust is correct.

emotional supportive structures and addiction to past thoughts and emotions, as well as the very chemicals and bio-electrical pathways in the body that sustain them.

Personal mastery creates a deep self-awareness, leading to interpersonal synergies (as we begin to know ourselves, we want to and do get to know others better), which influence others in widening circles and lead to a difference in the lives of others. Personal mastery, therefore, allows an individual to discover her/himself and master her or his focused choices and capabilities which, in turn, stimulates trust in others and engenders in them a willingness to follow an embodied, effective leader.

Because of the vital role that personal mastery plays in a person's leadership ability, it is, needless to say, indispensable to any form of leadership, stewardship included. Hence its inclusion as one of the fundamental dimensions of stewardship.

Personal vision

'Personal vision', as part of our stewardship framework, refers to the intensity and purposefulness of personal direction and a commitment to transferring such purpose into action. Such action is ultimately geared towards uplifting and supporting others. Your calling (*voca*) will find you if you continually do the right things, but you have to do the hard, preparatory inner work. Such purposeful action is often accompanied by a deep sense of worthiness and a willingness to let go of the past influences that condition what we perceive and ultimately create. Additionally, there has to be a willingness or compulsion to articulate what has been 'heard' (internally) by the individual and clarity regarding the level at which it has been 'heard' and, therefore, 'responded from'.

A personal vision is an embodiment of who an individual is and what s/he perceives to be her or his *voca*. Arguably, such a personal vision is the most decisive factor in determining experience and achieving successful relationships and ongoing acceptability of a moral mandate. Often such vision is accompanied by a personal story/narrative, which creates new presence and voice within the individual and, when shared, initially grows within a certain polis/locality but, through relationships and awakened communities-of-interest, transcends locality. Having a personal vision is a major prerequisite for a steward leader because it provides guidance, allows for the necessary and crucial shift from importance to significance, and attracts and inspires others. Perhaps most importantly, it engenders results for the common good.

The afore-mentioned is best expressed in a succinct yet powerful statement made by Graham Power, founder and chairman of the Power Group (a construction and property development group of companies), who has successfully transitioned from being successful to being significant in his endeavours – 'I am not what I once was.' Power started two growing global movements (among many others): Unashamedly Ethical and The Global Day of Prayer. His personal, family, business and community life embodies what he wishes to represent and demands that he stays diligent, even when doing mundane things.

Senge (1990a) describes vision as what you want to create for yourself and the world around yourself. Hickman and Silva (1984, p.155) describe it as 'a mental journey from the known to the unknown, creating the future from a montage of current facts, hopes, dreams, dangers and opportunities'. Since a personal vision is an embodiment of our purpose, priorities and focused perceptions, and influences whom and what we get involved with, Hock (1999) claims we *are* our personal visions.

The implication of this description is that each individual's 'being' is essentially defined by her or his personal vision. People tend to judge you on how you 'show up' in relation to what you represent (or say you represent). And what you represent is your stance or orientation either towards or in denial of a personal vision. Therefore, people will either be attracted to your 'being', with heightened positive energy at one end of the continuum, or repelled by who you are and what you represent, with heightened negative energy at the other end – and all the gradations between.

What, then, is the link between personal vision and leadership in general, and stewardship in particular? Various leadership theorists (Covey, 1989; Senge, 1990a; 1990b) have underlined the importance of developing a personal vision, emphasising that it engenders personal and group success and inspires others to achieve their dreams. Many other theorists (Doz and Prahalad, 1987; Hunt, 1991; Kotter, 1990; Robbins and Duncan, 1988; Sashkin, 1988) describe a definite and indispensable link between personal vision and leadership. Some (Hunt, 1991; Sashkin, 1988) even go as far as characterising 'vision' as a form of leadership, an assertion we find a little too narrow (as leadership, for us, is accompanied by congruent action in addition to vision), but serves to underline the important role that vision plays in a leadership framework. Others (Pearson, 1989; Phillips and Hunt, 1992) describe 'visioning' as one of the most critical tasks that a leader has to perform.

The importance, therefore, of having and actioning (a 'doing orientation') a personal vision that is reflective of what is inside yourself in your quest to be an effective leader cannot be overemphasised – there is no 'out there' happening independently of what is going on 'inside of the person'. Incumbent or potential leaders must primarily have a distinct idea of who they are (a 'being orientation') – their internal identity – to see the world as it is and bring patterns/orientations within themselves into alignment; that is, to transcend personal duality or a split between internal conscious and subconscious states, with an acute awareness of what 'magic' and/or 'madness' leaders are prepared to bring, and are bringing, to the world. Such leaders know which personal principles and values are sacrosanct or non-negotiable ('personal line in the sand') and which are 'moveable' in certain relationships and transpersonal contexts (acknowledgement of the diversity of people). They are attuned to what drives high energy within themselves.

Only when a person is consistently aware of these things can s/he purport to have what is necessary for a steward. It is simply impossible to lead others, from a stewardship orientation, when you yourself have no idea where you want to go or how you want to get there, or without being open to help in getting there. Knowing what you do not want (scarcity mentality) is not good enough – a steward professes what s/he wants (abundance mentality) for her/himself and others to everyone who will listen. Effective steward leaders have a vision of making a difference, of what might be, of possibility, and, as claimed by Kouzes and Posner (1984), they fundamentally believe that they can make it happen.

Covey (1989, p.106) asserts that effective leaders 'begin with the end in mind'. In other words, they have a vision at the beginning of a journey of what they expect at the end of the journey (in fact, their vision and intent in actioning that vision are often what brings it into existence in the first place). With this mentality/orientation (external identity), strategy for implementing the vision is much more practicable,

and is explicit enough to attract and harness the personal energy, passion and resources of others with a similar vision.

Manasse (1985) argues that it is the existence of such an explicit vision that gives rise to personal and group strategies, and differentiates leadership (shaping new futures) from management (protecting the status quo). She asserts that it is through personal vision that leaders identify their own resources and position themselves to play to their own strengths, and to draw on others'. Personal vision has the potential to reflect your outlook on the community or organisation in which you live or operate (local polis), as well as your community of interest or circle of influence (global polis).

Table 2.3: Dimensions of personal vision and community outlook

The portion of the data set that deals with personal vision was analysed under the hypothesis that personal vision is positively correlated to a community outlook, within which individuals shape and embed their internal and external identities. To test this hypothesised correlation, the statements under the personal vision section of the questionnaire were separated into two broad categories:

Personal vision statements	Community outlook statements
Demonstrate a personal vision that is clearly linked to good ethics, transparent accountability, as well as responsible and sustainable personal values	Make explicit my personal vision, and encourage feedback on it from others
Show courage and sense of purpose to stand up for what I believe, as it relates to ethics, personal and societal values, and accountability	Take into account and recognise differing needs in other people
Communicate my personal vision well	Use the available resources (HR personnel, material, videos) and tools (journals, Internet, social media frameworks) to visualise different kinds of futures, and design and implement carefully planned, high-involvement, individual change strategies, ie personal scenarios
Demonstrate my vision through relevant action	Follow through on commitments to good ethics, equal opportunities for all employees, and an open and honest exchange of thoughts and ideas
Show that my personal vision is flexible, adaptive and open to change	Serve as an advocate among peers to create an environment that is inclusive of diverse employees and 'others' (seen to confront the reality of diversity issues – what it means to commit to the goals and visions established)

When matched, the responses in the two categories exhibited a correlation of 0.7705 (see Table 2.1). Bearing in mind that correlations of 0.75 and greater are considered very strong positive correlations, the results confirm the hypothesised strong relationship between personal vision and community outlook.

Mentoring

'Mentoring', as used in the stewardship framework, refers to the paying of attention to, and acting on, the needs and potential personal and professional development of others. It seeks to instil in others a values base which links individual access and development to serving the community for the common good. It means doing the right thing, and there is an incredible power and freedom in so doing.

In this sense, our definition/perspective shifts from a narrow emphasis on individual virtue which builds character to an emphasis on public service that builds community. It also involves choice on the part of the 'mentored' as to who they feel comfortable with, find attractive, respect, admire (perhaps for only one aspect of the mentor's life) and are willing to take advice from. Therefore, we premise it on what we term the five pillars of steward mentoring:

1. trust mutuality
2. respect mutuality
3. complementary expectancy
4. reciprocal engagement and
5. mutual freedom of expression.

Generally, a mentoring relationship exists between at least two persons, where one person is the mentor and the other is the protégé. Relationships with others are a natural consequence of our existence. Sterling (1998) stresses the importance of discovering connections to individual others but, in addition, the need to associate or engage with various social groups—intimate groups, community groups and a world group.

Friday and Friday (2002) provide an historical perspective on the origin of mentoring, dating back to ancient Greece when Odysseus entrusted Mentor with his son, Telemachus, as recorded in Homer's *Odyssey*. Wright and Wright (1987) give examples of mentoring relationships, such as existed between Socrates and Plato, Medici and Michelangelo, and Freud and Jung.

Over the last 30 years or so, the concept of mentoring has attracted much attention from a wide range of researchers (Thomas, 2001; Kleinman, Siegel and Eckstein, 2001; Scandura, Tejeda, Werther and Lankau, 1996; Gregson, 1994; Akande, 1994; White and Pore, 1991; Noe, 1988, 1986; Feinstein, 1987; Zey, 1985; Kram, 1985, 1983, 1980; Hunt and Michael, 1983; Bova and Phillips, 1982; Fitt and Newton, 1981; Phillips, 1977). Gregson (1994) describes the mentoring process as an attempt to transfer experience and expertise from experienced individuals in an organisation to the less experienced, whereas Levinson, Darrow, Klein, Levinson and McKee (1978) view it as a method of passing on knowledge, skills, attitudes and values.

If properly implemented, the process of mentoring creates, according to Scandura, Tejeda, Werther and Lankau (1996, p.53), a 'three-way reciprocal context where the mentor gives, the protégé gets, and the organisation benefits'. Bova and Phillips (1982) assert that mentors encourage the dreams and career aspirations of their protégés by providing them with opportunities to observe and participate in key organisational activities. We would go further to claim that steward mentors seek to facilitate and also enhance, through their social networks/communities-of-interest, the development of the individual personal visions of their protégés (much as the steward mentors have themselves 'caught the spark' and have shown that they are committed to a set of values that serve the greater good).

The mentoring relationship, in this sense, is transformational in its purpose and can help anchor a process in which 'persons acquire the knowledge, skills and dispositions that make them more or less able members of their society' (Brim, 1966, p.6). Such values all too often run counter to traditional notions of leadership – as we show (see Table 2.4) in the juxtaposition of leader-centric and community-centric

Table 2.4: Notions of service

	Leader-centric notions of service	**Community-centric notions of service**
Leader	• Sufficient unto her/himself • Leads on her/his own • Independence is highly valued • Has solutions and superior knowledge • Always leads	• Everyone is needed (and invited to lead) • Leads through, and with, others • Interdependence is highly valued • Seeks solutions from others as well • Sometimes leads, sometimes follows
Power	• Belongs to individual • To be hoarded • Uses hard power to get work done (getting others to do what the leader wants) • Expressed best and most effectively in hierarchical forms	• Exists for the common good • To be shared • Uses soft power to get work done (getting others to want what the leader does) • Expressed best and most effectively through networks and communities-of-interest
Communication	• Formal • Premised on debate and discussion • About winning arguments	• Formal and informal ('crucial glue') • Premised on conversation and dialogue • About generative learning/all voices
People	• Follow the leader as constituents • Lots of followers • Organised for leader-defined ends	• Leadership a social construct, in which all participate • Lots of leaders • Organised for community-defined ends
Democracy	• Leaders carry more credibility than followers • Provides leaders with periodic official, and unofficial, mandates to use power • Sometimes relies on secrecy within leader set/group	• Everyone has credibility and plays roles based on their strengths (when appropriate) • All work to enhance the process and make it more fulfilling • Values democratic and transparent processes
Policy choices	• Do not necessarily involve co-production with stakeholders • Do not necessarily relate to the public good	• Involve co-production with stakeholders • Evaluated by how well people are working together in relationships • Serve the public good

notions of service. However, we are cognisant of the fact that leader-centric notions of service are an important step in the process.

Paradoxically, stewards find their strength by firstly turning inward (establishing their core and personal vision; developing confidence in who they are; connecting with their purpose; developing heightened personal consciousness) before being able to offer it to the world, in a two-stage progression:

1. *Personal/leader benefits:* Being acknowledged for who you are, acceptance of your skills and competences when consistently and explicitly demonstrating excellence in them, work success; and

2. *Other/community-centric benefits:* Development of world consciousness, sacrifice of self because of your vision for others/community, courageously standing in the possibility gap when others are not yet prepared to do so, working with networks to meet the needs of and nullify the suffering of the marginalised in the community – almost an inside-out process, which steward mentors know intimately and are willing to guide protégés through. Such mentors often do so on a non-contractual basis but insist on engagement and accountability on the protégé's part (the protégé must be willing to be developed and transformed, and commits to implementing the decisions that were jointly made by mentor and protégé). Some steward mentors are engaged contractually, which usually happens in the workplace, but the required commitment is no different from the protégé's.

Subsequent to mentoring, and after the mentor has helped protégés to 'catch their own spark', the two-stage progression begins with personal/leader benefits received by the protégé. Kram (1985), in one of the most widely acclaimed works on the concept of mentoring, provides empirical evidence that the process enhances work effectiveness. Several other researchers (Roche, 1979; Stumpf and London, 1981; Hunt and Michael, 1983; Fagenson, 1989) argue that mentoring engenders success in performance of the job or assigned task. Kram (1980) asserts that mentors provide career support (sponsorship, exposure-and-visibility, coaching, protection and challenging assignments) and psycho-social support (role-modelling, acceptance-and-confirmation, counselling, friendship) to their protégés. Her assertion that these functions are provided by mentors, and benefited from by protégés, has been corroborated by many other prominent empirical studies (Burke, 1984; Schockett and Haring-Hidore, 1985; Noe, 1988, 1986; Olian, Carroll, Giannantonio and Feren, 1988).

In our experience as academics, researchers, consultants, managers and leaders, we have seen mentors offer patient, accurate and sympathetic listening and needs-related counselling; share related experience (some call the latter 'war stories', others speak of behaviour-modelling); and provide introductions to, and/or strategically timed and agreed interventions with, people/networks/organisations that might facilitate the protégé's achievement of leadership, as well as socio-political support towards achieving professional and personal goals. The bottom line is that there are tremendous benefits and opportunities to be gained by a protégé in a mentoring relationship.

Roche (1979) and Missirian (1982) both suggest that having a mentor increases job satisfaction, makes a higher salary and faster promotion more likely, and engenders firmer career plans. Phillips (1977) and Kram (1980) indicate that the mentor provides acceptance and confirmation of the protégé's abilities, which leads to an increase in the protégé's

self-confidence. Warner and April (2012) further assert that if acceptance and confirmation occur early enough in the life of the protégé they can lead also to increased personal resilience on the part of the protégé. On the flip side of the coin, the absence of mentoring can impede individual performance and achievement (Kemper, 1968; Levinson, Darrow, Klein, Levinson and McKee, 1978) and resilience (Warner and April, 2012).

The two-stage progression thereafter moves into another or community-centric focus, this way of serving/being often demanding capabilities in negotiating with a multitude of stakeholders, including the ability to work comfortably across cultures and with diversity, to live comfortably with ambiguity and uncertainty, and to appeal to the hearts and minds of people, using cultural, social and moral messages. It requires a willingness to compromise (coupled with the skill of influencing compromises), to listen to those whom you oppose, and to engage in acts of generosity, engendering a generosity of spirit. It also asks for commitment to influencing through attraction and always having respect for traditions other than your own. Ultimately, what is required is enhanced personal resilience in consistently and successfully maintaining this way of being.

Resilience and self-care are closely linked. Steward leaders know the importance of continuous self-care in order to stay the course and remain resilient (you cannot give what you do not have). They need to regularly refresh their personal resources and invest and feed into the people and things that keep them resilient in order to give the best of themselves in the service of others.

Academically, resilience is the 'capacity to rise above difficult circumstances, the trait that allows us to exist in this less-than-perfect world while moving forward with optimism and confidence even in the midst of adversity' (Ginsburg and Jablow, 2006, p.4). According to this definition, it is not just the ability to act in a particular way (for example, defeating adversity) that is important; it is also about state of being and internal strength (remaining positive and confident, according to Warner and April, 2012). Grotberg (1994, p.1), on the other hand, describes resilience as 'a universal capacity which allows a person, group or community to prevent, minimise or overcome the damaging effects of adversity'.

Three concepts permeate most definitions of resilience, and we add a fourth – perspective. First is the concept of 'defeating adversity' or 'overcoming'. Masten and Shafer (2001, p.228) incorporate this concept as well, defining resilience as a state of competent functioning or 'good outcomes' despite serious threats to development. Bernard (1995) defines it as a set of qualities that foster successful adaptation and transformation despite risk and adversity. Deveson (2003, p.3) defines resilience as the 'capacity to overcome hardship with determination and guts'. In all these definitions, the capacity to win against adversity is highlighted.

The second concept is that it is not just overcoming that is important; it is also about *how* you overcome. Most theorists have hidden within their definitions the value judgement that overcoming must be 'successful'. Let us take, for instance, the Masten and Shaffer (2006) definition, which refers to the idea of 'competent functioning', or Bernard (2005) who writes about 'successful adaptation and transformation'. Ginsburg and Jablow (2006) crystallise the concept of successful overcoming as moving forward with optimism and confidence. For Deveson (2003, p.3) it is 'determination and guts which earns one the stripes'.

The third concept is that resilience begins with adversity, struggle and crises. All of the definitions featured above refer to adversity. These theorists also suggest that with adversity comes the personal development and growth that is enabled by resilience. Grotberg (2003) states that a resilience response to adversity engages the whole person and, in the process of enduring and overcoming adversity, you can be transformed. O'Connell Higgins (1994, p.1) shares the same sentiment, believing that resilience 'best captures the active process of self-righting and growth of character'. These views are in keeping with philosophers such as Goethe and Nietzsche, who believed specifically that suffering and adversity are necessary for human excellence and make us not merely better but more profound human beings.

While some authors associate resilience with a particular trauma or struggle, the definition we prefer broadens the scope of incidents that require resilience. We see resilience as a necessary condition for carrying on positively and connecting empathically with others. It is the sustaining condition for hope, in order to achieve your goals, attain your aspirations and serve the common good without crumbling under the strain.

However, we learn from such great leaders as the Roman emperor Marcus Aurelius that the ability to stay resilient is premised on: (1) the practice of self-care, (2) taking time out for yourself, and (3) gratitude to those who have come before you and those who play a role in your life. As you embed the practice of taking time out (and even journalling insights during reflective moments), you find yourself listening more acutely to other people and allowing things to happen in a particular season (in *kairos* time — the right time or at the opportune moment — as opposed to *chronos* time, which we are familiar with and use in business. *Chronos* time is usually marked and named, for example 'five o'clock' and 'a quarter past three'.)

Paradoxically, the seemingly selfish practice of self-care enhances your empathetic response and expands your willingness to entertain other inputs. Such self-care,

Thoughts on leadership

Reflecting on the need, importance and benefits of self-care and self-compassion, The Most Rev. Dr Thabo Makgoba, Archbishop of Cape Town, shared his thoughts in a personal note to the authors:

Jesus teaches that human beings are created to live in harmony with their creator 'in heart, mind, soul and strength' and in harmony with their 'neighbours as themselves'. This means that we must acknowledge ourselves, and take care of ourselves, as people with emotional, mental, spiritual and physical dimensions, and as individuals who exist in relationships. For me, this means listening to myself and recognising myself as someone who needs perhaps more than average time alone to recharge my batteries. I also need time alone in prayer and reflection (including sometimes longer retreats) alongside the anchor of a discipline of Morning and Evening Prayer and daily Eucharists, where we read scripture and offer prayers of both thanksgiving and intercession. It means reading good books and other stimulating resources. It means quality time with family and friends, and nurturing intimate relationships. It means walking the dogs and appreciating creation, as well as eating wisely – treats within reason! It means recognising that I am not self-sufficient, and must be open both to give and to receive. And while I cannot do everything of this all the time, it means paying attention to myself to ensure that, over time, I maintain a good balance. It is no surprise that, in English, the words 'healthy', 'holy' and 'whole' all share a common root.

according to Neff (2011), has three core components: (1) self-kindness — the ability to be gentle and understanding with ourselves rather than harshly critical and judgemental; (2) recognition of our common humanity — connectivity with others in the experience of life rather than feeling isolated and alienated by our suffering; and (3) mindfulness — that we hold our experience in balanced awareness, rather than ignoring our pain or exaggerating it. We would add an additional component, the role of 'waiting time' — growing an appreciation for the usefulness of timing, the right time and season, and how such an awareness often prepares us for new roles (such as becoming a steward leader). Suffice to say that, to be successful from a community-centric service perspective, protégés need people to whom they can regularly turn confidentially for helpful perspectives, challenge, feedback and guidance. These people must have the energy, personal stamina and resources and resilience, as well as the willingness to transform and be transformed by the experiences of the protégés. In the sustained, trusting, social relationship of mentoring, steward mentors additionally help protégés to develop personal renewal strategies and support networks that strengthen resolve and capacity (resilience). They prepare protégés to also be mentors (Roche, 1979; Missirian, 1982) and, ultimately, 'servant leaders' for the common good. This is often done through the lens of 'defining experiences' of the mentors themselves, which they offer as wisdom and caution to their protégés.

Properly instituted and intended mentoring programmes have cognitive (Fantuzzo, Riggio, Connelly and Dimeff, 1989), emotional (Kram, 1983) and spiritual (Dehkordi, Hossieni, Naqipourfar and Torkamani, 2012) dimensions, with exceptional effect on the self-confidence and self-esteem of the protégé. Arguably, the greatest benefit of mentoring is what it does to the soul of the protégé (for example, empathy, compassion, intuition, honesty, belief, hope and humility) as well as that of the mentor. From the perspective of the mentor, it is not entirely a give-give situation: some very subtle benefits also accrue to the mentor, for whom the mentoring relationship can serve as a source of reinvigoration. Normally, but not necessarily, a mentoring relationship exists between an older and a younger person or between a veteran in an organisation and an up-and-coming newcomer. At this stage in the mentor's life or career, s/he has usually done or seen it all and has probably run out of challenging prospects. The opportunity, therefore, to mould the career of a talented young individual more often than not rekindles a passion that had been dormant for a while.

The mentor suddenly sees an opportunity to tutor someone whose interest borders on reverence. This provides a fresh challenge and the mentor suddenly discovers a new purpose to her or his career/life and takes a renewed interest and passion in things so as to provide the best possible counsel to the protégé. As s/he imparts knowledge to the protégé, the mentor also keeps abreast of issues and is able to make a better contribution towards her or his own career/community.

Kram (1980) suggests that, because mentoring is a reflection of leadership abilities, mentors are likely to gain the respect of their colleagues. In our research, mentors reported that their thinking may be challenged and extended in the relationship and their sense of self and of leadership deepened. Their own support network was enriched through the interaction and relationship with their protégés and they were exposed to generational differences in perspectives on current and future trends in the world. Levinson, Darrow, Klein, Levinson and McKee (1978, p.253) put it more succinctly:

> *The mentor is doing something for himself [or herself]. [S/]he is making productive use of [her/]his own knowledge and skills in middle age. [S/]he is learning in ways not otherwise thought possible. [S/]he is maintaining [her/]his connection with the forces of youthful energy in the world and in [her/]himself. [S/]he needs the recipient of the mentoring as much as the recipient needs [her/]him.*

When done right, we would like to rename the term as 'co-mentoring'. This is what Erikson (1963) refers to as generativity; that is, extending yourself through the next generation of professionals and ensuring continuity of work.

We have to offer a caution here from the premise of research by Thomas (2001), who describes different groups of individuals (in his research he looked at the difference between white executives and minority executives in the US) who reach the 'fast track' and are mentored for executive positions at different life stages. Among whites in the US, talented protégés are selected early on in their careers (at young ages) and only those deemed most promising proceed to future competition, while those not identified meander along and ultimately plateau in middle management. Minorities were almost always overlooked in the early stages of their careers and inched along during that period. However, they took off later on in their careers, having demonstrated competence and excellence, and surpassed plateaued managers (the screening process for the best jobs, and therefore the focused mentoring, occurring much later, at an older age, for minorities).

Mentors may find themselves mentoring someone of the same age, with as many years of experience, though possibly not the same organisational level of experience. Taken at face value, this has important implications for the mentoring of minority professionals and for people mentoring them through the different stages of their careers. We would like to encourage steward mentors to break this pattern and mentor all people as early as possible towards ultimately become stewards and mentors themselves.

From the group, organisation or community perspective, Wilson and Elman (1990) state that there are definitely gains from mentoring relationships. Conway (1995) says that mentoring can become a process for raising consciousness to a high level. He argues that it can play an important role in emerging mainstream management/leadership development and in achieving organisational change. The benefit that accrues to the organisation is a corollary to the benefits that accrue to the mentor and the protégé. The organisation benefits when the mentoring relationship enhances the protégé's contribution (Scandura, Tejeda, Werther and Lankau, 1996). Similarly, the rejuvenation in the mentor's career, as alluded to by Levinson, Darrow, Klein, Levinson and McKee (1978) and Kram (1983), increases her or his overall value and contribution to the organisation. Finally, empirical investigations have demonstrated that the mentoring process is a cyclical one wherein mentored individuals are very likely to become future leaders in the organisation and are likely to mentor others (Whitely, Dougherty and Dreher, 1991; Hunt and Michael, 1983).

A properly structured and well-implemented mentoring relationship is the perfect recipe for a sustainable and vibrant organisation. Given that an effective leader is someone who ensures the sustainability of the organisation and that mentoring enhances that sustainability, it is obvious why mentoring is one of the paramount skills needed by contemporary leaders. Mentoring is, therefore, inextricably connected to

sustainable leadership. Stewardship, as a form of leadership, is a sustainable concept by its very nature, advocating service over self-interest. Stewardship advocates that the organisation is bigger than any one person and that all stakeholders must endeavour to ensure the organisation's interests are upheld and its long-term sustainability is sought. Steward mentoring offers a conduit for ensuring the sustainability that stewardship preaches; hence the inclusion of mentoring as a dimension of the stewardship framework.

Table 2.5: Dimensions of mentoring and community building

The goal of mentoring is to nurture environments wherein protégés may develop more completely and commit to a set of values that serve the greater good. The focus, therefore, is on community building. The hypothesis here is that mentoring is positively correlated to community building because we are able to impact stages of progression by attending to the needs and potential of others.

To test this hypothesis, the data set of statements that deals with mentoring was divided as follows:

Mentoring statements	Community-building statements
Firmly establish legitimacy for the mentoring of others	Identify barriers that sometimes hinder employees from different backgrounds from doing their jobs and provide individualised support to overcome those barriers
Engage the enthusiasm and commitment of colleagues as it relates to mentoring of others (succession and leadership development)	Spend time observing people in action, get to know what each person in my organisation does best, and identify areas for individual improvement
Personally commit to being a coach/mentor myself	Provide the information, introduction and resources needed to get a newly hired or promoted person with a diverse background off to a fast and effective start in her or his position
Make an effort to research the backgrounds and cultures of individuals being mentored by myself – for inclusion when identifying training and development needs	Set time-frames / periods in which those being mentored should achieve desired skills or experience
Personally mentor colleagues to be open to issues relating to values, personal renewal, ethics and accountability	Establish local or international cooperation partners and networks for individuals being mentored (communities-of-interest)
	Help individuals in work groups to confront biases they may hold that interfere with work relationships

The responses to each of these statements, in the two categories, were correlated to test whether they indeed exhibited a positive correlation. The result was a correlation of 0.8203 (see Table 2.1), a very strong positive correlation, which confirms the hypothesised strong relationship between mentoring and community building.

Valuing diversity

In the context of the stewardship framework, 'valuing diversity' refers to a person's ability to seek out and work with diverse groups of people and appreciate their 'varied voices' and the rich tapestry of his or her skills and capabilities. Diversity issues are not new. Through history generations have built on the past, a process in which sharing different experiences through dialogue, conversation and storytelling (April and April, 2007) becomes important.

In recent years, world events have been characterised simultaneously by the phenomenon of globalisation and the new moral consciousness (Mahoney, 1998) dawning on people everywhere. As a result, societies around us are becoming both diverse and integrative at the same time. In the face of an increasingly diverse workforce, guardians of the prevailing order grapple with, and tend to resist, transformation of their worlds. Thus, managing diversity (from an organisational perspective) and valuing diversity (from a personal perspective) have become critical issues (April and Shockley, 2007a; April and Shockley, 2007b; Harrison, Price and Bell, 1998).

There are many and varied views on socially-ascribed diversity; its 'issues' are critically debated, passionately held, and politically created. This simmering caldera erupts periodically into movements for human rights and social justice. Populist pressure, customer demand, citizen action and public policy directives have led public, civil and private sectors in many countries around the world to address issues of diversity in their respective milieus. Vigilance and responsible action are needed; the struggle for equal participation in civil society, government and the workplace requires courage, fortitude and real leadership (Joseph, 2007). Diversity, if properly handled though, adds richness to life and amalgamates the talents and resources of a wide range of people for their common benefit.

Church (1995, p.3) defines diversity as 'a collection of individuals who differ from each other on one or any number of dimensions, including culture, values, education, gender, marital status and age'. Parvis (2003) provides us with dimensions of diversity such as age, gender, race, sexual orientation, religious beliefs, work experience, ethnicity, physical abilities/qualities, educational background, geographic locations, income, marital status, military experience, parental status and job classification. Rijamampianina and Carmichael (2005) use the analogy of an iceberg to suggest that the primary dimensions of diversity (for example, race, gender, age, ethnicity and disability) are above the surface, while secondary dimensions (for example, religion, sexual orientation, education, tenure and language) and tertiary dimensions (for example, beliefs, attitudes, and assumptions) are below the surface. This framework is used to propose a definition of diversity as 'the collective, all-encompassing mix of human differences and similarities along any given dimension' (Rijamampianina and Carmichael, 2005, p.110).

In the context of the workplace, valuing diversity means creating a workplace which respects and includes these differences; recognising the unique contributions that different individuals can make; and creating a work environment which maximises the potential of all employees (Kenyon, 2005). There are two sides to the diversity coin—diversity is either valued and the proper mechanisms put in place to manage it or it is not valued and not properly managed in an organisation. Employees are an organisation's most valuable asset; they are the people who carry out strategic plans, business plans

and company policies (Kenyon, 2005). Organisations which successfully leverage the skills and knowledge of all their employees will attain a number of strategic benefits because diversity breeds creativity and drives innovation (Santana, 2003).

Much of the available research on the topic of diversity lays great emphasis on the value of a diverse workforce. Theorists (Guzzo, 1986; Hoffman, 1979; Hoffman and Maier, 1961; Janis, 1982) argue that diversity engenders creative decision-making, characterised by innovative and high-quality solutions. Valuing diversity has been linked to learning by some researchers (Lee, Macdermid and Buck, 2000) and others (Milliken and Martins, 1996; Robinson and Dechant, 1997; Thomas and Ely, 1996) have identified it as crucial to organisational performance. Moore (1999, p.208) puts it succinctly:

> *Decision-making groups that are characterized by higher levels of diversity are more likely to generate a higher number of possible solutions and consider a higher number of alternatives before finalizing their decisions, and such processes are generally associated with higher quality decisions.*

The available research portends that the reverse could have catastrophic consequences for the organisation or community.

Improperly managed and undervalued diversity can negatively affect how group members are able to identify with one another (Brewer, 1996; Tajfel, 1982; Tajfel and Turner, 1979). Additionally, it has been empirically determined that poorly managed diversity in groups can negatively affect cohesion, hinder performance and communication (Zenger and Lawrence, 1989) and increase group conflict by decreasing the ability of the members to predict each other's behaviour (Lincoln and Miller, 1979). Pope (2004, p.64) states:

> *Ignorance of diversity in organizations has the following repercussions: high turnover among 'others', as many employees elect to search for a more supportive work environment; low morale among those who remain due to persistent culture clash and on-going conflicts between many mainstream employees and 'others'; limited innovation due to over-reliance on 'tried and true' methods, and the underutilization of the skills and perspectives of the 'others'; lagging productivity as mainstream employees and 'others' remain locked in inter-group conflicts that impede their ability to work together and impair their effectiveness in dealing with diverse customers; and, finally, a growing inability to recruit the best and the brightest new workers as the organization's diverse image and reputation precede it into the employment marketplace.*

The implication of all this for organisations, groups and communities is that, depending on their approach, diversity could serve either as a stepping stone to constructive futures or as a hindrance, with potential negative implications.

Poorly managed diversity in organisations and groups breeds extreme polarities. A house that is divided against itself is doomed. Driver (2003) warns that valuing and managing diversity is no longer a matter of choice — it is a downright necessity. Rogers (1961), perhaps more than any other modern psychologist, advocates 'valuing diversity'. Beyond simply espousing values, this involves the active appreciation

of the 'other'. It sets the scene for steward leaders to engage with, and encourage others to live with, the anxiety and excitement of the multiple realities that diversity provokes, while retaining awareness that leading does not reside in an individual but is co-created by an inclusive group.

The process theologian Loomer (1976) makes a similar point when defining 'relational power' as the ability to hold together two seemingly contradictory elements until they become complementary. The reconciling power of multiple perspectives is often underestimated, even though it has been espoused and written about for over 2 500 years. For example, in Taoism the principle of yin-yang consists of the inclusion of apparently opposing forces to form complementarities wherein aspects of two opposing elements are enfolded within each other (Lao Tzu). More recently, Morgan (1986) established legitimacy for multiple images of organising that are complementary rather than in competition. The continuing challenge is to hold on to the differing viewpoints or opposing values in order to discover the way of reconciliation.

Valuing diversity is about intentionally building an inclusive community or culture in which members are able to suspend judgement on 'others' and put aside their differences, perceived or real, and work for the advancement of their combined ideals — often through negotiation and compromise. 'Leadership' rather than 'management' defines the future of diversity, wherein steward leaders help reconcile conflicting images of the past with competing visions of the future. It takes leadership to integrate diversity into the workplace through social rebalancing, as more and more employees claim that until there is real respect for their primary community-of-identity they will find it difficult to embrace the larger community in which they function.

Steward leaders should be willing, at least, to look at and engage with the questions that surround us in diverse organisations and communities — the questions in the hearts and minds of people awaiting the leaders' responses. Stewardship is about renegotiating the social, interdependent contract between people from all walks of life and all parts of the world; it is about redistributing power by affirming human democracy. It is our belief that the corrosive effects of not engaging these issues will keep us, and those in our circle of influence, locked in anger and fear of the 'other'. We therefore need a leadership paradigm that embodies the words of the renowned African-American mystic, poet and theologian, Thurman (1986, p.xiii): 'I want to be me without making it difficult for you to be you.' As authors, our experiences in consulting globally have highlighted the fact that lack of discernment is an under-recognised ill.

It is only as we develop this sort of discernment and sensitivity that we come to understand how to build the foundation for community, security and reconciliation in a badly divided world. If steward leaders are willing to invest time in encouraging, championing and rewarding employees whose backgrounds are 'non-traditional' in terms of the prevailing cultural norm or dominant consciousness, valuing diversity can make it from the mission statement on the office wall to daily practice in meetings and human resource development processes. Essentially, this entails pillars of stewardship — service over self-interest, community over individual, interdependence over independence. The ability to value, manage and appreciate diversity is key to implementing the concept of stewardship; hence its inclusion in the stewardship framework.

Table 2.6: Dimensions of valuing diversity and inclusive community building

The data set for valuing diversity was analysed under the hypothesis that valuing diversity is positively correlated to the building of an inclusive community because by truly valuing others in our actions we provide the platform for growth in our own perspectives and mental models.

To test this hypothesis, the statements under valuing diversity were divided into two categories:

Valuing diversity statements	Inclusive community statements
Acknowledge diversity at all levels of work and encourage expression of divergent views	Require high standards of work performance (excellence) from all employees
Align teams with diverse stakeholder goals and diverse vision and hold them accountable for implementation thereof	Discuss performance difficulties with employees from all backgrounds and explore approaches for overcoming them
Work to ensure that diverse candidates are considered for highly visible assignments and other opportunities that lead to access to the informal networks required for success (within the organisation and with its partners, vendors, suppliers, customers and the public)	Encourage interdependence within and between teams of different stakeholders
Actively encourage diverse inputs and view-points in the development of organisational strategic and operating plans	Provide constructive help to all employees when dealing with problems encountered inside and outside of the organisation
Encourage people from different cultures, backgrounds, genders, ethnicities, etc., to take responsibility for transferring their knowledge and acting as positive role models for others in the organisation	Signal (through public actions and deeds) the consequences of inappropriate and misaligned actions of colleagues, employees, supplies, vendors and partners
Create, sponsor or suggest initiatives to ensure that people are promoted and rewarded in a manner that provides equal opportunity for all, regardless of gender, race, country of origin, educational background, sexual orientation, tenure, socio-economic background, disability	Break down occupational or divisional barriers and encourage a multi-disciplinary approach
Provide opportunities for people to demonstrate their differences/differing areas of expertise	Pay attention (time, resources, energy, personal commitment, etc.) to the needs and potential for development of all people
Make decisions based on consultation with diverse inputs and people (acknowledge and recognise differences as a valuable source of learning and unlearning in the workplace)	Pay attention (time, resources, energy, personal commitment, etc.) to the needs and potential for the development of all people
Openly/publicly recognise the contribution of women, employees from other cultures/ethnicities, people with different capabilities and other significant under-acknowledged groups to organisational success	Give people permission and opportunities to develop skills (beneficial to the organisation, their community and society at large) outside of their usual area of work, and extend their experience and capabilities

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Valuing diversity statements	Inclusive community statements
	Make decisions based on job-related qualifications when hiring and promoting, rather than relying on image, fit, feeling, or friendships
	Look for instances where people are overlooked, ignored, etc. and take purposeful action to address and correct this
	Challenge the perception that 'less qualified' individuals are hired or promoted or considered for promotion

When the responses to the statements in these two categories were matched, the result was a correlation of 0.8916 (see Table 2.1), indicating a very strong positive relationship between valuing diversity and building an inclusive community.

Shared vision

'Shared vision' cannot be overemphasised as a dimension of the stewardship framework or, for that matter, any leadership framework. In the earlier discussion of the relationship between personal vision and stewardship, the importance of vision to any leadership construct was elucidated. Shared vision is the consciousness that a group of people can come to where they realise that each of them is a manifestation and articulation of a larger order. These people have a distinctive and powerful focus. They are capable of leading but, more importantly, they are also capable of understanding that they are part of a whole. As presented here, shared vision emerges from collective strategies underpinned by an enduring belief that specific conduct, choices and decisions could lead to a personally and socially preferable state of existence.

Eigeles (2003), in his discussion on facilitating a shared vision in organisations, comes up with a physical science analogy that is highly applicable to the principles of shared vision. Basically, he tenders that when all the vectors in a force field have the same direction the resultant force is of maximum magnitude. If the vectors diverge or act in opposite directions, the resultant magnitude is smaller than each of the individual vectors and, at the extreme, could be equal to zero. This is the basic principle underlying the concept of shared vision. If individuals in a group, community or organisation each had their own vision, or a separate notion of the shared vision, they would be acting against one another and the net result would be stagnation. On the other hand, if there were an amalgamation or convergence of individual visions into a reasonably coherent vision that adequately represented the spectrum of membership of the group, community, or organisation, the net result would be a positive force for change and community action.

Shared vision serves as guidance for members of the organisation who need to understand what the organisation is and where it intends to go (Nanus, 1992). It depends on the social capital (Barney and Hansen, 1994) present in the

organisation — capital based on the hard-earned trust among colleagues that they are engaged in achieving the preferred end-state of existence. The organisational vision articulates what is to be attained and how. Manasse (1985) describes it as the force that moulds meaning for the people in an organisation. An organisation's shared vision is 'a view of a realistic, credible, attractive future for the organisation, a condition that is better in some important ways than what now exists' (Bennis and Nanus, 1985, p.89).

This implies that the shared vision must inspire you as a member of the organisation to actualise and perpetuate that vision willingly — to 'show up' daily whether you feel physically, mentally or emotionally well or not (because you care deeply about the overarching vision and what it means for future generations and communities). It must be worthy of the effort and time it requires and must reflect the collective vision of the members. As has already been indicated, the shared vision of an organisation or group can originate from any source or group of sources inside or closely aligned with the organisation. The important thing is that, irrespective of the source, everyone must be 'brought into' (hearts, minds and personal energy) the vision, to give it a decent chance of implementation, realisation and survival.

The transformation of personal vision into shared vision, the hallmark of steward leadership, is often accompanied by collectively negotiated compromises in the interest of the whole. Research has proven that the ability of leaders to share successfully their personal vision with the rest of the organisation is what differentiates true leaders from managers (Manasse, 1985), because vision is enlivened only when it is shared (Wesley and Mintzberg, 1989). Transforming the vision into reality means 'involving the hearts and minds of those who have to execute and deliver, and these are not the people at the top of the organisation but those at the bottom' (Jones, 1998, p.65). Hamel (1997, p.14) talks of 'the emotional commitment of the individuals at the bottom of the organisation who are being asked to devote their lives to the accomplishment of the strategy'. For Sergiovanni (1990) this is the shared covenant that bonds leaders and followers in a moral commitment.

It is important that the vision permeate the fabric of the organisation and 'captivate' everyone from top to bottom. Several authors note that there is a strong tendency to resist change at both personal and organisational levels (Kotter, 1995; Quinn, 1996; Daft and Lengel, 1998). According to Kriger and Hanson (1999, p.308), 'when what occurs is different from our expectations, we tend to become over-preoccupied with avoiding error'. As a result, we become overly risk-averse and perform below our capabilities. Clinging to past errors disrupts the ability to be fully in the present. Individuals and organisations have a strong inertial tendency to retain erroneous perceptions and negative feelings, which members of the organisation are then forced to defend (Dutton, Dukerich and Harquail, 1991). The vision must, therefore, be one that attracts commitment, energises people and creates meaning in their lives, establishing a standard of excellence, connecting the present and the future, and transcending the status quo (Nanus, 1992).

Collectively, the shared vision, which Smith (1991) terms a 'perennial philosophy', provides an inner, often invisible governance system which allows individuals and the

organisation to stay on course in turbulent times. This is especially true in the context of today's organisations, where individuals struggle to resolve the tensions between their own ideals and values, those of the group/community, and the economic realities of competition in a global marketplace. The overall intent of a steward leader is to help shape aspirations and to identify and articulate desirable values and behaviours, rather than simply reflect current reality—telling it as it could be, as opposed to telling it like it is.

Steward leadership communicates a vision which inspires and motivates people to achieve something extraordinary. It inspires followers to incorporate higher values and aligns people and systems in a shared vision that commands integrity through-out the organisation (Hughes, Ginnett and Curphy, 1994). It pulls people towards meeting an important challenge. Steward leaders pay attention to the concerns and developmental needs of their followers. They change followers by helping them to rescript old narratives and look at old problems in new ways, and are able to excite, arouse and inspire followers to extra effort to achieve group goals. If the formal steward leader leaves, the followers continue the effort to achieve the shared vision.

Shared vision, like the concept of stewardship, advocates the interests of the group, community, or organisation over those of the individual members. Like stewardship, it promotes collectivity and co-production and shuns individualism. It puts common purpose, from a diverse collective, ahead of personal achievements and self-aggrandisement, as does stewardship. A form of humility is required from steward leaders in placing themselves in the context of the whole and recognising their relationship to their community and/or organisation.

The teachings of the Chinese philosopher and mystic Lao Tzu are appropriate here: (1) true self-interest teaches selflessness; (2) heaven and earth endure because they exist on behalf of all creation; (3) the wise leader keeps egocentricity in check and, by doing so, becomes even more effective; (4) enlightened leadership is service, not selfishness; the leader grows more and lasts longer by placing the well-being of all above the well-being of self; and (5) paradoxically, by being selfless the leader enhances self. The parallel, therefore, between the mentality that drives shared vision and that which fuels stewardship is very striking, almost to the point of being synonymous. Hence the inclusion of shared vision as one of the nine dimensions of the stewardship framework.

Risk-taking and experimentation

'Risk-taking and experimentation', as used in the stewardship framework, refers to openness to new ideas and ways of doing things without being stuck in routine procedures. It also refers to the ability to allow others in an organisation the space, freedom and flexibility to express their abilities. Covey (2002, pp.30–31) claims:

The greatest gift you can give to other people is themselves, and you do this when you affirm in people their basic gifts and talents and capacities. When you do that, you show reverence for people, you show humility, you show respect, and you show caring.

Table 2.7: Dimensions of shared vision and community outlook

The portion of the data set that deals with shared vision was analysed under the hypothesis that shared vision results from living out your personal vision and engendering it in others, making it their vision also, and thereby correlating shared vision and community outlook. To test this hypothesis, the shared vision section of the questionnaire was divided into two groups.

Shared vision statements	Community outlook statements
Create and instil a climate and culture of regular, responsible communication, feedback and disclosure	Build the above into the organisational reward structure as each of the milestones along the road to achieving the shared vision is met
In consultation with my entire organisation, build a coherent set of short-term and long-term goals as they relate to public values, good corporate governance and civil society	Set time aside for dialoguing and storytelling (provide an open, reflective and professionally facilitated forum — once trust has been established — where people can offload accumulated negative feelings, experiences, joy, pain, hope and fears regarding the above issues. Together seek solutions to achieve their goals and address their difficulties)
Share the business case for the above and require regular feedback from others on it	Allow for the expression of emotion as it relates to the above, without allowing it to impact negatively on others, the organisation or society
Ensure that all employees know what the vision is regarding the above and engage the support of all employees	Demonstrate that I recognise and accept that people are unique and different, and know that that is a strength
Personally mentor colleagues to be open to issues relating to values, personal renewal, ethics and accountability	Establish an organisational culture which embraces and values good corporate governance, good ethics, healthy and sustainable personal and public values at all levels (not only at senior management levels)
	Commit to the process of clarifying conscious beliefs of colleagues regarding the above

The result from this test was a correlation of 0.7814 (see Table 2.1), which validates the hypothesis and demonstrates the very significant relationship between shared vision and community outlook in the concept of stewardship.

In the ordinary sense of the word, risk-taking refers to engaging in an activity that is usually outside your comfort zone, the outcome of which you care about but is not necessarily predictable. Taking risks means daring to try new approaches or ideas with little control over the results or consequences. We are not advocating total anarchy here but, instead, encouraging chaordic order — both chaos and order.

De Geus (1997) and Collins and Porras (1994) hold that the sustainability and long-term success of business organisations depend on their ability to adapt to changes in their environment. This is true not just of organisations but of leaders. Perhaps the

two are interlinked: if the leader cannot adapt to change, then the organisation does not respond effectively to change (Copeland, 1951; Kotter, 1996; 1999) — an inter-relationship which appears necessary, if not sufficient, among the factors that cause organisational failure. Poor leadership with respect to change will certainly be a factor, although it may not be the only one, in organisational failure. In short, knowledge-based competition and continuous change are distinctive aspects of the current business context (Beer and Nohria, 2000) and have to be mastered by leaders if their organisations are going to survive. As a result, researchers (Levicki, 2002; Boyatzis, 1982; Stogdill, 1948, 1974) seek to identify management competences and personality traits which may help leaders navigate turbulent contexts.

The traditional view of leadership places the onus of organisational performance solely on the shoulders of those who are in positions of leadership. Because of this, leaders are often very reluctant to allow others to have significant input in critical decisions that affect the organisation or group. The mentality is: the leader is ultimately responsible for the consequences of decisions; therefore it must be s/he who makes them. The true mark of a steward leader, however, is her or his ability to engender trust in the members of the organisation and empower them to operate with flexibility to achieve the goals of the organisation.

Osborne (1995) asserts that a key condition of entrepreneurial strategies is risk-taking by those who have the prerogative to take action — the owner or a manager or group of managers, whose emotional investment and delegated authority enable them to place the firm's resources at risk. In a study of risk-taking in the organisation, McCarthy (2000) concludes that risk-taking is not just a static personality trait forged by nature but seems to reflect learning in a business context. Doh (2003) recognises that some aspects of leadership may be innate qualities (genetic memory) but can be enhanced by learning experiences and taught to others, although it will require more personal, disciplined work from those without the innate ability to learn them.

April, Vermeulen and Blass (2010) and McCall, Lombardo and Morrison (1987) show how the way in which highly accomplished business leaders encounter specific 'formative events' and 'formative people' engenders learning-to-learn agility throughout their personal lives and careers' and plays a central role in the development of their social identities. Sadler-Smith and Shefy (2004) claim that 'gut feelings' are inevitable but not everybody learns — or learns the same things — from them. The implication is that experimenting with new ideas and allowing others in the organisation or community to become more expressive through their contributions promotes a culture of learning. A two-pronged competitive advantage for the organisation — individual empowerment and trust — is gained by a steward leader who encourages shared learning without personalising failure and gives others in the organisation the space to discover individual learning outlooks, unlearn irrelevant historical perspectives, and explore new concepts and ideas.

Empowerment means encouraging risk-taking, within guidelines. Employees need to feel free to ask questions and risk failure without worrying about appearing to be unintelligent (Coleman, 1996). Contemporary leaders must encourage their followers to take initiatives and to act without having been told to do so. This means that steward

leaders have to relinquish some of their control to obtain results. It is important to let go not only of expectations but, at times, of concepts themselves (April, 2009). According to Kriger and Hanson (1999, p.314):

> *… we wish to control so much in our world and much of the controlling is first attempted via our thoughts and expectations. The truly miraculous can occur when we let go of our preconceived notions, and of our need to control outcomes. Most people would like to have certainty in a highly ambiguous world of conflicting currents. Managers are especially prone to getting attached to expectations.*

Organisations are, largely, socially constructed realities (Luckmann, 1992; Weick, 1979; Berger and Luckmann, 1966) which derive their identity from collective cognitions, agreements and behaviours. The higher they rise and the longer they remain in the organisation, the more difficult it is for traditional leaders to let go of expectations; people tend to become routinised over time in their thinking, feelings and behaviour (April, April and Wabbels, 2006). Thus, situational responsiveness is needed — responding to each situation with a 'beginner's mind' (Kriger and Hanson, 1999). One of the central stories of Zen, 'Taking an ox to market', is essentially about training and disciplining the mind until the seeker finds the original mind, which has been there all along, the mind of the beginner (Suzuki, 1970).

The type of situational spontaneity called for here is a simplicity which embraces complexity, in full awareness and trust that the 'right solution/pathway' will emerge from the co-explored, collective, swarming intelligence. Tichy and Sherman (1993, p.195) sum it up beautifully, as follows:

> *As speed, quality, and productivity become ever more important, corporations need people who can instinctively act the right way, without instructions, and who feel inspired to share their best ideas with their employers.*

Drucker (1993) suggests that the ultimate goal of this relaxing of control by leaders and allowing subordinates the flexibility to achieve organisational goals is to make everyone a contributor, by encouraging creative ideas rather than telling people what to do. Coleman (1996, p.30) calls this sharing of information and relinquishing of control an 'empowerment of one's subordinates', claiming that it is important to create a culture where every employee feels that s/he can make a difference and is personally competent and valued.

Imagination, inspiration and mindfulness are basic to feeling what another is feeling and seeing what is about to be created in the field of possibilities and, hence, are the ground for all enduring collective action. Daft and Lengel (1998, p.69) describe mindfulness as 'the ability to appreciate new possibilities and new ways of thinking, to see the subtle forces, to see the potential in people as being more powerful than safety and control'. Imagining the ideal or picturing what could be is the first step towards creating an alternative future. Whole new organisations, new businesses and new industries begin with exercising the powers of empowered imagination and inspiration. Empowerment is a corollary to a sense of influence and

choice (Thomas and Velthouse, 1990). The empowered person ultimately acts like one who is self-employed, with responsibility for both results and career (Bridges, 1994). This is achieved by the leader giving others the belief that they can make meaningful contributions to the organisation (Coffey, Cook and Hunsaker, 1994), because mutual accountability dissipates boundaries and responsibility beyond job specifications is assumed (Connors, Smith and Hickman, 1994).

Table 2.8: Dimensions of risk-taking/experimentation and community building

To test the correlation between risk-taking and community building, the data set of statements for risk-taking and experimentation was divided into two broad categories.

Risk-taking statements	Community-building statements
View uncertainty, ambiguity and complexity as necessary conditions for personal growth	Being consistent in actively promoting and encouraging different approaches to civil responsibility, civil society and public values
Explore unconventional ideas and different approaches	Actively solicit opinions, ideas, input and new ways of doing things from people I do not regularly talk to; that is, who are not in my sphere of influence
Push my and others' comfort barriers and encourage creative tension, in order to facilitate experimentation (allowing for bounded chaos)	Demonstrate belief and trust in people from all backgrounds and walks in life by delegating responsibility and accountability for high-level projects, tasks and plans ('growing others')
Communicate the value of placing equal emphasis on tangible and intangible assets (e.g. intellectual capital, sharing of information and experiences, building of relationships)	Tolerate the mistakes and failures of others and collaborate in thinking through ways to overcome these in the future
I am prepared to engage with people who resist, or claim not to understand, the need for change in society, how dysfunctional current ways of doing things are, and non-ethical behaviour	Publicly reward risk-taking and experimentation that adds value

The correlation between the sets of responses in the two categories was 0.7438 (Table 2.1), which demonstrated that there is indeed a strong positive correlation between community-building and a leader's allowing others in the organisation or community to express themselves through their work. Hence the inclusion of risk-taking and experimentation in the stewardship framework.

The relationship between stewardship and risk-taking behaviour, which allows others the space to broach new ideas and ways of doing things is, that both seek to foster community building. Risk-taking and experimentation, in the context in which it has been described here, is positively correlated to building community — as is stewardship.

Through trusting and empowering others, we allow a community to develop in which people can enhance and develop their self-esteem.

Vulnerability and maturity

'Vulnerability and maturity' are included in the stewardship framework to draw a parallel between being authentic and mature enough to open yourself to learning from others and the fundamentals of stewardship.

Modern organisations, as stated earlier, are increasingly characterised by diversity. This means that today's workplace is a melting pot of different orientations, styles, experiences and levels of maturity. As Boud and Middleton (2003, p.201) recognise, 'there is a diverse range of people that we learn from at work, very few of whom are recognised by the employing organisation as people with a role in promoting learning—that is, people designated as supervisors or trainers'. The Center for Creative Leadership in the US has found that about a third of senior executives derail or plateau at some point, most often owing to an emotional deficit in the face of changing needs, such as building diverse teams or regulating their own emotions in times of stress (Bunker, Kram and Ting, 2002).

It is one thing to operate on an intellectual and theoretical level, but quite another to embody interpersonal competencies like patience, openness, empathy and compassion, and to be competent in techniques like active listening and working across cultural differences. Maturity does not come easily or automatically with age, and cannot be learned from a book. Maturity fundamentally involves a fundamental shift in self-awareness and behaviour in which you clarify all the reaches of one's consciousness and develop an ability to express what one loves and values most. This can only be forged, in time, through hard work, consistent discipline, diligence, practice and perseverance.

Currently, there is a significant reliance on acquiring vocational skills in the workplace. This reliance is exemplified by trade apprenticeships or the internship of doctors and junior engineers before becoming professionals or the requirement that lawyers and accountants start off as articled clerks (Billett, 1995)—an emphasis on maturity development which is directly proportional to actual performance (Saxenian, 1958). Learning at work constitutes a large part of the learning undertaken by adults during their lives (Boud and Middleton, 2003), and when people learn from experience together there is always the possibility that they can draw new meaning from past situations that were in some way flawed (Mavin and Cavaleri, 2004) or are no longer relevant (internal remembrances of our own histories as single truths).

Traditional operational performance, indeed apprenticeship in its many forms, does not encourage us to question whether what we were taught or what we believe about the world and others is correct. Maslow (1998) refers to the narcissistic approach that we are correct and everyone else is not, as a natural stage of human development. He advocates moving beyond narcissistic omnipotence and accepting our individual limitations as prerequisites to maturity and, indeed, self-actualisation. It is only when people in this operational quagmire learn to stop reacting to just their own experiences (or emotional attachment to them) and are willing to approach training and experience through a mature lens that they discover what they truly care about. It is then that they draw a 'line in the sand' between what they are willing and not willing to participate

in, and commit to. They learn to listen to, consider and understand better other people's positions, discern positions contrary to their own, critically appraise their own positions, and hold such positions lightly.

This state of maturity is characterised by the frequent, almost regular, achievement of a psycho-emotional state of flow (Goleman, 1996; Csikszentmihalyi and Csikszentmihalyi, 1988) in which excellence is effortless and a person experiences a blissful, steady absorption in the moment, akin to continuous enquiry or a state of mindful forgetfulness — not in the negative sense of the word. Steward leaders who regularly experience the 'flow' speak of release, and of losing their fear of being wrong and stepping out of habitual patterns. They describe their emotions at this time as positive, energised, natural and aligned to the task at hand. They pay attention to what they love most because, they claim, that is where their compasses are.

Therefore, steward leaders must strive at all times to maintain a level of maturity and vulnerability which allows them to engender a trustful organisational atmosphere, which promotes learning and unlearning both inside and outside the organisation and causes people to flourish at all levels through trusting connection/bonding (April, April and Wabbels, 2006; Tissen, Ardriessen and Deprez, 1998; Hong and Kuo, 1999). From an organisational perspective, this implies teamwork where people recognise that they need each other to exist and care deeply for each other's well-being. Malloch and Porter-O'Grady (2002) describe the cycle of vulnerability as seven cyclical steps:

1. becoming vulnerable and open to new ideas, recognising and valuing uncertainty
2. choosing to take risks which challenge the status quo
3. stretching organisational capacity by stimulating the potential of employees
4. living the new capacity
5. evaluating the outcomes
6. cherishing the resulting new knowledge; and
7. beginning the cycle of vulnerability again.

Vulnerability — of head and heart, thinking and emotions, the whole self — is an often misunderstood area of leadership. Scott (2002, p.12) explains:

> *In my own experience, even though I have felt like I was open to others' ideas, at times my openness deteriorated when others' views did not match my own — especially in those areas where I considered myself the expert. My behaviours of aloofness, or distracting myself from those who saw the world differently, as well as the fear of losing control, often became protective responses that were hindering my leadership effectiveness.*

In steward leadership, vulnerability means being open to others and being willing to change mental models, habits of thinking and reactive emotional states. It is not without sacrifices, starting with the sacrifice of self-reliance and emotional separation.

Although leaders are still encouraged to be all things to all people, steward leaders intuitively know that this is an impossible task and a misuse of talent. Even when leaders strive to achieve the impossible — through overachieving, sacrificing other important dimensions of life (such as, family, health, and spirituality) and working

ridiculous hours — happiness (overall well-being and freedom to determine the use of one's time) is often missing. And when leaders role-model such dysfunctionality in their personal and working lives, it sets the tone for followers who believe that, to succeed and attain positions of leadership, such dysfunctionality is par for the course.

Leaders must therefore be mature enough to actively seek help and counsel from others, across traditional hierarchical boundaries; explicitly show and discuss their human shortcomings; acknowledge (with gratitude) the aggregated role of those who have played a role in shaping them (parents, teachers, mentors, friends, God/The One/Higher Being) so as to deconstruct the notion of heroic, innate leadership; and, most importantly, give others permission to live balanced lives too.

Thoughts on leadership

The Most Revd Dr Thabo Makgoba, Archbishop of Cape Town, reveals his steward heart and spirituality in a personal note to the authors. He urges us to toil for each other.

Human stewardship of creation reflects the commission we have from God. This is made very clear in the most fundamental of God's promises to humanity and to all of creation, that between God and Noah. The Book of Genesis tells how God regrets he ever created wicked and degenerate humankind – with the exception of faithful Noah. He is told to make an ark, a great boat, in which Noah's family and two of every kind of animal take refuge. A flood then destroys all other living things. After the flood subsides, God warns Noah and his sons not to shed human life — for humanity bears the image of God — and God adds, 'I am establishing my covenant with you and your descendants, and with every living creature … never again shall there be a flood to destroy the earth … and this is the sign of my covenant: the rainbow.' This is a covenant for all of humanity, and for all of creation. It is a covenant about:

- *the sanctity of human life;*
- *the integrity of the created world; and*
- *the dignity of difference, symbolised by the rainbow.*

First, God says that people matter. God cares that his beloved children should have adequate food, clothing, shelter and so forth. God cares that everyone should be treated with complete respect by everyone else, with no-one marginalised, excluded, or voiceless within our global community. God cares about truth, justice, reconciliation between us all. Second, God also cares that we do not destroy our environment out of short-term greed. Third, God cares that we should each be able to freely become our best selves, neither unduly exalted nor unfairly diminished, because of how He created us. These three elements — sanctity of life, the integrity of the created world, the dignity of difference — taken together, are for me the touchstones of human flourishing and taking responsibility for flourishing creation, as God intended us to be. I appreciated the citation: 'the seeker finds the original mind, which has been there all along, the mind of the beginner' (Suzuki, 1970).

The simple truth is that people need one another to exist. People owe what they are to the impact that others have made on their lives. It takes maturity, gratitude and humility — three very important facets of the stewardship concept — to open yourself to the concept of inter-connectedness and relationships. It also requires willingness to acknowledge that there are lots of things that can be learned from

others, irrespective of their social or economic status. According to Malloch and Porter-O'Grady (2002, p.10):

> *… navigating in the seas of organisational uncertainty requires greatly enhanced vulnerability, increased comfort with risk-taking, and an uncanny ability to stretch the boundaries of current thinking and practices. Not only are these skills needed by leaders, but it is also incumbent upon them to coach employees to develop the same performance characteristics.*

This realisation has led many a leader to ask three pertinent questions that form the basis for measuring the success of a steward leader:

1. Is leadership growth and effectiveness worth the pain of vulnerability, knowing that it requires great personal sacrifices for unknown gain?
2. Am I willing to be accountable for those around me becoming more empowered, more free, more like stewards themselves?
3. Am I willing to fully engage staff in constructive ways so that we can work collectively to interpret the events of change in a way that makes sense for the common good?

Answering these questions in the affirmative demands a level of maturity where a person is humble and committed enough to embrace the responsibility that comes with being a steward leader, and is led from the premise that in order to be powerful you have to allow and help others to be more powerful than yourself, and must submit to learning from others. Not only does this provide meaning and personal edification for the steward leader, it also elevates others in their quest to attain their goals. We would, in fact, posit that what is asked for is a form of *agape* love (selfless love of one person for another, without sexual implications and, often, despite the character and personality of the other person) on the part of the mature steward leader. An immature person, on the other hand, is unduly concerned with signs of 'weakness' and has difficulty showing and accepting love.

The egocentricity of immaturity accepts love but fails to recognise the need of others to receive love. Being mature enough to be 'less' (vulnerable) paradoxically leads to individual empowerment: as steward leaders open themselves to learning from others they get an opportunity to learn from and conceive a happiness of their own, not one imposed on them by others. The end result is that a camaraderie, based on mutual respect and shared purpose, is developed. There is a sense of security and, as people become more aware of one another's capabilities and joint possibilities, a greater level of trust within the organisation.

Raising awareness

As a management and organisational concept, stewardship is relatively new; it has been around for only about four decades. Suffice to say, this is not true for all social dimensions, and many of the world's spiritual traditions have upheld the principles of stewardship for centuries. However, it was only in the last couple of decades that the concept began to gather momentum in the workplace as a legitimate form of leadership. Stewardship has not yet attained a pre-eminent status, and is still a long way from doing so. Spears (2002) postulates that the number of practitioners of

stewardship and its operational form, servant leadership, has increased from a trickle to a river on the global scale, but is not yet a mighty river.

Table 2.9: Dimensions of vulnerability and maturity, and building trust

These outcomes — trust, mutual respect, humility and oneness of purpose — are unique features of the concept of stewardship. Of these effects, trust is arguably the most important in underpinning maturity and vulnerability in the stewardship framework. Therefore, it is hypothesised that vulnerability and maturity are positively correlated to trust within a defined community and that it is within this environment of trust that individuals are willing to deliver their discretionary efforts.

To test this hypothesis, the data set for vulnerability was divided into two groups of statements and a correlation test was performed between the two groups:

Vulnerability and maturity statements	Building trust statements
Willing to discuss and share thoughts on my own feelings about ethics, values, accountability, governance, and civil society with colleagues and employees	Treat people, as well as their inputs and perspectives, with respect and dignity
Demonstrate empathy with regard to all aspects of diversity and lived-experience by employees and members of the public	Be honest, sincere and authentic in dealing with all employees from all regions and backgrounds ('growing others')
Willing to publicly acknowledge fault or error on my part (allowing for bounded chaos)	Enhance the capacity of my organisation to accommodate experiences of vulnerability
Openness and demonstrated commitment to learning — actively seek challenges to my own assumptions, beliefs and opinions	Allow for interpersonal differences to surface, but establish a positive climate to reduce interpersonal conflict
Demonstrate an ability to 'suspend judgment' and an ability to genuinely listen to others	Appropriately challenge colleagues who use inappropriate language and negative stereotypes

The resulting correlation from the test was 0.8464 (see Table 2.1), a demonstration that people in organisations are more trusting of each other when they are mature enough to open themselves up to learning from one another, and vice versa, thus validating the inclusion of vulnerability and maturity in the stewardship framework.

Therefore, proponents of the stewardship concept have a responsibility to promote it and raise awareness of what the paradigm entails. 'Raising awareness', as it is used in the stewardship framework, relates to your ability to champion responsible behaviour and herald stewardship among employees, peers and stakeholders. This has to be achieved through engaging in, and encouraging responsible behaviour. It is also incumbent upon steward leaders to sound the trumpet of good corporate governance through constantly raising awareness of a sustainable civil society, characterised by service to society rather than solely self-advancement.

We have refined, adapted and extended a number of researchers' principles of persuasion and influence, as well as motivation and expectancy, to develop what we term the 'art of raising awareness' for steward leaders. We believe that the art of raising awareness is governed by a basic set of principles, set out below, that can be taught, learned, internalised and applied.

Attraction

Throughout our descriptions of the stewardship dimensions thus far we have referred to communities-of-interest, ie people — kindred spirits, if you like — who come together (not necessarily physically, as some communities-of-interest can be virtual, with permeable interfaces and boundaries) because they have a common purpose, similar interests, value similar things, or have admiration for one another. We are not proposing communities of similar people — on the contrary, we encourage diversity, with common interests and/or common purpose. We are quite aware that research has shown that people like others who are similar to them (Byrne, 1971), are attracted to those who dress like they do (Emswiller, Deaux and Willits, 1971) and have similar political party preferences (Furnham, 1996), and are amenable to those who remark positively on individual traits, attitudes and performance (Bercheid and Walster, 1978). What we are advocating for steward leaders, instead, is a focus on unity of purpose through diversity. We believe that steward leaders should create relationships with people who see the world, now and in the future, through the same lens of service; who know what it means to work and lead responsibly; who have also matured or are capable of maturing into servant leaders; and who strive towards the highest moral and ethical principles in inclusive ways.

Although charisma may be helpful, the steward leader needs strategies that go beyond her or his personality — acts of kindness, reciprocity, treating people with dignity and respect, appealing to moral messages, celebrating the achievements of others, and demanding excellence while helping others to become excellent (but never lowering standards). It is in this peer group, the primary community of interest, that steward leaders raise awareness of a way of being and from which they draw sustenance and renewed energy during turbulent times. Through its efforts to behave in accordance with any commitments, both explicit and implicit, and in good faith, the community of interest evolves into a network of communities of practice throughout an organisation and the organisation's stakeholders. This links with the next category of awareness.

A network of leaders

According to Hoy and Smith (2007), individuals listen to, and follow the lead of, respected colleagues and peers. Burn (1991) and Schultz (1999) further assert that individuals are likely to be led by their own communities-of-interest even when, according to Phillips (1983), respected members do something destructive. Cialdini (2001a, 2001b) describes this somewhat differently, asserting that people rely heavily on those around them for cues on how to think, feel and act — what he terms the 'principle of social proof' (Cialdini, 2001a). In any case, behaviours in specific social contexts are viewed as 'correct' and/or 'desirable' if respected and responsible people are seen performing them.

Therefore, it is critical that, in raising awareness, steward leaders are seen to 'responsibly walk their talk', that their 'being' and 'doing' are consistently congruent, their service orientation permeates their conversations, choices and decisions, as well as interactions with others in the organisation and stakeholder group, and that their stewardship orientation in their personal and working lives is seen to be no different. Steward leaders should raise awareness horizontally, not only vertically, by seeking out respected individuals (other leaders, trusted employees, as well as respected stakeholders of influence, including trusted family members and friends) in their communities-of-interest or constituent groups thereof, and win their backing, solicit their advice and create platforms for them to visibly champion the principles of stewardship.

Values

Feather (1992,1988) extended the values-expectancy work of theorists such as Atkinson (1964), in ways that are important to the concept of stewardship. Drawing on Rokeach's (1979) work, he defined 'values' as a set of stable, general beliefs about what is desirable and postulated that these beliefs emerge both from society's norms and the individual's core psychological needs and sense of self. Feather (1992, 1988) also integrated Rokeach's (1979) approach on values to a need-achievement approach, by arguing that values are one class of motives which lead individuals to perform acts they think should be performed. That is, individuals' values influence the attractiveness of different goal objects and, consequently, the motivation to attain these goals. In addition, he found that values and ability perceptions are positively related, suggesting that values are determined by influences other than merely the difficulty of the task—influences such as the features of the goal object itself, the valence of success and failure to the individual, and the probability of succeeding in the task (Eccles and Wigfield, 2002).

This work is, we believe, important for steward leaders in raising awareness about stewardship and its precepts. Steward leaders can help build and raise awareness of the shared vision that affirms what should be done and how it should be done (setting social expectation through a values contract). Additionally, they can provide resources and opportunities for training and empowering people to achieve goals en route to the desired end-state (achievable milestone goals). This serves to further reinforce value sets, and implies that the values held do not have to be compromised, suppressed or changed.

Steward leaders should, therefore, identify and then reduce the frequency and salience of competitive, socially comparative and evaluative practices within the organisation that focus on an individual's weaknesses or lack of competence, so as to avoid what Covington and Omelich (1979) term 'failure avoiding strategies' or what we term 'risk-competence erosion'. Instead, the focus should be on illuminating strengths, providing information, connecting with value-adding social and professional networks, providing guidance and assistance and, ultimately, coaching for improvement towards excellence. This further serves to establish and maintain a positive self-image and sense of self-worth (Covington, 1998, 1992) in relation to stewardship principles.

Expectancy

Meece, Wigfield and Eccles (1990) postulate an expectancy model of choices, in which all choices are assumed to have costs associated with them, precisely because one

choice often eliminates other options. Consequently, the relative value and probability of success of various options, as well as the consequences of your behaviour in choosing them (Heckhausen, 1991), are key determinants of choice. It is vital that steward leaders make explicit the costs of acting, working and leading responsibly, and seek to minimise the cost to individuals inside the organisation of choosing a path of service and stewardship.

Eccles and Wigfield (2002, p.119) claim also that individuals' task perceptions and interpretation of past outcomes 'are assumed to be influenced by socialiser's behaviour and beliefs, and by cultural milieu and unique historical events'. The steward leader needs to ensure that employees are assisted in reframing their previous achievement outcomes (if negative or viewed negatively by individual employees) and to depersonalise achievement outcomes and, rather, focus on process. It is also necessary to set the expectancy of other peoples' attitudes and perceptions in the organisation since expectancy directly influences task choice, as well as the persistence of employees engaged in new and challenging paradigms such as stewardship (April, Katoma and Peters, 2009). Additionally, the principle of reciprocity (Gouldner, 1960; Westermarck, 1908) serves as the basic expectancy proposition in the social exchange theories of Blau (1964) and Homans (1974).

People typically feel obligated to repay a favour (Gruner, 1996) or good deed (Hoy and Smith, 2007) in a fair manner (Greenberg and Scott, 1995; Hoy and Miskel, 2005). This principle confers a genuine 'first-mover advantage' on any leader who is trying to cultivate positive attitudes, productive relationships (Cialdini, 2001a) and cooperative intent in the workplace. Steward leaders can raise awareness of desired behaviours from employees and peers by role-modelling the behaviour first — whether it is trust (Hoy and Tschannen-Moran, 1999), civility (Selznick, 1992), sense of efficacy (Bandura, 1997) or responsible leadership (Joseph, 2007). A steward leader who actively seeks to help an employee or peer solve a problem can depend on the employee's help when needed. This further raises awareness of the social contract existent within the stewardship paradigm.

Self-efficacy
Bandura (1997) proposed a social cognitive model of motivation focused on the role of perceptions of efficacy and human agency towards success. He defined 'self-efficacy' as individuals' beliefs and confidence in their ability to organise and execute a given course of action to solve a problem or accomplish a task (Bandura, 1997) and identified two kinds of beliefs: (1) outcome expectations: beliefs that certain behaviours will lead to certain outcomes (such as the belief that practice will improve one's performance); (2) efficacy expectations: beliefs about whether one can effectively perform the behaviours necessary to produce the outcome (such as, 'I can practise certain skill shots sufficiently hard to win the next squash match'). Individuals may believe that a certain behaviour will produce a certain outcome (outcome expectation), but may not believe that they can perform, or sufficiently perform, that behaviour.

According to Eccles and Wigfield (2002), some people have a strong sense of self-efficacy and others do not; some have efficacy beliefs which encompass many situations, whereas others have narrow efficacy beliefs; and some believe they are

efficacious even in the most difficult tasks, whereas others believe they are efficacious only in easy tasks. Steward leaders need to be cognisant of the fact that individuals' efficacy expectations are the major determinant of goal-setting, activity choice and willingness to expend effort and persistence, and that they vary from individual to individual. Steward leaders who are successful in helping employees and peers develop a sense of efficacy do so primarily by providing them with individualised situations and specific tasks (sometimes by accompanying the steward leader) in which they can be successful. Support from steward leaders can raise awareness and convince individuals that they can indeed achieve their specific goals responsibly (even when others 'are not looking'). In addition, stewardship models of effectiveness can be found inside and outside the organisation, and effort can be encouraged by providing specific feedback.

Persuading others that they can succeed is the basic awareness-raising role of all steward leaders, accomplished by strengthening the individual's conviction that s/he has the ability to achieve her or his objectives. The potency of leader persuasion and influence depends on a number of factors, including credibility, trustworthiness, expertise and, not least, the leader's own self-efficacy, which demonstrates belief in her or his own ability to succeed (Bandura, 1986; Goddard, Hoy and Woolfolk Hoy, 2004).

Public demonstration

Steward leaders have a 'zone of acceptance' by others (Barnard, 1938; Hoy and Smith, 2007) which can shrink or expand, depending on the expertise, commitment and fairness of the leader. The more public the commitment and the greater the demonstrated expertise and more equitable the treatment of employees, the larger the leader's zone of acceptance (Greenberg, 2000; Hoy and Tarter, 1993; Simon, 1957). The challenge for all leaders is to expand awareness of stewardship within their public zones of influence. As to how, the short answer is: publicly demonstrate expertise within, and actively commit your self-image to, the stewardship paradigm.

Then there is inside pressure to align self-image with action and outside pressure to adjust one's image to others' perceptions (Schlenker, Dlugolecki and Doherty, 1994). Most individuals who take public positions on issues 'stick with it' because the stance is active, public and voluntary (Cialdini, 2001a; Cioffi and Garner, 1996). Once a commitment is spoken aloud or written down, it is considerably more likely to direct future conduct (Cioffi and Garner, 1996). In addition, according to Hoy and Smith (2007), small initial comments generate more substantial future commitments, the 'snow-balling effect' (Freedman and Fraser, 1966; Schein, 1956). The steward leader needs to raise awareness by publicly announcing a commitment to the principles of stewardship, and then establishing expertise in context by solving all problems responsibly. A public stance on stewardship and speedy action to correct misconceptions of inequity and injustice, create pressure to maintain that posture in order to look consistent and not whimsical or arbitrary (Schlenker, Dlugolecki and Doherty, 1994).

The steward leader needs to empower employees by involving them in decisions that affect them, especially when employees are willing to put the interest of the organisation or community ahead of their own, and have the knowledge to improve the quality of the decision (Hoy and Tarter, 2004). The steward leader should

establish a wide-ranging system of corporate governance, with internal and external checks and balances, which polices and advises stakeholders to different degrees, depending on their levels of engagement with, and relationship to, the organisation (Peters, April, Shockley and Dhamija, 2007). Additionally, steward leaders have to be seen to be exercising distributive justice and equitably administering procedural justice in the workplace.

When stuck for solutions or creative ideas, the steward leader should openly acknowledge such a state and garner the help of others, publicly recognising their knowledge and contribution. Such fairness to others is an important ingredient in how employees feel about their job and organisation. It is important to the acceptance of leadership and ultimately impacts on employees' performance (Greenberg, 2000; Hoy and Miskel, 2005). The steward leader needs to be continuously conscious of the sense of fairness that exists within an organisation and should not feel inhibited in publicly exposing its absence when necessary.

Hope over optimism

'Optimism' is a positive view of life in which individuals focus on the constructive aspects of events and experiences (Hoy and Smith, 2007). Steward leaders source optimism for the shared vision and social contract from their own ethical centres and spirituality, by working on the unfinished business (pain, hurt, unresolved conflict) of their lives — what Jung (1916) might call 'individuation' and Fluker (2009) 'the point of collision between the individual's worlds'. According to Fluker (2009), the worlds that collide are not only outside but within us. Hence, steward leaders and others who are involved in acts of social transformation must begin at their own intersections; the answers to the problems that they face are within.

We therefore make the bold claim that steward leaders cannot begin the work of creating a just and healthy organisation, community and society until they have explored the deepest regions of self-knowledge and the motivational content at the core of individuality and personal morals and practices. Seligman (1998) argues that optimism matters as much as talent or motivation in achieving success, with the advantage that it can be learnt and enhanced. 'Learned optimism' is a positive and constructive view, based on capability, which emerges as willingness to move towards a positive outcome and is differentiated from 'learned pessimism' (self-fulfilling and self-defeating apathy). Such learning requires a reclaiming of the deeply personal socio-historical narrative to one that is mindful, inclusive and affirming of one's own life experiences and those of others. The 'intersection' is also public, in the sense that it is the space where citizens and colleagues meet and engage in meaningful dialogue and action about values, and where they hold one another accountable for what they know and value.

Reattachment to historically grounded virtues, which have protected the community through healing, developing trust and feeling safe and secure, becomes central (Fluker, 2009) when we realise that it is ultimately the 'ideal' that determines the 'real'. To look deeply demands that we remember, retell, and relive (raise awareness of) stories that cry out for resolution and connection. This is a form of spiritual exercise that requires the discipline, practice and hard work of personal leadership.

Table 2.10: Dimensions of raising awareness and responsible behaviour

It is in the light of the outlined art of raising awareness that championing stewardship is seen to be positively correlated to responsible behaviour. To test this hypothesis, the raising awareness statements of the data set were divided as follows and a correlation test performed:

Raising awareness statements	Responsible behaviour statements
Encourage employees to communicate when they have been targets of actions and behaviours that attempted to make them deviate from good ethics, good corporate governance and promotion of a sustainable and accountable civil society	Observe, review, recommend, model and reward behaviours that value a sustainable civil society, good ethics and good corporate governance (continual process)
Publicly recognise ethical public living (especially during trying or difficult times)	Take responsibility for making explicit the individual and organisational mental models and mindsets (both positive and negative) as they relate to these issues
Sponsor and encourage events and social functions that celebrate and/or highlight the positive contribution of actions and behaviours of people who promote a sustainable civil society, good ethics and good corporate governance	Use gender-appropriate, as well as culturally-appropriate, language
Constantly search for success cases in other business units, companies, organisations and countries and raise awareness within my own organisation of those successes	Challenge others when they make assumptions about employee career interests and commitment levels based on stereotypes
Make use of all the available communication tools (newsletters, Intranet, Internet, social media, articles in business press, papers in academic journals, workshops, etc.) to raise awareness of the need for, performance as a result of, and successes with, good corporate governance, accountable management and leadership, responsible and ethical actions by colleagues and employees that add to current and future value for my organisation and society	Require (insist on) the necessary respect from colleagues with regard to issues relating to ethical public living
Ensure that all employees are made aware of the need to shape organisational policy, work practices and learning processes to promote good ethics, values and good corporate governance	

The responses to each of these statements in the two categories were correlated to test whether they indeed exhibited a positive correlation. The result was a correlation of 0.8340 (see Table 2.1), which confirms that the hypothesised strong relationship is correct.

Optimism is similar to self-efficacy (Bandura, 1997) in that both are concerned with beliefs and inferences about the ability to succeed in tasks in responsible and ethically appealing ways. We would like to extend the distinction beyond optimism to hope. Hope, we believe, extends beyond belief and spectator status to action and courageous struggle against beliefs and directions that can and do lead to despair. A steward leader who brings hope helps empathically to relieve the suffering of others. For a steward leader such hope often begins with answering a question related to what and/or who the leader is seeking to change.

According to Thurman (cited in Stewart, 1980, pp.14–15):

> *to look deeply into the self also demands that we listen intently for the sound of the genuine* […] *There is something within every person that waits and listens for the sound of the genuine within herself* [sic]. […] *There is something in everybody that waits and listens for the sound of the genuine in other people.*

In respect of steward leadership practices, it is our connection with others at the intersection that serves as the basis for relationships of trust, responsibility, accountability, loyalty, cooperation and, hence, our relationship discourse of recognition, respect and reverence for another. Awareness is raised through the continued communication, in words and congruent action, of hope that carries others through difficult times. Such communication involves a form of social patience and sustained waiting, which allows others to have their say, voice their hurts, pains, dreams and aspirations (especially voices that were previously marginalised or muted) and become whole, ethically centred and, ultimately, fulfilled. Reclaiming the ethical centre requires that one assume responsibility for the other in the context of civil relations, by being present and undermining the barriers that separate and divide. Steward leaders provide hope for people by continuously looking for opportunities in the re-enactment of shared life possibilities.

Delivering results

> '*[There are] three principles in man's being and life, the principle of thought, the principle of speech and the principle of action. The origin of all conflict between me and my fellow-men is that I do not say what I mean, and that I do not do what I say. For this confuses and poisons, again and again and in increasing measure, the situation between myself and the other man, and I, in my internal disintegration, am no longer able to master it but, contrary to all my illusions, have become its slave.*'
>
> *Buber (cited in Friedman, 1956, p.145)*

Stewardship is not a stance against structure or accountability, even though it aims to restrict the structures and controls that diminish the chances that others will act on their own account. 'Delivering results', as it is used in the stewardship framework, is concerned with a person's ability to demonstrate an unwavering commitment and urgency through accountable delivery.

Everything that has been discussed so far about stewardship and the other dimensions of stewardship would be entirely theoretical and lacking in operational substance without action through the delivery of concrete and measurable results. Choosing stewardship is the leader's free choice of accountability and the basis for the social contract essential to ownership and responsibility at every level of the organisation. The ability to deliver results responsibly is the ultimate measure of performance in this direction. Therefore, delivering results is paramount to the success of any concept, stewardship being no exception.

Thoughts on leadership

Ganesh Sree, senior manager for PETRONAS (Malaysia), describes his personal social contract and journey, as follows:

It was sometime in September 1989, after I had graduated from my Engineering school and began my profession as a young Petroleum Engineer with the national oil company, PETRONAS, I felt a sense of emptiness. It surprised me as I had always dreamt of this day. I was raised in a simple lower income family, my father was a meter reader with the Water Board and my mom, who had a hearing disability, was a typist with the government.

All of the above spurred me to excel at school, which then qualified me for a scholarship with the national oil company, PETRONAS. A fact that used to be a sense of pride as I was the only Malaysian of Indian origin to get the scholarship then to study at my university. However, I had a funny feeling about my accomplishments and it began to bother me. I must have been lucky or providence chose me to be at the right place, but what about the others? I started to search for an answer to my despondency and from it was born my interesting journey through Community Service and Humanitarian activities that has shaped my leadership style, which till this day remains my prime motivation.

It was during this period I heard an interesting phrase, Poverty anywhere is poverty everywhere. "If there are pockets of poverty-stricken people existing within our communities, soon the rest of us will also be impacted in some manner by social ills of the society. This was a sudden realization and I decided to make a difference. I chose to come to the forefront by volunteering myself with a service and spiritual non-governmental organisation (NGO), the Sathya Sai Baba Service organisation. It was very clear to me, since the beginning, that civil society had its share to play in making things happen. One of the first lessons that have shaped my leadership beliefs stems from a simple adage that inspires a lot of volunteers and is simply: Do your work excellently and do not be attached to the fruits of your action." It was kind of fuzzy and subjective but I started enjoying work as it became pleasurable rather than cumbersome.

It allowed me the freedom to express and not to be curtailed by fears or doubts. In a way, the carrot and the stick psychology to spur me on was gone and I was doing things in an excellent manner simply because I enjoyed it and it was now in my psyche. The more I delved into the NGO world the more evident it became, as I saw people from all walks of life rising to deliver things excellently, merely because they believed that they were making a difference. This feeling really goes beyond your normal sphere of things and it somehow infects you in a positive way that changes the way you operate as a person and a leader.

My initial involvement in community service exposed me to young children in the High Dependency Cancer wards, awaiting their final moments, and to underprivileged youth in suburban areas. I vividly remember a parent calling me up at work to tell me that her child has passed on due to the dreaded disease and that she wanted to meet me for the last time before leaving for her home town. Moments like these inspire me to be there for people in times of need, just to lend a shoulder

and to listen. It's ironical that the above skills are equally required by leaders in the corporate world—the ability to mentor and listen! As an extrovert, the one thing I was very weak in was my listening skills and the need to practice empathetic listening enhanced my personal learning journey.

My next experience was with youth from low cost high-rise apartment communities. It was pathetic seeing the youth hang out until late as they come from large families and their family homes are too crowded for them to feel at home. For them, their home was actually the basketball court or the community centre nearby. Both the environment and opportunities to excel were lacking in their lives. We decided to create a programme addressing the above for the youth and, after a sustainable presence of over two years, the youth showed tremendous mindset change. Some of them furthered their education and some went on to become the local leaders, able to influence other young ones away from various drug-related problems affecting the community. It was a soul stirring experience for us as many youth showed remarkable change and we kept stretching ourselves to bring on board more youth to benefit from these programmes. My involvement gave me glimpses of human potential at its heights. I realised that, given the right stimuli, care and guidance, even delinquent youth had the potential to change and turnaround their lives. This formed the basis of my future leadership journey as I now could relate to human potential, capability development and business results with greater clarity.

Interestingly, in a short period with the NGO I was already the National Youth Coordinator and I had the privilege to organise the World Youth Conference for my group. As our NGO had worldwide membership, the conference was attended by over 10 000 youth over three days discussing the organisation' thrust and way forward action plans. The highlight of the conference was a Global Human Values Stage drama consisting of a cast of 600 youth from more than 30 countries,

As the Stage Director, I had the privilege to engage with youth from Spanish-speaking, Russian-speaking, French-speaking countries, to name a few. It gave me my first experience in International Stakeholder management, which I went to head at the Group Corporate Affairs of PETRONAS for a few years before returning to my engineering Operating Production Unit. Emceeing the stage show at the above conference in front of the Guest of Honour, Sri Sathya Sai Baba himself, was so memorable and inspiring that, if given another chance, I would do it all over again.

My next memorable learning was to dawn during the Assault on Afghanistan by the US Forces in the winter of 2001, that left many common Afghanis in the lurch and brought an influx of IDPs (internally displaced people) to the border desert towns of neighbouring Pakistan. The suffering of a child that we saw on CNN spurred me and my friends over at our NGO to launch a nation-wide Family-to-Family charity drive. We successfully raised more than 10 tons of aid material that was transported to Karachi, Pakistan, by aid ships before transfer to military-owned logistics trailers, which were brought to Chaman on the border of Afghanistan. I can vividly remember the constant sniper shots from local tribal encounters and the occasional bombs being dropped over Afghanistan. As we were in the safe no-fly zone, we were experiencing the sufferings in a war zone for the first time. Seeing parents bringing their children to the Malaysian Army Specialist hospital set up in Chaman in wheelbarrows-and young children limping in on their studs-will never leave my memory-and will continue to spur me to step up and be counted.

When I look back at the decision I made in September 1989, I marvel at the experience that I have gained and the maturity that is has brought to life. Every experience that came my way humbles me and these enriching moments have continued to spur me on to step up and step out to make a difference in the community. Funny how these thoughts reverberate through the Brand Essence of PETRONAS for whom I have worked for over two decades—Energy Receive, Energy Return, Aspiring People Everywhere.

I do not hold a crystal ball to tell the future, but my limited knowledge teaches me to create my own future and contribute something beneficial to the future of this world that we all call home. God bless the souls of those who have stretched out to make a difference to humanity.

The stewardship concept and its principles advocate service over self-interest and community over self, taking a clear stand in support of partnership and empowerment. In order to practicalise stewardship, therefore, it is crucial that the steward leader in the organisation is at the forefront of demonstrating commitment to others through delivery, clearly defines what partnership means, and insists that others do the same. According to Block (1993, p.71), 'without a commitment and definition of partnership, people at every level will too often just recreate the patriarchy they have grown up with'.

In other words, developing partnership principles of our own and committing to them through delivery is part of the hard work preceding change. The leader has to be seen to be involved personally in seeking to broaden stewardship throughout the organisation by seemingly paradoxical actions in setting constraints and demanding partnership. In the wider perspective, steward leaders must communicate the stewardship contract and be willing to establish the ground rules. They must be committed to deconstructing the business case for stewardship (people need good business reasons to participate in any redesign effort) and must put 'stewardship' on their own strategic agenda and therefore require it from business units and departments. They must deliver concrete results. It is the right use of the position of leader to focus attention on where to begin and to monitor and adapt the redesign effort and decide where next to take it.

Steward leaders need to learn how to point to problems and issues, through measurement, without having to solve them (such ownership is for the employees). This ownership by employees comes from the investment by each of them in defining a vision and purpose for themselves, determining for themselves the measures for their account and then engaging in negotiation and compromise with others in their area of responsibility (team, department and/or business unit) and, ultimately, being willing to be held responsible, individually and jointly, for achieving the shared vision.

The key to steward leadership is telling the truth about difficult issues, allowing for constructive dissent, constantly engaging in dialogue about problems in attaining delivery (without threats or protection) and asking people to diagnose and resolve problems for themselves while being willing to mentor them. Block (1993) asserts that stewardship causes us to trust others to face and live with the difficult issues, even when there is no solution, and to remind them of their choice and acceptance of the 'stewardship contract'. Steward leaders also have to focus attention on delivery, by choosing where and through whom to begin the effort to change within the organisation. It could be in rethinking, from a social change perspective, the basic work process, redoing quality measures and monitoring or revamping personnel, budgeting and financial practices. This is equally applicable outside the organisation, with the organisation's stakeholders. Genuine reform produces long-term, qualitative changes, which manifest as difference in the sense of ownership, acceptance of responsibility, commitment to others and commitment to the business.

According to Block (1993), 'What truly matters in our lives is measured through conversations. Our dialogue with customers, employees, peers, and our own hearts is the most powerful source of data about where we stand.' The hard part for steward leaders

Case Study 2.1

Venkata Chellam, CEO of Chellam Plantations (South-East Asia), is a qualified lawyer, who also holds a Masters of Science in Plantation Management. His story serves as a mini-case for some of the precepts that we have highlighted. Inheriting the family business at just 30 years of age, Venkata's achievements in growing a £500 000 business over the last 10 years to its current turnover of about £70 million are impressive. In a note to the authors, he described his personal journey, the role of others and his steward orientation towards delivering results.

The agriculture industry has been the growth engine for many countries in the world, from the ancient dynasties of the East to modern societies of the West. The success of practically every developed nation is grounded on the toil of its farmers, ranchers, growers and planters. The rise of Asian super economies today, driven by the sheer force of domestic demand and surging incomes, has also seen Asian farmers flourish in a race to feed a growing population.

I am an Asian farmer with agricultural roots that date back 80 years. It was my grandfather, whose spirit for adventure broke the cycle of poverty when he stole away at just 19 years of age, leaving his native India for a new world. He landed in Malaya (as Malaysia was known then) and quickly got employment with a British plantation company.

Under the British colonial regime, he learnt the discipline of being a planter. Hard work, untiring commitment, determination and boldness were characteristics he developed and embraced. The discipline was ingrained in everything he did — his work ethic, his management philosophy, and even his family values.

How plantation communities live in Malaysia

Never has an industry reflected the idiom king of his castle better than a plantation manager in charge of his own estate. Most estates are located in remote areas away from the town centres, so communication is difficult and transportation is scarce. A plantation manager's appointment to an estate is tantamount to a captain appointed to a ship — he is responsible for crop production, field operations, the staff and workers, the logistics, security and managing the finances of the estate. In fact, everything you would think of in running the command of a post. The estate manager is a steward in every sense of the word — beholden to the owners of the estate, beholden to his workers, yet independent in his duties.

Whilst the independence of estate managers has been reduced significantly these days due to the improvement of communication, infrastructure and technology, they are still no less captain of their ship.

Plantation estates today still rely heavily on manual labour. A hierarchy of workers supports its 24/7 operations. Many estates develop worker communities numbering in the hundreds, setting up their own shops, schools and clinics within the plantation. I even know of estates that have their own bakery and nine-hole golf course on their grounds. The growing scarcity of land has seen estates pushed even further into the interior. As such, life on an estate is very much self-contained and under the rule of the chief steward — the estate manager.

The estate manager is not only relied upon to run operations effectively but is required to be resourceful in managing the community. The lack of education amongst the (often imported) worker class and their families is the source of social stratification issues within the community. The vast difference in the economic position of the worker class, and the supervisory class can often be the source of social ills.

A poorly managed estate will continue this cycle as the working class sink into an economic abyss with no opportunity for self-betterment. But a well-managed estate with a progressive management approach will provide for education and training throughout its communities, giving workers an opportunity to upgrade skills and social status. This seemingly altruistic ethos is actually

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complementary to good business sense. A better trained workforce yields better performance and cultivates loyalty as families establish roots in the community. The children benefit from an education, and often return to work within the industry.

The local communities in the vicinity of the estate also benefit from employment, exposure to new farming methods, better farming materials and improved infrastructure provided by the estates. The world's largest plantation operator, Malaysia's Federal Land Development Authority (FELDA) manages over two million acres of palm oil land by assisting the rural poor with developing their own smallholder farms. Often located next to large private estates with their own operating mills, these smallholders benefit from interacting with their established neighbours.

Palm oil industry overview

It is true that life always comes full circle. Where agriculture once stood as the building blocks of nations, this position was quickly eroded by manufacturing, services and technology-based industries over the last century. However, the rise of the tiger and dragon economies in the world's most populous continent, Asia, has seen the return of commodity-based industries as driving global GDP.

Palm oil holds a 31% share of the world's vegetable oil production. It is by far the most traded vegetable oil, both in terms of volume and value, and as such will continue to dominate world trade.

Malaysia and Indonesia combined account for half of the world's palm oil production and 65% of exports. Their palm oil has increased its dominance in the global oils and fats market dramatically over the last three decades, with production increasing from 90 000 tons in 1960 to approximately 38 million tons in 2010. The same increase is also seen in by-products of palm kernel oil and palm kernel meal. If we take into consideration by-products, such as palm kernel oil, Malaysia and Indonesia effectively supply one quarter of the world trade in oils and fats.

The industry is a major contributor to the national economy for both countries — not only in terms of export earnings but also in providing employment and business opportunities to the supporting sectors such as fertilizer and chemical companies, earthwork contractors, and many estate suppliers.

Despite the arguments of many NGOs, the vast hectares of palm oil land, spreading over Borneo, provide aesthetic greenery and a carbon dioxide sink in the on-going industrialization program of the country. The oil palm industry will continue to play a leading role in the way of sustainable development and an environmentally friendly way of business enterprise.

Learning the ropes of stewardship as a child

The Group was established 80 years ago and the principal shareholder has been in the plantation business since the 1930s. The company was started by my grandfather, the late Dato V V Chellam, who was blessed with a strong entrepreneurial flair. Post WWII, in a time of great uncertainty, he invested everything he had to purchase the plantation that he had faithfully cultivated as the estate manager for his British employers, who had decided to exit Malaya.

I was raised from birth on my grandfather's estate. As a child, I shadowed him on his long inspection walks every day, observing and quickly understanding the pride of being a plantation manager. I walked with him as a prince amongst men for the workers, many of whom were labourers from India, gave great reverence to the plantation manager.

Through hard work and determination, my grandfather built a successful business. But his legacy went beyond the wealth he had amassed. He was known as a shrewd entrepreneur with a keen investment sense. Visiting investors from India consulted him, migrants sought him out for employment and his workers found him tyrannical but fair.

He was a towering personality and managed his people without fear or favour, but with quiet compassion. He believed in good karma. Never forgetting his own roots as an underdog, he paid forward his dues to those who had been instrumental to his rise in life. I still remember vividly how upon his death we had learnt he had been supporting a family on his estate with rice, sugar, flour and salt for years because the breadwinner father who worked on the estate was often too drunk

to live up to his responsibilities. He and his wife encouraged their workers to send their children to school, and provided extra support for this to happen. We have the privilege to know many of these children today who have gone on to become doctors, dentists, and other professionals.

I learnt, at a very early age, that hard work breeds success. My grandfather was relentless in seeking perfection. He instructed me that a planter had to walk the fields himself, treat his trees with respect and be hands on in managing his workers, suppliers and customers. Subcontracting that role to someone else would eventually lead to losing control of your business, and short cuts often cost more.

Translating legacy into new vision

Upon my grandfather's death, my father inherited the role of custodian of the family business. He had been cast in this role, following years of training as an estate manager in family employ, without fear or favour. My father maintained the family business on a comfortable financial footing, but encouraged me to pursue a law degree rather than be a planter.

The bulk of the family estate was sold in the early 1990s, leaving my father to manage a small land bank of just over 1 000 acres. I had just finished my degree and was called to Middle Temple. But the years of hero-worshipping my grandfather had a more far reaching impact on me than even I realised. Within two years of practice, I found myself dabbling in the running of a small estate in my personal capacity.

The venture did not work out, mainly due to having the wrong business partner. It was a painful experience but probably one of my most valuable. Stewards attract all sorts of energy. Choosing the right team and the right mentor is as important as the effort you commit. This failure did not deter me, and with my father growing older, I decided to take over the business full time and put my law career on the back burner.

As with all businesses, the end game is about creating shareholder value. For a family business, this means generating wealth for the long term. In 2002, at the height of a depressed palm oil market, I glimpsed an opportunity to recapture the glory days. Reinvesting everything we had, I bought over 10 000 acres of a fledgling palm oil business from a public listed company. It would take another four years of rehabilitation work in the fields, juggling cash flows, convincing banks to back us, and finding the right people resources before profits were realised. By then, palm prices had tripled and our land values quadrupled.

It had happened—that moment when you know that you are no longer a business owner but an entrepreneur. I saw a myriad of opportunities where my family and friends saw risk. I was excited about building a different future from the one I inherited. So pledging good assets after the unknown, I decided that we were ready for the next step in the palm oil value chain. In 2008, I started work on our very first palm oil processing mill. We leveraged up again for this and opened our mill within 10 months. In 2009, as land acquisition costs in Malaysia sky rocketed I ventured into Indonesia, Borneo, acquiring double the land bank I had in Malaysia. Today, we have planted up to a third of our land bank and are putting up our second mill.

My drive is propelled partly by a sense of deep responsibility to honour the role handed to me. The early stewards of the clan had laid a path for wealth generation for the family, and I steer this same course. Of course, every business owner looks to succeed and make his mark. But a business owner who inherits his position is held to a higher standard. He is expected to at least sustain the family coffers and is judged if he is unable to push the boundaries of achievement beyond good performance.

As one matures in business, the measure of performance is no longer just the strength of your balance sheet or the PE multiples you can generate for investors. As a planter, you quickly learn that no man is indeed an island. Estates and the wider community in which they are located have to work closely and cooperate together in isolated areas. Given this, an estate that was solely profit motivated would not survive.

As such, the family has always managed the business with civic consciousness. The altar that the workers had erected on the plantation grounds for daily worship was replaced with a temple

that could accommodate over 1 000 worshippers from the communities around. We built schools in our estates for the children of foreign labourers as they could not attend local schools. Teachers are employed on our payroll and meals provided for the children. Clinics were also built to provide simple medical attention as the nearest government clinics were at least an hour away. Cable TV, karaoke sets, sports equipment and sporting fields are provided for worker and staff use during their leisure time on the estate.

Ours is not an uncommon story — many organisations build schools and clinics for communities. The difference is that it is often done as a response to corporate social responsibility. Once built, it is left to the communities to run and maintain them. But for us, we see ourselves as part of that community.

The brand of a steward

Since inheriting the business, I have grown the 1 000 acres we managed to 40 000 acres across two countries. More significant than the enhancement of the family's coffers is the way that I have personally evolved on this journey over the last 10 years.

Early in the business, I was the young warrior steward that charged the business forward, was quick to take calculated risks and had a large appetite to persevere over extremely dry liquidity spells.

But, over time, I learnt that an entrepreneur is really only as bankable as his personal brand — his business values, his credibility and his vision. Having confidence that the right person is at the helm can be more important to both internal and external stakeholders than having large resources at your disposal.

I have become the planter steward — sowing resources and patiently nurturing the business to reach its optimal performance. The ability of a steward to predict, strategize, plan and execute well is crucial to the survival of the business beyond his stewardship.

But where I want to end up is to be amongst the great stewards of business. These are the guru stewards. They lead by example, they inspire others to be creative, they energise everyone around them with their vision, and make it a point to continuously change the goalposts.

I can't seem to suppress my energy and enthusiasm for what I do every day. So, watch this space.

is to confront self-interest, dysfunctional and entitlement behaviours, irresponsible actions and non-commitment. The steward leader can help within the organisation by identifying what needs attention next and celebrating what is well done; by showing an understanding of the requirements, boundaries and possibilities; and by using as many media channels and internal/external recognition modalities as possible.

When the steward leader is committed to delivering results responsibly and in partnership with empowered others who are held to account, employees who have committed to the stewardship contract feel engaged in an 'inclusive whole', a purposeful community. Delivering results is hypothesised to be positively correlated to building an inclusive community focused on similar goals because individual and collective accountability, engendered through feedback and purposeful action, shows results in the other dimensions of stewardship.

To test this hypothesis, the statements of the data set that were focused on delivering results were divided as follows:

Table 2.11: Dimensions of delivering results and inclusive community building

Delivering results statements	Inclusive community-building statements
Seek to establish the measurement, using quantitative- and qualitative measures, of the effect and impact of the personal organisational behaviour-areas above (and establish a programme to achieve them)	Promote dialogue between parties in conflict over differences regarding the programme at all levels in the organisation (regular feedback and review)
Be realistic in setting up a programme focusing on valuing the personal and organisational behaviour areas above, as consideration needs to be given to time, workload, effort and other 'hidden' constraints	Be seen to share the responsibility for results of the programme
Accept personal accountability for not achieving results or delivery with regard to programme's goals and performance	Be seen to uphold decisions made together, after consultation with diverse inputs and people
Establish and communicate high expectations (and standards) with regard to programme implementation and delivery	Build on best practices in other business units (and/or companies and organisations), share strategies that have helped other organisations and companies, people with different capabilities and people from other cultures to overcome barriers to growth and advancement of the eight personal and organisational behaviour areas
Provide employees with clear, specific performance expectations	
Broadcast successes around the issues	

The result of this test was a correlation of 0.8583 (see Table 2.1), a validation of the strong positive relationship between delivering results and building an inclusive community.

Summary

This chapter provided a more focused, rigorous and academic approach, identifying specific qualities of a steward leader within the nine dimensions of the stewardship framework. It included hypotheses on the correlation between these dimensions and aspects such as trust and community-building in order to explain the concept of steward leadership. To do this we used the responses to a questionnaire that is also presented in Chapter 3.
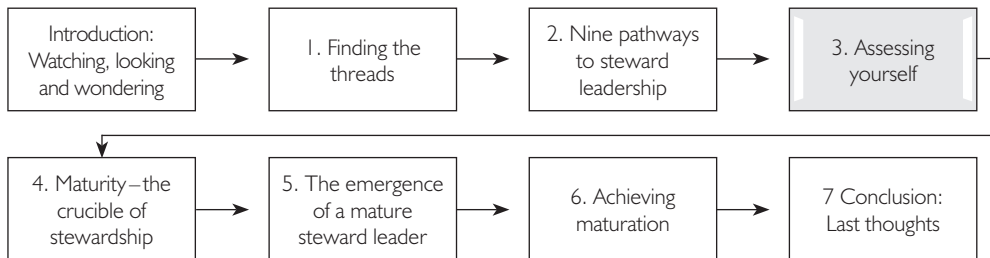
Chapter 3

ASSESSING YOURSELF

Introduction: Watching, looking and wondering	→	1. Finding the threads	→	2. Nine pathways to steward leadership	→	3. Assessing yourself

4. Maturity – the crucible of stewardship	→	5. The emergence of a mature steward leader	→	6. Achieving maturation	→	7 Conclusion: Last thoughts

This chapter has been included to enable you the reader to assess how well you are performing on each of the dimensions of a steward leader.

Assessment is always fraught with problems; sometimes you get what you want and sometimes you do not. With self-assessment you often get what you want because you, not others, are providing the answers. The thing to remember is that you, like everyone else, are wearing a particular set of blinkers that provide you with a version of reality that, sadly, is often rather self-serving. We are only human, and that is what humans do. The problem is these blinkers mean that we sometimes think we are something that we are not.

Self-assessment questionnaire

People tend to focus more on the outcome of the self-assessment questionnaire than the actual process, which should be one of self-discovery to exploit the value of this exercise. So, take your time, test your blinkers by asking around (feedback) and use the questionnaire as both a process and outcome of self-discovery.

SELF-ASSESSMENT TOOL

Self-Assessment Tool for Leader Stewardship Behaviours — Personal and Organisational	
1	I have not started demonstrating this behaviour; there is still a significant gap in doing so.
2	I have started demonstrating this behaviour and I am making some progress.
3	I regularly demonstrate this behaviour and I am making good progress.
4	I regularly demonstrate this behaviour and I am making significant progress in mastering this behaviour.
5	I have mastered this behaviour and I am mentoring others in doing the same.

Please review each item on the lists that follow and fill in the applicable number (in the box on the right-hand side of the row) that describes your current behaviours or actions.

1. PERSONAL MASTERY

Focus on personal growth, expanding personal abilities and capabilities

SPECIFIC INDIVIDUAL/PERSONAL BEHAVIOURS	SCORE
■ Work at being aware of, and develop tools for engaging with, the experiences and backgrounds of different employees (cross-cultural exposure)	

■ Trustworthy in:
  • communicative trust: share necessary and important information
  • environmental trust: develop and redesign workplace environment to effectively engage the community and societal needs
  • contractual trust: keep agreements and commitment
  • competence trust: respect people's abilities, experience, skills and training, regardless of their level or stripes in the organisation	

■ Develop and build a personal network with people who share similar attitudes, values and ethics, and who are most able to promote the 'positive visibility' of those values and ethics	
■ Respond timeously, constructively and directly to diversity-related difficulties that arise	
■ Seek to involve myself in activities that cause cross-cultural learning to occur	
■ Constantly work with my own personal coach/mentor to achieve clarity of personal awareness and sense of self	
■ Take ownership and responsibility for participation in continuous personal learning (not just training) and develop a personal development action-plan for growing in knowledge and understanding about how my own cultural conditioning may create barriers or difficulties in Interacting with people who are different	

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SPECIFIC INDIVIDUAL/PERSONAL BEHAVIOURS	SCORE
■ Use my personal action-plan — which is linked to my personal development plan — as a framework for monitoring progress towards achieving personal mastery (all aspects thereof)	
■ Role-model the required behaviours of mutual respect, acceptance and valuing differences	
■ Willing to engage with, and educate, people who don't understand my 'personal' work and 'societal' responsibilities	

2. PERSONAL VISION

Clarity of personal vision and commitment through action

SPECIFIC INDIVIDUAL/PERSONAL BEHAVIOURS	SCORE
■ Demonstrate a personal vision which is clearly linked to good ethics, transparent accountability, as well as responsible and sustainable personal values	
■ Make explicit my personal vision and encourage feedback on it from others	
■ Show courage and sense of purpose to stand up for what I believe, as it relates to ethics, personal and societal values, as well as accountability	
■ Able to communicate my personal vision well	
■ Demonstrate my vision through relevant action	
■ Take into account and recognise differing needs in other people	
■ Use the available resources (HR personnel, material, videos) and tools (journals, Internet, social media frameworks) to visualise different kinds of futures, and design and implement carefully planned, high-involvement, individual change strategies; that is personal scenarios	
■ Show that my personal vision is flexible, adaptive and open to change	
■ Follow through on commitments to good ethics, equal opportunities for all employees, and an open and honest exchange of thoughts and ideas	
■ Serve as an advocate among peers to create an environment which is inclusive of diverse employees and 'others' (seen to confront the reality of diversity issues — what it means to commit to the goals and visions established)	

3. MENTORING

Paying attention to and acting on the needs and potential development of others

SPECIFIC INDIVIDUAL/PERSONAL BEHAVIOURS	SCORE
■ Firmly establish the legitimacy for the mentoring of others	
■ Engage the enthusiasm and commitment of colleagues as it relates to mentoring of others (succession and leadership development)	
■ Identify barriers that sometimes hinder employees from different backgrounds from doing their jobs and provide individualised support to overcome those barriers	
■ Personally commit to being a coach/mentor myself.	
■ Make an effort to research the backgrounds and cultures of individuals being mentored by myself—for inclusion when identifying training and development needs	
■ Spend time observing people in action, get to know what each person in my organisation does best, and identify areas for individual improvement	
■ Provide the information, introduction and resources needed to get a newly hired or promoted person with a diverse background off to a fast and effective start in his or her position	
■ Set time-frames / periods in which those being mentored should achieve desired skills or experience	
■ Establish local or international cooperation partners and networks for individuals being mentored (communities-of-interest)	
■ Help individuals in work groups to confront biases they may hold that interfere with work relationships	
■ Personally mentor colleagues to be open to issues relating to values, personal renewal, ethics and accountability	

4. VALUING DIVERSITY

Purposefully seeking out and valuing diverse inputs and people

SPECIFIC INDIVIDUAL/PERSONAL BEHAVIOURS	SCORE
■ Require high standards of work performance (excellence) from all employees	
■ Discuss performance difficulties with employees from all backgrounds and explore approaches for overcoming them	
■ Acknowledge diversity at all levels of work and encourage expression of divergent views	
■ Align teams with diverse stakeholder goals and diverse visions and hold them accountable for implementation thereof	
■ Encourage interdependence within, and between, teams of different stakeholders	
■ Work to ensure that diverse candidates are considered for highly visible assignments and other opportunities that lead to access to the informal network (within the organisation and with its partners, vendors, suppliers, customers and the public)	

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■ Actively encourage diverse inputs and viewpoints in the development of organisational strategic and operating plans	
■ Provide constructive help to all employees when dealing with problems encountered inside and outside of the organisation	
■ Encourage people from different cultures, backgrounds, genders, ethnicities. etc., to take responsibility for transferring their knowledge and acting as positive role models for others in the organisation	
■ Signal (through public actions and deeds) the consequences of inappropriate and mis-aligned action of colleagues, employees, supplies, vendors and partners	
■ Create, sponsor or suggest initiatives to ensure that people are promoted and rewarded in a manner that provides equal opportunity for all, regardless of gender, race, country of origin, educational background, sexual orientation, tenure, socio-economic background, disability	
■ Break down occupational or divisional barriers and encourage a multi-disciplinary approach	
■ Pay attention (time, resources, energy, personal commitment, etc.) to the needs and potential for development of all people	
■ Give people permission and opportunities to develop skills (beneficial to the organisation, their community and society at large) outside of their usual area of work and extend their experience and capabilities	
■ Provide opportunities for people to demonstrate their differences / differing areas of expertise	
■ Make decisions based on consultation with diverse inputs and people (acknowledge and recognise differences as a valuable source of learning in the workplace)	
■ Make decisions based on job-related qualifications when hiring and promoting, rather than relying on image, fit, feeling or friendships	
■ Look for instances where people are overlooked, ignored, etc. and take purposeful action to address and correct this	
■ Openly/publicly recognise the contribution of women, employees from other cultures, people with different capabilities and other significant under-acknowledged groups, to organisational success	
■ Challenge the perception that 'less qualified' individuals are hired or promoted/ considered for promotion	

5. SHARED VISION

Clarity of shared vision and commitment towards a desired society

SPECIFIC ORGANISATIONAL BEHAVIOURS	SCORE
■ Create and instil a climate and culture of regular, responsible communication, feedback and disclosure	
■ In consultation with my entire organisation, build a coherent set of short-term and long-term goals as it relates to public values, good corporate governance and civil society	
■ Share the business case for the above and require regular feedback from others on it	

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SPECIFIC ORGANISATIONAL BEHAVIOURS	SCORE
■ Ensure that all employees know what the vision is regarding the above and engage the support of all employees	
■ Build the above into the organisational reward structure as each of the milestones, along the road to achieving the shared vision, is met	
■ Set time aside for dialoguing and storytelling (provide an open, reflective and professionally facilitated forum — once trust has already been established — where people can offload accumulated negative feelings, experiences, joy, pain, hope, fears regarding the above issues and together seek solutions to achieve their goals and address their difficulties	
■ Allow for the expression of emotion as it relates to the above, without allowing it to impact negatively on others, the organisation or society	
■ Demonstrate that I recognise and accept that people are unique and different and that this is a strength	
■ Establish an organisational culture that embraces and values good corporate governance, good ethics, healthy and sustainable personal and public values at all levels (not only at senior management levels)	
■ Commit to the process of clarifying conscious beliefs of colleagues regarding the above	

6. RISK-TAKING & EXPERIMENTATION

Encouraging new ideas and ways of doing things and giving others space to do so

SPECIFIC INDIVIDUAL/PERSONAL BEHAVIOURS	SCORE
■ View uncertainty, ambiguity and complexity as necessary conditions for personal growth	
■ Explore unconventional ideas and different approaches	
■ Be consistent in my actions to actively promote and encourage different approaches to understanding and thinking about civil responsibility, civil society and public values	
■ Actively solicit opinions, ideas, input and new ways of doing things from people I do not regularly talk to (in other words, from people who are not in my sphere of influence)	
■ Demonstrate belief and trust in people from all walks and backgrounds in life by delegating responsibility and accountability for senior projects, tasks and plans ('growing others')	
■ Tolerate mistakes and failures from others and collaboratively think through ways to overcome those in the future	
■ Push my and others' comfort barriers and encourage creative tension, in order to facilitate experimentation (allowing for bounded chaos)	
■ Publicly reward risk taking and experimentation that adds value	
■ Communicate the value of placing equal emphasis on intangible assets (for example, intellectual capital, sharing of information and experiences, building of relationships) as is placed on the tangible assets	
■ Be prepared to engage with people who resist, or claim not to understand, the need for change in society, how dysfunctional things are currently done and non-ethical individuals	

7. VULNERABILITY & MATURITY

Being authentic, mature and open to learning and input from others

SPECIFIC INDIVIDUAL/PERSONAL BEHAVIOURS	SCORE
▪ Treat people, as well as their inputs and perspectives, with respect and dignity	
▪ Be honest, sincere and authentic in dealing with all employees from all regions and backgrounds	
▪ Be willing to discuss and share thoughts on my own feelings about ethics, values, accountability, governance and civil society with colleagues and employees	
▪ Enhance the capacity of my organisation to accommodate experiences of vulnerability	
▪ Demonstrate empathy with regard to all aspects of diversity and lived-experience by employees and members of the public	
▪ Be willing to publicly acknowledge fault or error on my part	
▪ Demonstrate openness and commitment to learning — actively seek challenge to my own assumptions, beliefs and opinions	
▪ Allow for interpersonal differences to surface but establish a positive climate to reduce interpersonal conflict	
▪ Demonstrate an ability to 'suspend judgment' and an ability to genuinely listen to others	
▪ Appropriately challenge colleagues who use inappropriate language and negative stereotypes	

8. RAISING AWARENESS

Championing stewardship and the growth of good, sustainable civil society

SPECIFIC ORGANISATIONAL BEHAVIOURS	SCORE
▪ Observe, review, recommend, model and reward behaviours that value a sustainable civil society, good ethics and good corporate governance (continual process)	
▪ Take responsibility for making explicit relevant individual and organisational mental models and mindsets (both positive and negative)	
▪ Encourage employees to communicate when they have been targets of actions and behaviours that attempted to make them deviate from good ethics, good corporate governance and promotion of a sustainable and accountable civil society	
▪ Use gender-appropriate, as well as culturally-appropriate language	
▪ Challenge others when they make assumptions about employee career interests and commitment levels based on stereotypes	
▪ Require (insist on) the necessary respect from colleagues with regard to issues relating to ethical public living	
▪ Publicly recognise ethical public living (especially during trying or difficult times)	
▪ Sponsor and encourage events and social functions that celebrate and/or highlight the positive contribution of actions and behaviours of people who promote a sustainable civil society, good ethics and good corporate governance	

▶

SPECIFIC ORGANISATIONAL BEHAVIOURS	SCORE
■ Constantly search for success cases in other business units, companies, organisations and countries and raise awareness within my own organisation of those successes	
■ Make use of all the available communication tools (newsletters, Intranet, Internet, articles in business press, papers in academic journals, workshops, etc) to raise awareness of the need for performance as a result of, and successes with, good corporate governance; accountable management and leadership; responsible and ethical action by colleagues and employees that adds to current and future value for the organisation and society	
■ Ensure that all employees are made aware of the need to shape organisational policy, work practices and learning processes to promote good ethics, values and good corporate governance	

9. DELIVERS RESULTS
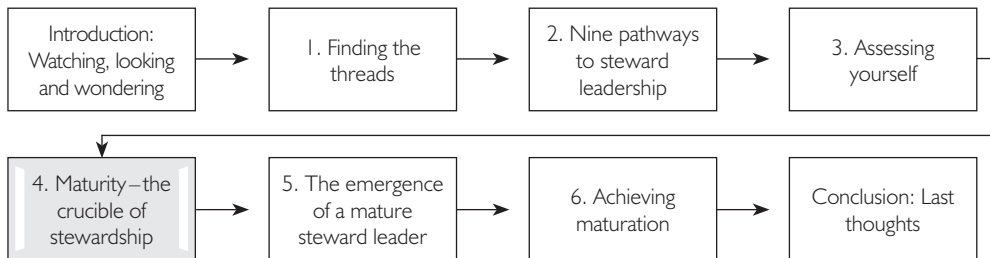
Demonstrating commitment and urgency through delivery

SPECIFIC ORGANISATIONAL BEHAVIOURS	SCORE
■ Seek to establish the measurement, using quantitative and qualitative measures, of the effect and impact of the eight personal and organisational behaviour-areas above (and establish a programme to achieve them)	
■ Promote dialogue between parties in conflict over differences, regarding our/the programme, at all levels in the organisation (regular feedback and review)	
■ Be realistic in setting up our/a programme focusing on valuing the eight personal and organisational behaviour areas above, as consideration needs to be given to time, workload, effort and other 'hidden' constraints	
■ Be seen to share the responsibility for results of our/the programme	
■ Be seen to uphold decisions made together, after consultation with diverse inputs and people	
■ Build on best practices in other business units (and/or companies and organisations) – share strategies that have helped other organisations and companies, people with different capabilities and people from other cultures, to overcome barriers to growth and advancement of the eight personal and organisational behaviour areas	
■ Accept personal accountability for not achieving results, or delivery, with regard to programme's goals and performance	
■ Establish and communicate high expectations (and standards) with regard to programme implementation and delivery	
■ Provide employees with clear, specific performance expectations	
■ Broadcast successes around the issues	

Summary

Whereas Chapter 2 provided a more focused, rigorous and academic approach, identifying the specific qualities of a steward leader, Chapter 3 furthered understanding by providing a practical self-assessment tool which allows you to assess your performance against the stewardship framework.

Chapter 4

MATURITY — THE CRUCIBLE OF STEWARDSHIP

Introduction: Watching, looking and wondering	→ 1. Finding the threads	→ 2. Nine pathways to steward leadership	→ 3. Assessing yourself
4. Maturity — the crucible of stewardship	→ 5. The emergence of a mature steward leader	→ 6. Achieving maturation	→ Conclusion: Last thoughts

This chapter provides a broad introduction to the field of leadership maturity, before we explore the maturational process of steward leadership in the chapters that follow.

Understanding maturity

We humans have long understood that we grow and change and that the direction of this change is towards maturity of various kinds: age, thinking, spirituality, emotions, etc. You cannot help seeing essential differences — and similarities — when you put the baby in grandpa's arms. Our developmental progression was understood early in the history of humankind in the chakra system and the kabbalah, and in literature, as in Sophocles' *Oedipus Rex*, where Oedipus is given a riddle by the Sphinx: 'What goes first on four legs, then on two and then on three?' (Cook-Greuter, 1999).

Most definitions of human maturity fall within, or between, two orientations. The first relates to how well you function in society; if you fit in and function effectively you are regarded as mature or, rather, mature enough. The second refers to how mature you are on a maturity scale or typology, offering a roadmap that extends beyond 'being normal' and thus includes the possibility that you may mature so much that you do not fit in anymore (Helson and Wink, 1987). Our approach will draw from the much more aspirational ideology of the second orientation in the maturity debate.

This approach to maturity comes from Constructive Developmental Theory (CDT), a branch of psychology (Brown, 2011) which is largely derivative of the work of Jean Piaget (Cook-Greuter, 1999). It suggests an invariant typology or roadmap of maturational phases, each of which is embodied in a particular way of understanding and making meaning of our internal and external worlds. As we change and mature in our understanding of our internal world, our external world changes and develops as well (Cook-Greuter, 1999).

Another term for 'maturity' in this branch of psychology is 'ego development', because of the focus on the maturation processes of the ego. In this school, the ego is considered to be the 'master trait', more important than intelligence in accounting for human variability (Loevinger, 1966). The ego is seen as the psychic organising function, the role of which is to integrate data and make coherent meaning (Cook-Greuter, 1999). It is at the core of our meaning-making processes and the manifestation of our autonomous drive towards meaning making (Fingarette, 1963). Meaning-making is inseparable from story-making (and the forming and reforming of identity). According to Fingarette (1963), when humans fail to make meaning they suffer anxiety, which is the dread of non-being and meaninglessness. It is the avoidance of this meaninglessness that motivates our egos and, thus, motivates us to grow and change. We explore these processes further on in this, and the following chapter.

The concept of ego development or maturity in CDT is that of integrated maturity, which refers not only to emotional maturity but integrates cognitive, moral, emotional, spiritual, somatic (in this context the intelligence of the body experienced through body responses like gut reactions, butterflies in the stomach, sensations in the hands etc.) and other types of development. This does not mean the same level of development across all these areas. In fact, as Marshall (2009) notes, it is more likely that we have unequal development, with greater development in some areas than others. The term used to explain this phenomenon is 'décalage' (Marshall, 2009). We all intuitively understand this concept, having interacted with or observed technical specialists who cannot lead others (low emotional maturity), spiritual leaders who do not live the values they preach (low emotional maturity) and loving healers who cannot understand quantum physics or work their own cell phone (low traditional intelligence, or IQ).

A maturity assessment tool, the Washington University Sentence Completion Test (WUSCT or SCT) was developed by Jane Loevinger in the late 1960s and modified by Suzanne Cook-Greuter and others (Cook-Greuter, 1999). This tool, which has had various iterations over the four decades in which it has been used, is a projective assessment in which participants project their reality or meaning-making level by completing sentence stems. A rigorous and well-validated analysis system places each participant within a maturity level or 'centre of gravity', the place from which that particular individual is most likely to operate (Cook-Greuter, 1999). The WUSCT is currently one of the most widely used measures of human development (Cook-Greuter, 1999; Bartunek, Gordon and Weathersby, 1983; Cohn and Westenberg, 2004).

It was only in the 1980s that this work was translated into the management and leadership realm by Suzanne Cook-Greuter and William Torbert. They took the original model, developed by Loevinger and extended by Cook-Greuter, and converted it and the WUSCT into a more organisation-friendly approach (Brown, 2011). Cook-Greuter, Torbert, Rooke and 'followers' use the term 'action logic' to describe the levels of maturity. We use this term (interchangeably with 'maturity') rather than 'ego development' because it has a greater leadership and management orientation.

Levels of maturity/action logic

Before describing levels of maturity or action logic, it is important to note that each level has four main dimensions. Cook-Greuter (2005, p.3) notes that the action logics system is:

… a psycho-logical [sic] *system with three interrelated components. The operative component looks at what adults see as the purpose of life, what needs they act upon, and what ends they are moving towards. The affective component deals with emotions and the experience of being in this world. The cognitive component addresses the question of how a person thinks about him or herself and the world. It is important to understand that each action logic emerges from a synthesis of doing, being, and thinking despite the term logic, which may suggest an emphasis on cognition ... [This theory] provides us with one possible account of how individuals navigate the straits of human existence by using navigational lore, common sense, increasingly complex maps, algorithms and intuition* (Cook-Greuter, 2005, p.3).

Table 4.1, adapted from Brown (who adapted the work of Cook-Greuter), describes the four dimensions. We have added another—spirituality. As you will notice in this chapter, spirituality becomes more and more important as humans mature. Spiritual experiences occur at every level of maturity; you can have a spiritual experience at very low levels of maturity. The critical factor is whether we can integrate these experiences or create spiritual experiences at will (Pfaffenberger, Marko and Combs, 2011). A less explored aspect, one not included in the table below is that of somatic intelligence which speaks to your relationship with your body.

Table 4.1: Components of maturity/action logic

Behavioural dimension	*Affective dimension*	*Cognitive dimension*	*Spiritual dimension*
▪ How do people interact? ▪ What are the needs they act upon, and what ends do they try to achieve? ▪ How do they cope and master their lives? ▪ What function do others play in an individual's life?	▪ How do people feel about things? ▪ How do they deal with affect? ▪ What is the range of awareness and of their selective perceptions? ▪ How are events experienced and processed? ▪ What are the preferred defences?	▪ How does a person think? ▪ How do individuals structure experience? ▪ How do they explain things? ▪ How do they make sense of their experience? ▪ What is the logic behind their perspectives on the self and the world?	▪ What kind of spiritual experiences does the person have? ▪ How are these processed – do they integrate these within their daily lives? ▪ Can the person have spiritual experiences at will? ▪ How often does the person have spiritual experiences?
Adapted from Cook-Greuter (1999) and Brown (2011)			

The map in Figure 4.1 describes the typology of maturity, as described by Rooke and Torbert (2005), in four groupings: pre-conventional, conventional, post-conventional
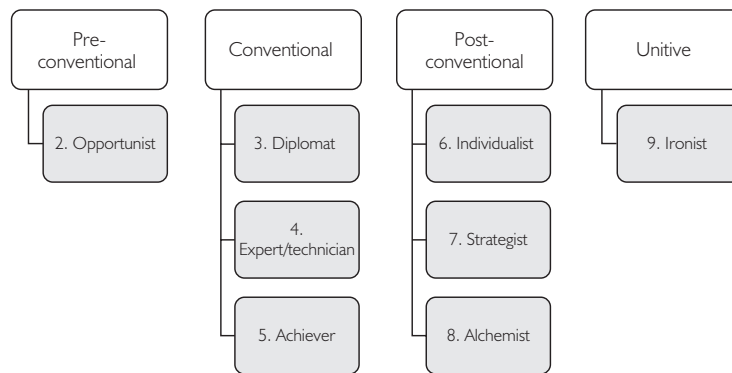
Figure 4.1: Road map of maturity/action logic types

and unitive. The first stage, Impulsive, has been left out because it is unlikely that individuals at this level would be working in organisations. The numbering therefore starts at two (Rooke and Torbert, 2005).

A detailed description of each stage follows. Information used to generate these descriptions is drawn from the work of Cook-Greuter (1999), Rooke and Torbert (2005), Hewlett (2003), Orum (2003), Pfaffenberger (2007b), Nicolaides (2008), Pfaffenberger, Marko and Combs (2011) and Brown (2011).

A description of action logics

We have grouped the levels of maturity into four categories: pre-conventional, conventional, post-conventional and unitive. These groupings provide us with a shorthand for understanding the maturation process but fail to allow us to understand the process in more depth. The following section provides us with more detailed observations on each specific level of development.

Opportunist action logic

The development required to move to this stage from the Impulsive stage is a shift from being locked within your own unbridled impulses to a more strategic orientation (Brown, 2011). People become more strategic because they are less impulsive, but they are strategic only in as far as they are orientated towards 'not getting caught'. The motive to act is still largely derived from self-orientated desires as in the previous stage.

At the Opportunist level of development, the individual has a short-term orientation focused on achieving personal ends. Force and illegal means may be an option used to create the desired outcome.

Opportunists are useful in emergency situations and in short-term sales opportunities, but may not consider the whole or the long-term when doing business. Thus, they may undermine teamwork, strategy and the sustainability of the business and brand.

Approximately 4% of people employed in organisations in the US and Europe are at this 'centre of gravity' (Brown, 2011).

Diplomat action logic

The key shift when moving from the pre-conventional to conventional level, or from Opportunist to Diplomat, is the changing relationship to society. At the Opportunist stage, the focus is on self and own needs. While this may be true to some extent for the Diplomat, the Diplomat's main focus is on meeting the expectations of society; that is, moving from a needs-based to a norm-based orientation (Brown, 2011).

Behaviour at this stage is orientated around social norms and the desire to fit in. Likeness builds trust and cohesion in groups and, thus, this is an action logic that supports working together in teams and groups. Problems with this action logic relate to group-think, inhibition of creativity and innovation, and avoidance of difficult issues and problems related to inclusion and exclusion.

Approximately 11% of people employed in organisations in the US and Europe fall within this 'centre of gravity' (Brown, 2011, p. 36).

We all know what an organisation at the Diplomat action logic level looks like: group-think and group-speech and everyone seems to get on with one other, but lurking under the carpet are a multitude of unaddressed issues that are waiting to trip up the unsuspecting resident, 'terrorist' or 'tourist'. Strategically, such companies excel in stable markets, where repetitive behaviour and additive strategies are effective. However, because they acknowledge, internalise and respond to such a limited range of information and behaviour, they struggle in more turbulent times.

The following is an example of a leader at the Diplomat level, talking about process his company uses to develop analysts:

We don't employ people who have been analysts in the past because then you have to clean them out before you indoctrinate them. If they are new you just indoctrinate them. Then you become a clone. We have a very well set 31-year structure – in terms of this is how it works. No-one challenges it, no one changes it and that is where we are – consistency.

MD of an Asset Management company

Expert action logic

Also within conventional levels of action logic is the Expert. The developmental process is a move from a norm-orientated reality to a rational/scientific reality. 'Irrational' norm-related behaviours are replaced by scientific, rational behaviour generated by 'objective observation', technical processes and 'scientific' validation. This shift can be initiated by processes and systems within organisations; in particular, performance management systems which create specific types of behaviour and encourage a 'scientific-rational' way of thinking about performance (Rooke and Torbert, 2005).

Since rationality rules in this action logic, any value from the 'non-rational', for example, emotional, spiritual and somatic data and experiences, is unrecognised or alienated. Business education, certainly at undergraduate level, tends to generate this action logic, as do accounting, engineering, medicine and most of the more 'technical' professions.

Below is a comment at the Expert action logic level:

We only have intellectual capacity. That's all a fund manager has got. We did a climate survey and it was very clear what we are about. On the hard stuff it's rated way above industry average. The three areas where we were low were the simple things, like 'have you got a friend at work?' For all the warm, fuzzy stuff we were way under. That's where we come from. It's not very emotive. It's a hard, cold environment. We cut the emotion out of the thing. The whole job is not to get involved in the emotional roller coaster that money is. Our staff are not required to show emotion to people or pamper people.

MD of an asset management company

While a crisply logical and rational brain is hugely useful for organisations, problems occur when non-rational data, like feelings, insights, gut responses, creativity and spirituality, are not integrated. This may lead to complications in interpersonal relationships, including the projection of unwanted feelings, responses and spirituality onto others (and even departments, businesses and other forms of organisation). Projecting individuals do not see others as they are, but as objects of their own projections, their own unwanted selves, and not who the other persons really are. This causes management and leadership problems and can also lead to the development of mechanistic versions of strategy, which deny the humanity of people and how they operate and are, therefore, utterly un-implementable.

Around 37% of people in the US and Europe fall within the category of Expert action logic, The Expert action logic may be considered the norm for many organisations (Rooke and Torbert, 2005). 'Rational', 'quantitative' and 'technical' is the way in which most businesses try to define and express their thinking and decision-making processes. It is the way in which success is measured in the business world; at this level of development all success is supposedly quantitative and quantifiable. One often finds this way of operating in professional and technical fields, including accounting, science, medicine, academia and consulting.

Achiever action logic

In the developmental process towards Achiever action logic, one becomes more orientated towards outcomes (versus technical proficiency) and goals. In exploring how to do things more effectively, one becomes aware of the role of emotions and other non-rational data. The result is an integration of the previous three types of power (opportunistic, interpersonal and rational (Brown, 2011)) and the beginnings of an understanding of how emotions, intuition and other non-rational sources of data can be useful in achieving goals. This is the first stage in which non-rational data, including emotions, become apparent and are integrated into conscious

> The following is indicative of problems with the Achiever type of action logic.
>
> *We're in the process now of undergoing cultural change in the organisation—from heroic leadership style to engaging leadership style. Heroic style has served us well in the past because there was little change in our operating environment. It was a top-down led organisation and I think that worked in cases where there is a simple operating environment. I think that has become a lot more complex over the last five years or so.*
>
> *MD of a beverage multinational*

behaviour and decision making. MBA courses that include personal mastery, spiritual and somatic work within the curriculum help to develop students towards this action logic.

A person at the Achiever action logic stage is outcome-focused and efficient. Many of our contemporary business heroes are at this level of development. This tends to be the archetypal successful person with the sports car, spouse and mansion, the leadership dream that we are seduced into mainly by industrialised Western belief systems.

The outcome and success orientation can lead to problems, firstly in the interpersonal realm where it is possible for Achievers to treat others in the workplace as means to an end and not as complete human beings in their own right. Achievers may find it difficult to acknowledge their own weaknesses because, in many ways, they are the model of success and perfection for leaders. This too can lead to management and leadership problems as others may have to carry the shadow of failure and imperfection for them. There may also be issues around authenticity and the projection of a false image (persona).

Another set of problems relates to the tendency to simplify complexity, especially non-quantitative complexity. Because Achievers can miss or deny complexity, they can fail to or refuse to understand what is really happening and thus create initiatives that do not connect to reality or are inappropriate for a current reality. In this way, they may become efficient but not effective.

Achievers account for approximately 30% of the US and European populations (Rooke and Torbert, 2005).

Many organisations, for example some of the global consulting companies, are at the Achiever level of development. They tend to be outcome-orientated, success-driven and aligned with the concept of the individual hero leader.

Individualist action logic

The Individualist action logic is the first post-conventional action logic stage. It is the first big step towards yourself, the first time your individuality is seen as aspirational, and the first time you turn away from the conventional, plagiarised version of yourself towards another more real self.

The following shows one way to understand the movement from Achiever to Individualist logic:

I turn my attention progressively more and more inwards towards my own thoughts and feelings. I am amazed to find out how much of me there is inside. I become more and more interested and expand my internal exploration into dreams, spirituality, intuition and creative endeavours, I start to understand just how individual and different I am, and I start to enjoy it.

Retail business executive

The quote below from Steve Jobs exemplifies this action logic.

Your time is limited, so don't waste it living someone else's life. Don't be trapped by dogma — which is living with the results of other people's thinking. Don't let the noise of others' opinions drown out your own inner voice. And most important, have the courage to follow your heart and intuition. They somehow already know what you truly want to become. Everything else is secondary.

Steve Jobs, former CEO of Apple Inc.

Individualists account for approximately 11% of the US and European populations (Brown, 2011, p.36).

With the understanding that 'I am an individual' comes the crucial realisation that others are individuals too. Slowly and erratically you build the capacity to hold multiple perspectives lightly, not just cognitively but viscerally. This can have two impacts. It allows us to really understand and appreciate difference in others ('because I am different, they are different too and their perspectives are as valid as mine') and enables leaders to work more effectively with diversity and difference. However, the understanding achieved at this level can also leave one lost in a world of relativity and ennui, where there is no certainty or anchor. The world of the Individualist can sometimes look confusing and depressing. This is especially so for goal-directed, competitive super-achievers who have focused their lives on building conventional versions of success, like cars, houses, qualifications and money. At the Individualist stage they may find that these external goals become less meaningful, but they may be uncertain as to what meaningful goals really are.

Conventional organisations have difficulty retaining post-conventional people, including the Individualist. At this stage the problems around retention and motivation relate to the need for Individualists to connect their own purpose, orientation and morality to that of the organisation's and, most importantly, to be themselves. When they are unable to do this in a coherent way, they will experience conflicting emotions and may ultimately leave.

Strategist action logic

The second action logic within the post-conventional grouping is that of the Strategist. The movement towards Strategist action logic is catalysed by the recognition that

> Strategists often express themselves in polarities and dynamics, as seen in the following quote:
>
> *When your company culture is 'you can achieve greatness as an individual because of who you are' what you often find is that you can be herding cats—there's a bit of tension in allowing people their individuality and to express their own style yet still retain a culture within that organization working towards a common goal. You have mavericks and common goals working in a slight tension with one another and it's about managing that, about giving direction.*
>
> *MD, advertising company*

relativism is as 'lost' a place to be in as narrow-minded rationality, and that some things are inherently more valuable than others and should be pursued. Towards this end, Strategists see the bigger systemic picture and are motivated by justice and dignity, therefore aligning their resources and networks with projects for the greater good.

The Strategist has a high tolerance for conflict and can weave multiple views and analogues into a unified and viable vision (Rooke and Torbert, 1998). At the same time, Strategists can hold polarities without seeking the easy certainty of 'taking a view'. Strategists account for 4–5% of the US population (Brown, 2011).

As leaders, Strategists are often socially conscious and have business ideas that they execute collaboratively, integrating idealist visions with pragmatism guided by, principle and executed with timely action. When leading, Strategists reframe situations, consciously leveraging language to reinterpret reality so that decisions are made in the service of overall principles, strategy, integrity and foresight (Cook-Greuter, 2004). Strategists are able to focus on organisational constraints and perceptions, striving to continously transform and improve them (Rooke and Torbert, 2005).

The capacity to hold polarities is enhanced by the Strategist's ability to see and read patterns within the system. Together, these skills enable leaders at this level to detect latent trends and ride their slipstreams, thereby amplifying the impact of transformation initiatives.

One of the factors that enable Strategists to hold polarities and read patterns is their access to a wide range of data and information often obtained through non-rational sources such as dreams, insights, creative and spiritual experiences and emotions. This information broadens their picture of the world so that polarities become safer and patterns clearer. This enhanced clarity and, to some extent, certainty builds confidence to act, and this confidence, in turn, means that Strategists are more likely to attempt transformational projects. It is because of this confidence and these skills that Strategists are effective in creating transformational change in organisations (Rooke and Torbert, 1997).

Alchemist action logic

The Strategist works towards aligning and enabling change within one system. The view from Alchemist action logic is multi-systemic; the orientation is towards

understanding ways in which systems connect, or do not connect and the impact of this dance of unity, separation and transformation.

Alchemists are concerned with meaning: how it is constructed, deconstructed, eviscerated and abandoned. They know that if you transform the meaning of something you transform everything, and thus are alchemists in the true sense of the word. Cook-Greuter (2005) notes that while Alchemists acknowledge the value of rational thought, they draw extensively on information derived from non-rational sources, including intuition, bodily states, feelings, dreams, archetypal and transpersonal material. It is often these varied meaning-making processes that produce symbols, metaphors and visions that Alchemists use to transmute events and create new meaning.

A practical example of how Alchemists operate is a real incident in which a leader had to deal with conflict between two teams within an organisation. Her solution was to create two symbols epitomising each team's view, and then to draw a new symbol integrating the two symbols. By doing this, she was able to resolve the conflict.

Less than 2% of the US population mature to the level of Alchemist (Brown, 2011).

Ironist action logic

The Alchemist action logic is concerned with the meaning of things and uses symbolic maps of life. The development pathway from Ironist to Alchemist is the visceral realisation that these maps are just maps and are not life itself. The Ironist thus desires to experience things directly and unmediated, particularly by language (Cook-Greuter, 1999).

Ironist action logic accepts what is: an acceptance of self, ambiguity, the ongoing processes of change and empathy for beings in all stages of development (Pfaffenberger, Marko and Combs, 2011). It is a place where there is an absence of anxiety (Pfaffenberger, Marko and Combs, 2011) and a gentle witnessing of the world. Within this process of witnessing, Ironists understand their own patterns of separation from, and unity with the world, and thereby understand simultaneously the specific and the universal.

Ironists focus on being, and may be much less concerned with implementing corporate strategies. Ironists account for less than 1% of the US population (Brown, 2011).

The spread of action logics

Many researchers (notably Cooke-Greuter, Loevinger, Torbert, Rooke, and members of the Harthill consultancy, among others) have applied the WUSCT in order to understand the prevalence of action logics in the world. The most recent data on prevalence is an aggregation of previous work and comes from the research of Barrett Brown (Brown, 2011). It notes the following prevalence across a sample group from the US, based on a sample size of 4 510.

Table 4.2: Prevalence of action logic types

Opportunist	4.3%
Diplomat	11.3%
Expert	36.5%
Achiever	29.7%
Individualist	11.3%
Strategist	4.9%
Alchemist	1.5%
Ironist	0.5%

Adapted from Rooke and Torbert (2005). Original table abstracted from Cook-Greuter (2004) and Torbert (2004). Original research on percentages of the adult population for each stage from Cook-Greuter (1999; 2004). Material on the Ironist has been added to this table and is drawn from Cook-Greuter (1999; 2004; 2005) and Torbert (1987).

This data is derived from US participants. Data from European participants is available through the work of the Harthill Group and is described in a journal article by David Rooke and William Torbert (Rooke and Torbert, 1997). The research, originally published in 1997 and republished in 2001, notes two sample groups, one from the US (n = 497 managers) and the other from Europe (n = 490). It found that the European sample group contained a higher percentage of people at later action logic stages because this sample group contained a higher number of people who were 'engaged in developmental activities' (Rooke and Torbert, 1997, p.2).

It is possible that these percentages are relevant globally but this remains to be seen because there is no existing research from emerging markets. There may, however, be some clues to this in Chapter 6, which explores the personality and contextual factors that enable maturation to occur.

Summary

This chapter explored the concept of maturity/action logic using a Constructive Development approach. This approach describes types of maturity/action logic and the related behaviours in organisations. Prevalence percentages were also provided noting how rare certain post-conventional types of action logic really are.

Chapter 5

THE EMERGENCE OF A MATURE STEWARD LEADER
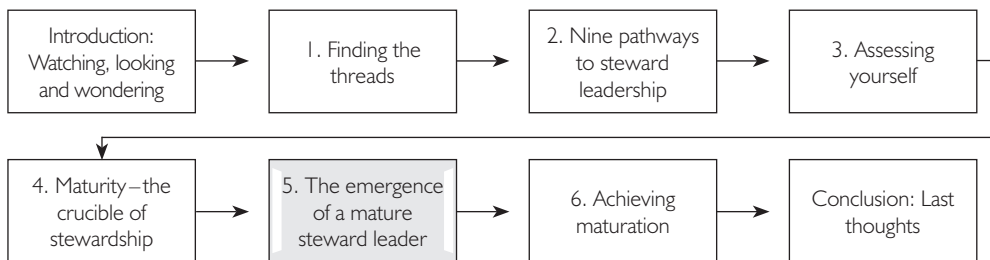
The objective of this chapter is to explore the relationship between maturity/action logic and a stewardship approach to leadership. The nine dimensions of steward leadership—personal mastery, personal vision, vulnerability and openness, risk-taking and experimentation, mentoring, raising awareness, shared vision, valuing diversity and delivering results—were described in Chapter 2. The next step is to examine the relationship between these dimensions and levels of maturity.

Steward leadership and action logics

Matching stewardship dimensions with the qualities linked to certain action logics suggests that many of these dimensions are nascent and emerge at conventional stages of maturity but are present in strength only in post-conventional action logic stages, as described below. The following sections describe the emergence of these qualities in specific action logics, organised according to the nine dimensions of stewardship.

1. Personal mastery — characterised by:
- personal growth
- self-awareness
- expanding personal abilities
- self-actualisation
- individuation
- diversity/inclusion, *all of which result in building trust.*

Although all action logics have some interest in personal development and growth, especially at the Achiever stage, it is only at post-conventional stages of development that this process becomes more individualised, intensified and all-encompassing. It is only at these stages of maturity that we really allow ourselves to see ourselves fully. At the conventional and pre-conventional levels, we see ourselves through lenses that focus on fitting in various ways: by being the same, thinking alike, assimilation, and by being conventionally successful. It is thus difficult to see and accept what is valuable and different in our individual selves.

At the Individualist action logic stage we focus on our individualism, but it is only as a Strategist that this internal awareness process becomes an intensified process of self-mastery. Personal development becomes a responsibility, the responsibility to be the best you can be (Nicolaides, 2008). Cook-Greuter (1999) notes:

> *The central goal of the Strategist is to become the most one can be. Strategists focus on self-development, self-actualisation, and creating a meaningful, coherent, and objective self-identity. They generally display high self-esteem and a sense of empowerment* (Brown, 2011, p.39, paraphrasing Cook-Greuter, 1999).

At the Alchemist stage, the process of self-development and mastery continues. Cook-Greuter (1999) notes that at this stage of development, we begin to see the operation of the ego more clearly, notably how narratives are formed, created and concretised. This allows Alchemists to understand the malleability of reality and prompts a deeper search for who you really are, the truth under the mutable narratives. The comment below describes this search:

> *Earlier this year, I discovered that I did not need to read and respond to the world as I had been doing. I could in fact choose how I read the world and I could choose a version of reality that helped instead of hindered me, obviously within bounds, but I could choose a version that worked for me and made my life easier. Knowing this made me start separating out who I was from how I read the world, and I started wondering who I really was after all* (OD consultant).

At the Ironist stage, there appears to be an alternating notion of personal development and identity: 'Sometimes I am more myself and sometimes I am more everyone.' Ironists understand their own patterns of separation from, and unity with, the world and, through this, understand simultaneously the specific and the universal in themselves. Personal mastery tends to focus less on mastery as we understand it through conventional lenses, and more on the experience of these versions of reality.

Table 5.1 is an adapted version of excellent work done by Brown (2011) on how post-conventional individuals develop themselves in order to improve their capacity to design sustainability initiatives. Brown's work has been extended to speak to self-mastery activities in various action logics.

Table 5.1: Post-conventional development activities

Strategist	
Purpose	**Examples of practice**
To be the best one can be	• Consistently seeking feedback • Explore and develop their relationship between mind, body, thoughts and feelings, spirituality and soul • Understand and work with shadow aspects • Recognise and work with internal conflicts, paradoxes and ambiguities • Accept oneself more deeply • Meditation • Journaling • Self-work to address general psychological issues (e.g., perfectionism, fear of failure) • Be aware of own limitations
Alchemist	
Purpose	**Examples of practice**
To be aware	• Meditation • Journalling • Self-applied tools to address psychological issues, specifically focusing on the ego (eg shadow issues; projections; internal resistances) as well as more general areas (eg limiting beliefs) • Acknowledge own limitations and accept oneself more deeply • Ensure actions are aligned with integrity • Self-reflection to ensure 'right relationship' with one's work
Ironist	
Purpose	**Examples of practice**
To be	• Meditation • Journalling • Interface with many worldviews • Mentors to see new perspectives • Let go of all perspectives, constructs to be more present • Sense where the energy is (openings and resistances) and work with it

Adapted from Brown (2011, p.173)

2. Personal vision — characterised by:

• vision
• meaning
• purpose
• courage

- follow-through
- flexibility
- commitment, *leading to a community outlook.*

People experience versions of personal vision at all levels. However, at the pre-conventional and conventional action logic levels these visions are organised around a conventional version of success. It is only when we enter post-conventional action logics that we start to build a deeper understanding of who we are as individuals and what we want to do with our lives and, hence, can develop a deeper, more individualised personal vision.

As noted above, the Strategist action logic involves a more developed sense of personal mastery. With high levels of self-knowledge may come high levels of personal vision, without the confusion and relativity of the Individualist action logic.

3. Mentoring — characterised by:

- trust
- respect
- reciprocity
- freedom of expression
- inclusion
- generativity, *leading to community building.*

The desire to mentor and grow others is not determined purely by maturity. Biography, personal narrative, personality, value system and cultural orientation all play a role in forming this disposition. However, the need to serve others does emerge as a major behavioural driver at post-conventional stages of maturity, in the Strategist stage in particular. Brown (2011, p.43) notes that Strategists 'hold an increased sense of purpose to express deeper talents in service of enhancing others' lives'.

The capacity to support the development of others is even more pronounced in the Alchemist stage. Brown (2011, p.46) notes:

> They are even more sensitive and capable than Strategists of understanding others in developmental terms. Alchemists tend to have finely-tuned interpersonal skills and a superb ability to offer insight into others' complex and dynamic personalities. […]. Part of Alchemists' commitment to transformation of self and others may come from their sensitivity to the continuous 're-storying' of who one is (Ingersoll and Cook-Greuter, 2007). By taking a different perspective, one can tell another story, give different meaning to an event, and then change and evolve one's stance to it. Alchemists can be deeply empathic and offer this sort of transformational, non-distorted feedback. They are also more able than any other action logic to deeply access their own past ways of meaning-making. This enables them to tailor their communications and actions to others' meaning-making system, relating to both 'kings and commoners'. By optimally adjusting their style, Alchemists can support others with empathic listening, challenging ideas, reframing of experiences, new stories, and encouragement to push the boundaries of how they make meaning.

The way in which post-conventional leaders support others to grow varies. Brown (2011, p.178) has researched the way in which sustainability leaders support others

Table 5.2: Developmental strategies

Action logic	Developmental strategy
Strategist	• Offer openness to hearing views, thoughts and feelings • Expose people to many different views and new concepts • Support people to hold different and multiple perspectives
Alchemist	• Invite people to challenge perspectives they hold true or shift a deeply entrenched identity • Use humour and down-to-earthness to cut through stuckness and patterning • Support others to challenge their patterning • Engage the whole person; body, mind, spirit and soul by modelling and by verbal means
Ironist	• Invite people to hold more perspectives or to hold none • Challenge people to expose themselves to the experience of being by being present
Adapted from Brown (2011)	

to develop during the designing of sustainability initiatives. Table 5.2 is an adapted version of these strategies.

4. Valuing diversity — characterised by:
• valuing and seeking out diversity
• holding multiple perspectives
• holding paradox and ambiguity, *leading to inclusive community*

In conventional stages of development, the individual is focused on performing according to 'group' rules that are considered normal and appropriate, notably, rules around fitting in (Diplomat), thinking in the right way (Expert) and succeeding in a conventional way (Achiever). Those who do not comply, who are 'different' in some way, may be judged as wanting, lower, separate or in need of benevolent assistance. This is not an environment that can support inclusion or even diversity.

A number of internal dynamics hold this attitude in place. Firstly, people operating with conventional action logics are not aware of how different (and yet similar) everyone really is, because they do not really understand individuality at this level. They do not have sufficient depth of information on self and others, one reason being the likelihood that they have denied aspects of themselves, for example their own vulnerability, failures, femininity, creativity, eco-relationships, guilt and shame. These aspects, disembodied and denied a home, are eventually projected onto and carried by those who look or seem different in some way. Thus, in conventional stages of development, those who are different tend to carry all that is bad and those at conventional levels of maturity remain immaculate Teflon heroes of the world. It is extremely difficult to support a culture of inclusion with a majority of staff in conventional stages of

development. What is possible, however, is building an understanding of the business case for diversity and creating activities, behaviours and rules around this.

The first stage where individuals really understand individuality and multiple perspectives, is the Individualist stage. This is also the stage in which we come to know more fully our own conflicting feelings, behaviours and wants — our very own internal ecosystem of diversity. This external and internal knowledge combined enables us to truly acknowledge and value diversity. The Individualist stage is, very likely, the first stage in which 'otherness' can truly be integrated, and we can uphold a real culture of inclusion within organisations.

The diversity dynamic has a reflexive connection to our relationship with conflict, paradox and ambiguity. As we come to acknowledge and possibly even enjoy diversity, we learn the same ability to acknowledge and enjoy ambiguity, paradox and conflict.

Nicolaides (2008) notes that people in different action logic stages have different relationships with and uses for ambiguity and paradox. She comments that Individualists endure ambiguity and push through polarities to create their own meaning while Strategists tolerate it because it signals the presence of potential that could assist them to self-actualise.

In the next two stages of action logic, there is a dramatic shift with regard to the relationship with ambiguity. While the first two post-conventional phases seek to employ ambiguity for their own ends (meaning and self-actualisation), the next two stages surrender 'own ends' to purposes of ambiguity. Alchemists understand that it is only due to the smallness of their own view that the world appears ambiguous ('I see only a portion of the view and thus the dots do not join') and, as a result, attempt to broaden their view to develop a better, possibly less ambiguous, picture. Ironists accept ambiguity and the experience thereof and subject their reality to a common relationship of co-creation (Nicolaides, 2008).

5. *Shared vision* — characterised by:
- shared emotional commitment
- building vision from below
- service not selfishness, *leading to community outlook.*

We have noted that the development of a strong and internally-derived personal vision tends to occur only at post-conventional stages of maturity. The building block for shared vision is a personal vision, so it is probable that building a shared vision becomes possible only in post-conventional stages of maturity. This becomes more likely when one explores how people in conventional stages of maturity relate to the concept of a shared vision. Brown (2011, p.60) describes an experimental study of 17 managers run by Fisher and Torbert (1991) in which they:

> *… examined the differences in how they led subordinates, related to superiors, and proposed and implemented solutions. Their interview pool included those with conventional action logics (two Experts, five Achievers) and those with post-conventional action logics (four Individualists and six Strategists). While Strategists worked with subordinates to synthesise their way of thinking, Achievers tended to cultivate and mould subordinates to their own perspective. With respect to superiors, Achievers often try to*

get them to concede to the 'correct' course of action, while Strategists realised the need to negotiate to create a common frame. Strategists were also more likely than Achievers to choose and adjust their actions based on principles instead of rules, even when those principles run contrary to their superior's rules. With regard to taking action, Strategists more than Achievers saw their effectiveness based upon setting a stage — building a frame in which their own as well as others' aims could be expressed — instead of driving for adoption of their own processes and solutions. While both Achievers and Strategists saw awareness of others' point of view as important, for Achievers this awareness was in service of getting them to accept the Achiever's own goals. Strategist managers considered this awareness important so as to question and revise their own goals.

Thus, it is in the Strategist stage that shared vision becomes adequately shared. Prior to this there is a temptation for individuals to push their own orientation, possibly in part because they do not understand the multiplicity of perspectives present or because they fail to open themselves up to be influenced by these. The Strategist can also draw on an understanding of different action logics in order to weave a final vision that speaks to all levels (Cook-Greuter, 1999).

6. Vulnerability and openness — characterised by:
- authenticity
- empathy
- compassion
- holding positions lightly
- losing fear of being wrong
- holding all of oneself (positive and negative)
- humility, capacity to show and accept love/help *leading to trust*.

7. Risk-taking and experimentation — characterised by:
- open to new ideas
- adaptable
- empowering
- comfortable with ambiguity and paradox
- relaxing of control
- empowering others, *leading to community development/community expression*.

We have described the development of openness and vulnerability, the way in which maturity builds comfort with ambiguity and paradox, and the expanding capacity within maturing individuals to be more honest with self and open to new thoughts, feelings and behaviours (Joiner and Josephs, 2007). All of these developments suggest that risk-taking and experimentation is enhanced with maturational level, and that this capacity is only fully developed in post-conventional stages.

At conventional levels, vulnerability and openness are iterative characteristics of steward leadership: 'The more vulnerable I am, the more open I am and vice versa. To be this, I need to understand and accept who I am and hold both the negative and positive attributes lightly.' In the holding of identity lightly there is great openness to new ideas and versions of oneself. Vulnerability and openness in this way lead to the development of trust.

In conventional action logics there are a number of factors that interfere in displayed levels of openness and vulnerability. These include the fear of being found wanting; perceptions of a hostile world; and lastly, the fear of being influenced. These are discussed in detail in the paragraphs that follow.

In conventional action logics we first attempt to manifest the required version of ourselves (at the very least unconsciously) whether it be a version of ourselves that fits in (Diplomat), is rational (Expert) or achieves conventional success (Achiever). Whichever way, we know, at least subconsciously, that we are not really authentic and do not therefore believe that it actually serves us to reveal too much of ourselves in case someone notices that we are actually imperfect. We are frightened that if others know this, there may be negative implications for how we are loved, rewarded and served by the world.

The higher up the mountain you climb the further you will see. In conventional stages of development your view may be limited, for example when centred on meeting the requirements for fitting in (Diplomat), being rational and clever (Expert) or achieving the right results (Achiever). In these stages the world can look like a cauldron of exclusivity, one-upmanship, finger-pointing and competition, not the kind of place you would want to be open in. At a higher level of development the world may look more supportive and you may have more forgiveness for you own failings. It may thus be easier to be open and vulnerable.

Being open and honest with others gives them the power to influence you. The fear of being influenced stems from the fear of not being in control. This can be especially poignant when we are not sure of who we are. Rooke and Torbert (1998, p.4) note that:

> ... *no kind of power (coercive, referent, legitimate, or expert) can generate personal or organizational transformation when it is exercised unilaterally (Torbert, 1991). Only power exercised in a mutuality-enhancing, awareness-enhancing, empowering manner can generate wholehearted transformation. In other words, only power exercised in such a way as to make oneself as well as the other potentially vulnerable to transformation can generate voluntary transformation rather than mere external conformity and compliance, or resistance. [...] According to developmental theory as supported by data such as this paper presents, only persons who develop to the Strategist stage or beyond appreciate in action the paradoxes of exercising this type of vulnerable power.*

8. *Raising awareness* — characterised by:
- modelling stewardship
- building communities-of-interest and practice
- influencing
- mobilising and aligning action
- supporting and affirming the actions-of-others
- providing public commitment and hope, *leading to responsible behaviour.*

All behaviour and all communication raise awareness in more ways than we can think, in fact, they do. In conventional stages, we have less awareness of what we are

Table 5.3: Ways of raising awareness

Level	Activities
Opportunist	
Takes/does whatever is wanted	Coercion; argument; debate; subterfuge; politicking
Diplomat	
Enforces existing social norms	Argues position, dismisses others' concerns, threatens exclusion
Expert	
Argues own positions	Provides logical argument; arrogance and force of argument; politicking
Achiever	
Convinces others to achieve in a certain way	Attracts; policies; aligns; incentivises; politickes
Individualist	
Acknowledges multiple viewpoints	Exposed to multiple perspectives; greater acceptance; create space for individuality; politicking
Strategist	
Sees multiple views and systemic perspectives	Creates space for the individual and the system, can drive own perspective but likely to raise awareness around the greater good
Alchemist	
Creates supportive conditions	Create space and processes for vital dialogue and development of individuals and collectives; seed new ideas and meaningful connections; address blockages in systems to improve flow; create an energetic field and the space for innovation to emerge and group meaning-making to develop reframes
Ironist	
Hold and wonder	Allow what is needed to emerge; each time a solution arises, wonder and inquires into it; hold the space for the integrative nature of consciousness to express itself; hold a mirror up to individuals and groups so that they may see themselves, self-reflects and wonders; attune to the evolving nature of consciousness and wonder 'where are we?' 'what are we becoming?' and 'what is needed and wanted next?'
Adapted from Brown (2011)	

actually saying, how we may be heard and read, and of conflicts in the messaging that we may be portraying. It is only in post-conventional stages of maturity that we start to understand more of the messages we carry, and the subtle and endless ways in which we transmit them. It is only in post-conventional stages, when we have understood the multiplicity of viewpoints in the world, that we can understand how to connect with and influence others, and can influence as well as allow ourselves to be influenced (as noted in the section on vulnerability and openness).

There is another element to raising awareness that becomes clear in later post-conventional stages. At pre-conventional and early post-conventional levels of development there is a focus on content—an alignment towards something. This disappears at higher levels, where raising awareness tends to consist of creating a stage where awareness can voluntarily be raised, or not, in whatever way works for the individual. Thus, it becomes, ironically, awareness-raising as a process rather than a content-related practice.

Table 5.3 provides a summary of ways in which people at different developmental levels raise awareness.

9. Delivering results — characterised by:
- delivering on what really matters
- confronting self-interest and entitlement, *leading to building community*.

There are a number of research projects which explore the relationship between maturity and performance. One project looks at the way in which managers solve problems and the impact on management effectiveness. Merron, Fisher and Torbert (1987) studied 49 MBA alumni and students, using an in-basket test to examine how managers solve problems. Seventeen of the participants scored at post-conventional action logic levels (11 Individualists and 6 Strategists), the other 32 held conventional action logics. The research found that those at conventional action logic levels tended to treat each problem as an individual problem, and those at post-conventional levels of development were more likely to seek systemic causes. Not only does this research demonstrate the more effective problem-solving strategies of post-conventional personalities, it also highlights the ability of the same people to challenge and redefine norms, values and assumptions. The last point made by these researchers is that those at post-conventional action logics are also more likely to solve problems collaboratively (Merron, Fisher and Torbert, 1987).

Linked to the findings of this research is a second piece of work completed by Torbert, this time with Rooke. This longitudinal research, completed over a 10-year period, with 10 CEOs, explored whether the level of action logic of the leader (and partner consultant) had any impact on the initiation and success of transformation initiatives. By transformation initiative it was meant any initiative that included 'growing their businesses in size, and improving profitability, quality, strategy and reputation' (Brown, 2011, p.56). The research found the five CEOs rated at Strategist action logic level, had each implemented at least one successful transformation initiative (collectively they had implemented 15). Of those at the pre-conventional level, two had implemented change initiatives with some positive impacts, but had done this with the

assistance of a consultant who was at the Alchemist level. The conventional-level CEOs had not implemented any successful transformation initiatives.

Although the sample is very small and it is, therefore, impossible to generalise, it does suggest that Strategists are more likely to initiate transformative measures and that they may be more successful, certainly more than those in earlier action logic stages, in creating transformative change. Rooke and Torbert (1997, p.4) note that the:

> *… proposition is that only managers at the post-conventional stages, Individualist and later, can steer transformational culture change in organisations. Managers at earlier stages would either not see the need or, seeing it, would not have the inclusive frame-making ability to realise it. Even at the Individualist stage the differentiated ability to engage in transformational meaning-making and action is limited. Only at the Strategist stage does this capacity emerge with any possibility of consistency.*

Thus, those at post-conventional levels of development, particularly at the Strategist level, are more likely to achieve results, particularly in terms of solving problems and initiating and sustaining change. Unfortunately, only a minority of adults mature to higher levels of development, with most stabilising at the Expert level. In fact,
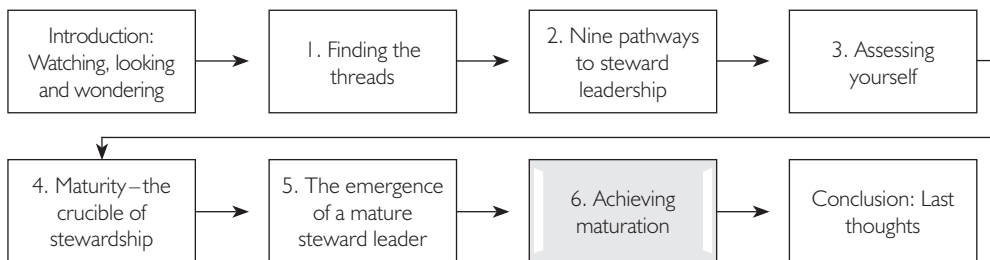
Summary

This chapter explored the development of the characteristics of mature steward leaders, finding that the qualities required for steward leadership really emerge only at post-conventional levels of maturity. Further, that the nine dimensions of stewardship manifest in any complete way only at the level of Strategist. In the US and Europe, 4–5% of the adult population fall within this level. We have work to do.

Chapter 6

ACHIEVING MATURATION

Introduction: Watching, looking and wondering →	1. Finding the threads →	2. Nine pathways to steward leadership →	3. Assessing yourself
4. Maturity – the crucible of stewardship →	5. The emergence of a mature steward leader →	6. Achieving maturation →	Conclusion: Last thoughts

The focus of this chapter is on the actual processes of maturation in people and what this means for organisations who wish to help their people to mature. We conclude with an example of existing programmes, including some ideas for developing maturational processes in organisations.

Who is likely to mature?

Before we explore the process of maturation, it would be useful to understand some of the raw material, such as intelligence, education, personality traits and orientation, that is required for higher levels of maturity. Pfaffenberger (2007b, p.43) summarises current knowledge on the type of person most likely to mature, as follows:

> *… a certain type of person appears to be more likely to progress in development. Individuals who achieve higher ego states are likely to have higher intelligence, socio-economic status and education. They are resilient, flexible, and more liberal. They show an inclination towards self-exploration, curiosity and experimentation, and they value novelty.*

Our take on this paragraph is that you are more likely to mature if you have the capacity for abstract thought, which is developed through formal and non-formal education (for example, spiritual and traditional healer training), and you have the space and resources (socio-economic factors) for self-exploration. However, anecdotal evidence suggests that the greatest indicator of development is the capacity to engage with and digest new information: As we will see later, it is this process that creates growth. The personality traits of openness and flexibility are therefore crucial because they allow in new information.

Maturation mechanisms

According to Cook-Greuter (2004), there are two types of development: horizontal and vertical. Horizontal development refers to the addition of new skills and knowledge to our existing worldview. Vertical development refers to a change in worldview or maturity level. Most development tends to be horizontal.

Research suggests that you can achieve conventional levels of maturity through 'normal' life experiences combined with biological maturation processes such as brain development (Pfaffenberger, Marko and Combs, 2011; Pfaffenberger, 2007b) and hormone development. If these processes do not occur, or occur in a pathological manner, development may not continue to conventional levels and may well fixate at an earlier stage.

Development to post-conventional levels of maturity occurs through internal, not external, triggers (Pfaffenberger, Marko and Combs, 2011); for example, recognition that 'I am not a good enough father and want to be a better one'. Triggers may also be transcendent, spiritual and non-physical in nature (Cook-Greuter, 2000). For example, an experience of oneness while cycling may lead to a desire for more of these experiences, which may in turn lead to a shift in action logic.

Because different dynamics underlie movement within conventional and post-conventional levels of maturity, it is useful to divide our discussion into two sections: general or universal processes that create growth at all levels, and then an exploration of growth at post-conventional levels.

Universal maturational processes

The literature suggests that one fundamental process underlies all maturational processes: a journey in which critical information is noticed, questioned, validated and utilised to challenge and ultimately change assumptions. And as information/assumptions shift, so do our worldview and action logic (Cook-Greuter, 1999; Hewlett, 2003; Pfaffenberger, Marko and Combs, 2011; Pfaffenberger, 2007b). Pfaffenberger, Marko and Combs (2011) comment that the human worldview, and thus its potential for development, is held in place by the adoption of assumptions and moved forward when those assumptions are exchanged for broader, more encompassing ones.

It is important to note that it is not the trigger that creates growth or maturation, but rather our response to the trigger. Thus, for the trigger to have an impact the person needs to notice and then ingest the trigger event (Hewlett, 2003; Marko, 2006; Cook-Greuter, 2000; Pfaffenberger, 2005). To be changed by something, we need to engage with it.

The first process is noticing the trigger. At conventional levels, the range of what we notice is fairly limited. We tend not to notice, deny, or ignore certain types of information: for example, negative information about ourselves and information derived from non-rational sources, such as intuition, gut feelings and dreams. As we mature, our sources of information, including dreams, bodily states, visions and gut responses, become more varied. We also learn to hold and digest negative information about ourselves. However, the range of what we notice at conventional and even at later levels is fairly limited. The triggers therefore need to be 'destabilising, relevant and emotionally engaging' (Manners and Durkin, 2000, p.25) or we will simply not notice them.

The second step is to engage with the information, test it against the version of reality that you are working with and understand where it works and where not. This is a tricky process because the mere presence of iconoclastic information, regardless of whether it is true or not, creates uncertainty and, thus, anxiety — something we desperately try to avoid (Rock, 2010). It is tempting to take a view and a position at this point, just to create certainty and remove the anxiety. And so we often rationalise information, or deny it, to avoid the moments of lostness and uncertainty. Worse still, this process may happen unconsciously or without you even noticing.

If you hold your breath long enough to engage in dissenting ideas and, as a result, change your opinions, this will affect the assumptions you have of yourself and the world. If our assumptions change, we change our beliefs and, thus our action logic. It is this process that enables us to mature. When we do not notice new information or do not allow dissenting information to touch us and alter our assumptions, we do not mature.

Development at post-conventional levels

No single factor can be seen as accounting for advanced ego development. Instead, a complex interaction of factors seems to be required to advance to a stage of development that is not supported by the dominant cultural norms. The data most strongly support the conclusion that persons grow because they value growth, they find those who are like-minded, they take an interest in their inner world, and they promote this interest intentionally through various strategies and activities. Within that framework, many events, activities, and idiosyncratic experiences can contribute to an expansion of consciousness. The most frequently mentioned occurrences are clearly the ones that people in our culture are most likely to experience. These include challenging life events, such as the possible disintegration of an intimate relationship.

Pfaffenberger (2007b, p.109)

Similar to growth at a conventional level, growth at a post-conventional level is catalysed by new information. The difference is that at the post-conventional level, this new information is more varied, more non-rational and consists of both content and process information, such as spiritual material and the quality of attention (Hewlett, 2003; Pfaffenberger, 2007b; Pfaffenberger, Marko and Combs, 2011; Cook-Greuter, 1999, Rooke, 2001). An additional difference is that in many cases, especially at the higher levels, the new information is sought rather than just responded to. It is thus generated through internal catalysts rather than as a reaction to external events or stimuli.

According to Marko (2006, p.130), the response we make to this new information — the lived experience of the new information — is 'most influential when it involves a state of mind outside of normal waking consciousness'. This includes dream states, states of extreme stress or creative flow, meditation, and states altered through the use of hallucinogens. Being part of a group that is learning and supporting growth is also critical. Pfaffenberger (2007b, p.91) finds which 'joining and participating in a growth community appears to be instrumental to progressing from conventional to post-conventional development, but rigid, unquestionable adherence appears to act as an obstacle to further development'.

Other practices which have been found to support post-conventional development are listed below:

- Meditation, especially Transcendental Meditation (Cook-Greuter, 1999; Cayer and Baron, 2006; Pfaffenberger, 2005)
- Psychotherapy (Pfaffenberger, 2005)
- Consistently immersing yourself in higher states of consciousness (body, mind, spirit) (Brown, 2011)
- Cross-training the body, mind and spirit (Brown, 2011)
- Exposure to new ways of knowing but still working on developing the rational way of knowing (Warah, 2002)
- Coaching and mentoring (Brown, 2011)
- Developing both the masculine (wisdom) and the feminine (compassion) (Brown, 2011) aspects of oneself
- Exposure to role models (Pfaffenberger, 2007b), and
- Experiences of altered states (Marko, 2006).

Can you enable someone else to mature?

Before we get to this tricky and complex subject, it is important to ask whether we, as individuals and organisations, *should* attempt to 'mature' others. The answer is not clear: on the one hand, being mature has certain benefits for the individual and also the organisation; on the other, it is not respectful to interfere in another's developmental processes. Perhaps the most ethical way of looking at this is to consider this as a structured but voluntary offering, one that can be accepted or not. Also, instead of focusing interventions on 'maturing participants', perhaps focus them on enabling individuals to be more effective at the level at which they find themselves, as Cook-Greuter suggested in a public lecture in Cape Town in 2008.

The research demonstrates that you can enable others to mature but that this is mainly true for those at conventional levels. Shifts to and within conventional levels can be initiated by processes and systems in organisations, in particular performance management systems which create specific types of behaviour and encourage a 'scientific, rational way' of thinking about performance (Rooke and Torbert, 2005). Programmes which validate feelings, imagination and other non-rational sources of information, through aligning these with rational performance excellence, would also encourage growth at conventional levels towards the Achiever action logic.

The process of supporting maturation to and at post-conventional levels is more complicated. This is because an internal trigger is required to initiate growth and the role of an external person, thus, will only ever be to provide mentorship, context and support for the internal growth process. The critical element here is that the person needs to activate the growth her/himself (Pfaffenberger, 2007b). So while we can support growth at post-conventional levels by providing the growth crucible, we cannot actually initiate growth (it requires purposeful choice).

Research on maturation initiatives

There have been a number of experimental programmes aimed at supporting the maturation process. Manners and Durkin (2000, p.491) cite 16 studies in 2000, and several have been several completed since then. The findings from these studies are described below. Some are clearly focused on supporting movement within conventional or post-conventional levels, but most are more general and not targeted at either level. These studies tend to use the WUSCT as a way of measuring changes in ego development.

Manners and Durkin (2000, p.25) note that experiences need to be 'destabilising, relevant and emotionally engaging'. They further suggest the following as interventions to initiate development: provide experiences that are structured one level higher than that of the participants, and provide psychological education which enables people to engage with their own lives. The critical element here is that the training be relevant to the participants (Marshall, 2009). Other interventions include transcendental meditation (TM) (Alexander, 1990), empathy training (Hurt, 1990), moral dilemmas (McPhail, 1989) and many forms of emotional literacy training (Hewlett, 2003; Pfaffenberger, 2005).

The most successful results came from the TM study and William Torbert's work with MBA students in 1994 and 2004 (Marko, 2006; Hewlett, 2003), where participants were found to have moved to higher stages of maturity through a process Torbert calls 'action inquiry'. According to Torbert (1994; 2004), this is a process in which life events are studied in an effort to spur ego growth and increase management effectiveness. It encourages reflective discussion, using a four-quadrant approach: the outer observable world; the self-sensing world of our own embodiment (breathing, touching, etc); our own world of thinking and feeling; and the quadrant of 'intentional attention', which includes the quality of attention we pay when knowing something.

This model invites us to understand the four perspectives cognitively, but also in other ways, notably through sensing, watching our thinking, and dreaming or other non-rational experiencing (Herdman, Barker and Torbert, 2010). As we know, people at higher levels of maturity draw on a wider variety of sources of information, including feelings, senses, bodily states and dreams. It thus makes sense that the reflective model, which has proven so effective at supporting growth, encourages this range of sensing information. As maturational methodologies, Rooke and Torbert (1997) suggest post-conventional mentors and role models, self-reflective processes, exposure to new skills that invite a conceptual rethink (such as learning a new language), exploring the use of metaphors to create the space for more subtle meaning-making, personal therapy, working in a group with like-minded individuals (spiritual or otherwise) and attending 'frame-shaking' courses.

Pfaffenberger, Marko and Combs (2011) offer two similar processes for supporting movement within post-conventional levels, one for individual work and the other for working in groups. They suggest specific methodologies: Mindfulness Meditation and Bohm Dialogue. They note that these practices are *likely* to satisfy the three functions of a holding environment by promoting the recognition, critical examination and

reframing of one's meaning structures, as well as their suspension in favour of more direct contact with reality. Pfaffenberger (2005, p.112) states:

> *If I were to design a training programme for me post-conventional development based on my findings, I would emphasise the following aspects: (1) exploring what is personally right, how this can be expressed in outer reality, and what prevents the person from committing to that; (2) ongoing inner exploration through such practices as journaling, meditation, or something similar; (3) increasing cognitive complexity through the study of such issues as social construction, critical theory, understanding the concepts of paradigms and their effects in a culture; and (4) encouraging activities that are new, such as going abroad and volunteering in a project.*

A maturational programme

As we have seen above, there are many ways in which people mature and there are many tools that can be utilised in the process. We have worked with two pro-grammes, one enabling development to and at conventional levels of leadership, and one that is intended to open up the world of post-conventional reality to participants. In both programmes there is a critical need to build a safe, but challenging vessel in which development can take place and learning is attractive to the participants. This includes a long-term context for development (at least six months) and an open and accepting facilitation style, with processes which move from the known to the unknown.

Of critical importance is our opting for the less-is-more approach to pre-developed content. We use minimal pre-developed content, and only use content to catalyse and provide skills for the 'emergence' of real content, namely what the individuals and organisations are dealing with. Our sense is that most content can be worked to open up issues, but we have some favourites that we find especially useful. For example, we often work with a model on the process of disengagement and then ask the group to apply this to their lives. Facilitators encourage people to feel rather than think their way around concepts, and to speak their minds rather than be politically correct. This particular process has been completed with over 15 groups and each group has explored a different angle on engagement, for example, race-based disengagement, a victimhood approach to engagement, or an exploration of what we bring to work each day that impacts on our engagement levels. The important factor is not the catalyst, but what emerged for discussion and resolution as a result.

Our approach means that the facilitator needs to be confident with open space methodology, and can offer on-the-spot support with any emerging issues. Facilitators need to have both process and content knowledge and skills. To ensure that we can provide this type of facilitation, we use teams of facilitators, including people who can use language content and process at different levels, and in different ways. This also enables us to offer focused attention within group work processes, as well as one-on-one coaching support in and out of the workshop situation.

Supporting movement to and within conventional levels of maturity

Movement within conventional levels of maturity relies on rational knowledge, in particular to support the movement from norm-based to 'scientific- and rational-' based behaviour. It requires emotional knowledge, in particular when supporting the movement from Expert to Achiever. Our approach consists of the following components: first, a job-education component; second, theoretical/technical knowledge including abstract thinking skills; and third, a self-literacy component, which includes the development of a personal lexicon.

Development processes, especially those supporting growth at conventional levels of development, need to include a job component which roots the education process within the organisation. We have used contextual information about the world, the sector, the organisational strategy, stakeholder groups, and the way in which the economic and financial markets operate and influence the running of the business. The idea is to broaden lines of influence from within the workplace to the world, and back again.

An important aspect of this work is technical education, including 'scientific' knowledge about thinking processes, exploring models of humankind, humanity, the environment and the world, and grappling with conflicting data/viewpoints/ perspectives. This education process needs to include opportunities to develop abstract thinking skills and expand the level of complexity at which individuals operate, at the very least at a cognitive level. We have drawn on the way in which the humanities 'think' about issues, including structured analysis processes, 'problematising' processes to unpack assumptions and working through the same data but from different perspectives and deconstructions.

Self-literacy is the process of deepening our understanding of ourselves. The longer-term outcome should be the development of a personal lexicon, including language for expressing personal concepts and the themes and patterns that recur in an individual's life. A critical cog in this process is the development of giving and receiving feedback skills which create the machinery to take in and digest information about yourself. Personality typologies such as the Enneagram, which describes nine ways of viewing the world and the related behaviour, can be useful for this, as can practical exercises such as life maps or trait landscapes. This learning needs to be enjoyable and go as deep as is comfortable for the participant because there will be little change if the participant does not digest the information and integrate it into his/her life.

Opening up post-conventional reality

As indicated, movement to and within post-conventional levels of maturity requires an internal impetus and momentum, one that cannot be created by an external facilitator. Furthermore, there are few people who move to these levels of maturity. We, more realistically, offer participants the opportunity to see post-conventional reality more clearly rather than the opportunity to move there. The work we do hinges on three strategies: building capacity for multiple perspectives; cross-training the brain, body, spirit and heart; and working with ambiguity and paradox.

The movement from conventional to post-conventional levels results in the capacity to viscerally understand multiple perspectives. Our approach to developing

this capacity is twofold. First, we build self-awareness through various emotional literacy programmes so that participants come to understand themselves as different from everyone else and, hopefully, start to understand that if they are different then so must everyone else be. The second strategy is to teach multiple perspectives through a personality typology such as the Enneagram. For our programmes, we have woven the Enneagram throughout so that it is explored in the context of the head (thinking styles and orientation), the heart (emotional styles and orientation), the body (somatic manifestation and orientation) and the spirit (spiritual styles and orientation).

Significant time is spent on exploring the head, heart, body and spirit separately and then in relation to one another and personality, as represented by the Enneagram. Our teaching starts with an introduction to the functioning of the cognitive brain and the overuse of this organ by people and organisations. We use practices that strengthen access to heart, body and spirit to allow new sources of insight and information. Lastly, we support the development and rescripting of old and new personal narratives as experienced in these four areas.

A last area of critical importance is supporting people in being more comfortable with ambiguity, paradox, complexity and diversity. Most people tend to seek certainty at the expense of truth. It is very common to hear the phrase 'let's take a view' in corporate environments. While we humans love certainty, it is important to understand reality as it is, not as we want it to be. In order to do this we need to be able to comfortably hold complexity, paradox, diversity and conflict. Learning around this can be frightening and irritating for participants, and so one needs to tread carefully. We weave this understanding throughout the programme in the manner of facilitation, presentation of content and, particularly, in the dialogues during the spiritual section.

Summary

In this chapter we looked at the process of maturation and described some of the critical factors in this process. We showed that, while it is relatively easy to support people in maturing at conventional levels of development, it is very difficult to do so at post-conventional levels.

Conclusion

LAST THOUGHTS
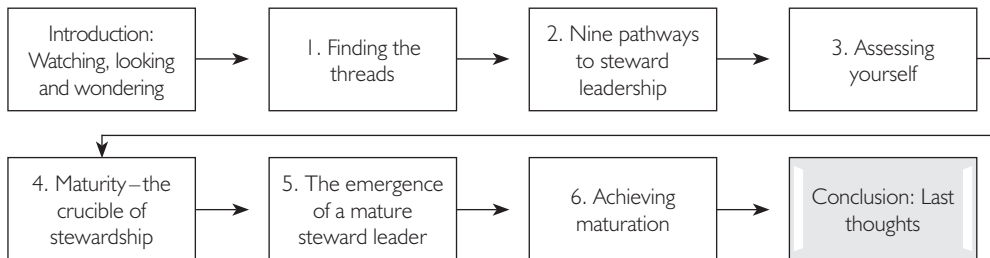
In the course of this book we have reviewed the literature around responsible and authentic leadership; developed and described our own model of the steward leader; and described how maturity, one of the key constructs in our steward leadership model, has been applied in a learning environment. In this concluding section we draw on our own work and on work that colleagues have conducted subsequent to the Wilson, Lenssen and Hind (2006) study to show that stewardship is applicable not only as an academic construct, or a developmental maturation process for post-graduate students but is actively called for by senior management in public, private and non-governmental organisations.

The research stream was again supported by the European Academy of Business in Society (EABIS) under the auspices of the United Nations Global Compact. Gitsham and Lenssen (2009) and Peters and Gitsham (2009) describe an extensive study supported by a range of colleague business schools. Of 200 CEO respondents from around the world, 76% thought it was important that senior leaders in their own organisations have the mindsets, skills and capabilities to lead in a holistic manner, but only 8% believed their own organisations had the skills required at present. Factors cited were divided into three clusters: context, complexity and connectedness.

Broadly, contextual factors involve external drivers for change and range from consumer demand for corporate responsibility through to legislation, resource scarcity and competitive behaviour (of the senior executives polled, 82% claim that they need to understand the business risks and opportunities of social, political, cultural and environmental trends). The complexity cluster touches directly on many of the constructs that we have cited: acting in situations with a high degree of ambiguity, risk-taking and experimentation, the ability to learn from mistakes and a personal vision of ethical behaviour (88% state that senior executives need to be flexible and responsive

to change; 91% highlight the ability to find creative, innovative and original ways of solving problems; 90% list the ability to learn from mistakes; and 77% emphasise the ability to balance shorter- and longer-term considerations). The global leader is said to need to be able to understand the interdependency of action and the range of global implications of local-level decisions, as well as the ethical basis on which business decisions are made.

The connectedness cluster similarly reinforces the steward leader model. Understanding the business value of diversity, developing a shared vision with a range of stakeholders, and raising awareness of issues of responsible management are all cited as key to management in the future. The mindset with which our current leaders are developed does not encourage productive engagement with the community. For future survival and to thrive, 73% of senior executives stress the ability to identify key stakeholders in the organisation and 74% say that they need to understand how the organisation impacts on these stakeholders, both positively and negatively. Additionally, 75% assert that senior executives need to engage in effective dialogue, and 80% declare that they need the ability to build partnerships with internal and external stakeholders.

In the most recent study, Gitsham (2011) surveyed nearly 800 CEOs who were all signatories of the UN's Global Compact. The study sought to ascertain in what type of development activities these CEOs were investing to bridge the gap between skills needs and present capabilities. The overwhelming majority of respondents (86%) indicated that education and development, aligned with the constructs we have developed here, were needed by their organisations. In order to reach the tipping point where sustainability is embedded, 88% looked to business schools to help develop the models and mindsets that can be applied.

We believe that the factors we have identified in the steward leader model can provide a framework along the lines of which practising managers and reflective practitioners, as well as the leadership and management development community, can structure successful interventions which will help develop the holistic leader that we as authors, but also senior managers from around the world, are calling for.

The whole point of the steward leader model is to create the optimum structure through which concrete results are delivered. It is not an end in and of itself. As Weisbord (2012) and others have shown, empowered organisations outperform constrained organisations by up to 40% in productivity. Thus, delivering results is key in the model. To deliver results, a maturation process helps leaders clarify their personal vision and mastery over themselves. By accepting the fact that they are not omniscient and are dependent on others, they accept that they cannot fully control their environment and are to a large degree, vulnerable and exposed to what others may say or do.

By valuing the diversity of inputs that provide additional perspectives in situations, a wide variety of approaches to problem-solving can be drawn upon. When steward leaders live their values and champion them through their organisations, including the crucial mentoring of younger members of the organisational community, a positive cycle is created in which increasing levels of understanding lead to increasing levels of alignment and trust. This, in turn, allows for risk-taking and experimentation, when it is understood that colleagues are actively seeking to creatively solve problems and

are working to improve organisational performance. Although not all experiments go according to plan, there is no blame or embarrassment attached, so further ideas are generated, enough of which, hopefully, will continue to evolve along with the organisation in a positive manner and deliver results.

For the learning and development community, the steward leader model means that there is a need to create an unlearning-and-learning environment which extends much beyond the diffusion of knowledge to genuinely incorporate the skills and behaviours and perspectives we have outlined. This should also not be restricted to formal learning settings but, rather, extended to the workplace through on-the-job learning, development and enhancement through traditional organisation development, and through mentoring and coaching with steward leader values in mind.

By encouraging the shared responsibility implied by the steward leader model, you effectively create a followership community which supports the organisation, instead of taking advantage of trust. As authors who have been working with organisations and their development over many years, we realise that the world is not perfect. It would be great to say that there will not be anyone who abuses trust but, when the choice becomes one of controlling so tightly that there is no chance of malfeasance or accepting the fact that one cannot control everyone and everything anyhow, we are convinced that there is not really a choice. One should optimise from a steward leader perspective as that will deliver greater results than any other management and leadership model has delivered to date.

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