



NEWTINKER

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Introduction

Leadership Mentoring is a form of coaching in which the Leader being mentored is asked to reflect on personal practices and attitudes as well as on critical features of the organization or group being led. The position of the Mentor is that of a teacher, whose responsibility it is to ask the right questions, to motivate, to advise, and to challenge the Leader as he/she comes to understand, fully, his/her own personal leadership profile as it relates to the needs and cultural realities of the organization or individuals being led.

As the process of Leadership Mentoring begins, the Leader considers his/her leadership profile by selecting words, phrases, and stories that best describe his current level of development in each of the Components of Leadership listed below.

This introduction to Leadership Mentoring includes several pieces:

- A. Components of Leadership
- B. Components of Organization
- C. An outline of Edgar Schein's Corporate Survival
- D. An essay of mine on the nature and uses of a leadership model
- E. Worksheets on organizational and leadership auditing
- F. *NewThinkingabout Listening...*

Write notes to yourself on the Components of Leadership and the Components of Organization sections, and reference them as you go on to review and annotate (based on your own experience) the outline on Schein's Corporate Culture. Look for clues about your relationship with your organization based on the responses you gave in the sections on Leadership Components and Components of Organization.

Read the essays and make some notes on the worksheets. Again – focus on your own experience, and look for connections in the essay that illustrate a situation, patten, or theme in your own leadership history.

When you're ready, we'll talk!



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A. Components of Leadership

1. Effective Communication

- 1.1. One to one
- 1.2. Internal constituencies
- 1.3. External constituencies
- 1.4. Conveyance of conceptual and practical information

2. Embrace Complexity

- 2.1. Assessment of conditions
- 2.2. Problem definition
- 2.3. Solution and execution
- 2.4. Inclusion and delegation
- 2.5. Recruitment and retention of employees
- 2.6. Motivation of teams

3. Manage in Crisis

- 3.1. Negotiation skills
- 3.2. Command and control confidence
- 3.3. Technical knowledge
- 3.4. Functional knowledge

4. Think Strategically

- 4.1. Research effectiveness
- 4.2. Education of self and colleagues
- 4.3. Strategic imagination
- 4.4. Strategic flexibility

5. Psychologically mature

- 5.1. Comfort with change and challenge
- 5.2. Authentic empathy
- 5.3. Capacity to engage with criticism and dissent
- 5.4. Internal locus of control
- 5.5. Emotional centeredness

6. Motivated by ...

- 6.1. personal autonomy
- 6.2. opportunity for professional development
- 6.3. successful accomplishment
- 6.4. compensation



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B. Components of Organization

1. What is the mission of your organization and what is the contemporary relevance of that mission?
2. In what specific ways is the current strategic vision of the organization consistent with the mission?
3. How is strategic vision initiated, developed, and endorsed for your organization?
4. What are the articulated values of the organization? How do they manifest themselves in the daily life of the organization?
5. Why is your organization structured as it is presently? How did this structure evolve and why?
6. What are the internal indicators of success in your organization for individuals? for the organization as a whole?
7. What/who are the primary symbols of the culture of your organization?
8. What components of leadership are most respected in your organization?

C. Notes on Corporate Culture

The Corporate Culture Survival Guide, Edgar Schein,
Jossey-Bass, San Francisco, 1999

(Schein is Senior Lecturer and Professor of Management Emeritus at Sloan School of Management at M.I.T.; founder in field of organizational psychology; PhD 1952, Stanford in social psychology)

1. Corporate culture is as complex as national cultures – and we don't decide on a Tuesday to do a culture change in France or the US
2. the reason to take corporate culture seriously is that one should anticipate consequences and make a choice about their desirability
3. in mergers and acquisitions, individual groups retain their own cultures
4. there are three possible patterns in an m/a : separation, domination or blending
5. cultures can remain separate if they can be aligned in terms of ultimate purposes and objectives; they need to be protected from working at cross purposes
6. culture issue in a mid-life organization:
 - a. how to maintain the elements of culture that continue to be adaptive and relate to the organization's success
 - b. how to integrate, blend, or at least align the various sub cultures
 - c. how to identify and change those cultural elements that may be increasingly dysfunctional as external environmental conditions change
7. as companies age they cling to what they believe has made them successful, thereby reducing the likelihood that they will adapt and flex to respond to shifts in reality – belief is stronger than data – no matter how threatening the reality may be
8. culture is property of a group



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9. "Culture matters because it is a powerful, latent, and often unconscious set of forces that determine both our individual and collective behavior, ways of perceiving, thought patterns, and values. Organizational culture in particular matters because cultural elements determine strategy, goals and modes of operating. The values and thought patterns of leaders and senior managers are partially determined by their own cultural backgrounds and their shared experience." P. 14
10. What is corporate culture? Artifacts, Espoused Values and Shared Tacit Assumptions
11. **artifacts**: what do you see, hear, feel as you hang around? – the visible organizational structures
12. **espoused values**: strategies, goals and philosophies that are published – used as justifications
13. **basic, underlying assumptions**: unconscious, taken-for granted beliefs, perceptions, thoughts and feelings
14. "What really drives culture – its essence – is the learned, shared, tacit assumptions on which people base their daily behavior. It results in what is properly thought of as "the way we do things around here," but even the employees in the organization cannot without help reconstruct the assumptions on which daily behavior rests. " p. 24
15. culture is deep, broad and stable – it won't yield to changes with direct hits – but it does respond over time to subtle and persistent alteration
16. culture is about human relations in an organization
17. culture is the sum total of all the shared and taken-for granted assumptions that a group has learned throughout its history. (29)
18. **EXTERNAL SURVIVAL ISSUES**: Mission, strategy, goals; Means: structure, systems, processes; Measurement: error detection and correction systems
19. **INTERNAL INTEGRATION ISSUES**: common language and concepts; group boundaries and identity; the nature of authority and relationships; allocation of rewards and status
20. Deeper underlying assumptions: human relationships to nature; the nature of reality and truth; the nature of human nature; the nature of human relationships; the nature of time and space (p. 30)
21. changing an existing culture requires unlearning some things
22. **PSYCHODYNAMICS OF TRANSFORMATIVE CHANGE**: Stage One – Unfreezing and creating the motivation to change (disconfirmation, creation of survival anxiety or guilt, creation of psychological safety to overcome learning anxiety); Stage Two – Learning new concepts and new meanings for old concepts (imitation of and identification with role models; scanning for solutions and trial and error learning); Stage Three – Internalizing new concepts and meanings (incorporation into self-concept and identity; incorporation into on-going relationships)
23. **DISCONFIRMATION**: unlearning often has to take place BEFORE something new can be accepted in its place; ANY change begins with some disconfirmation; sources of disconfirmation are threats, i.e., economic, political, technological, legal, moral, internal discomfort; occurrence of accident or scandal is a primary motivator to organizational change; mergers/acquisitions and joint ventures are also sources of disconfirmation;

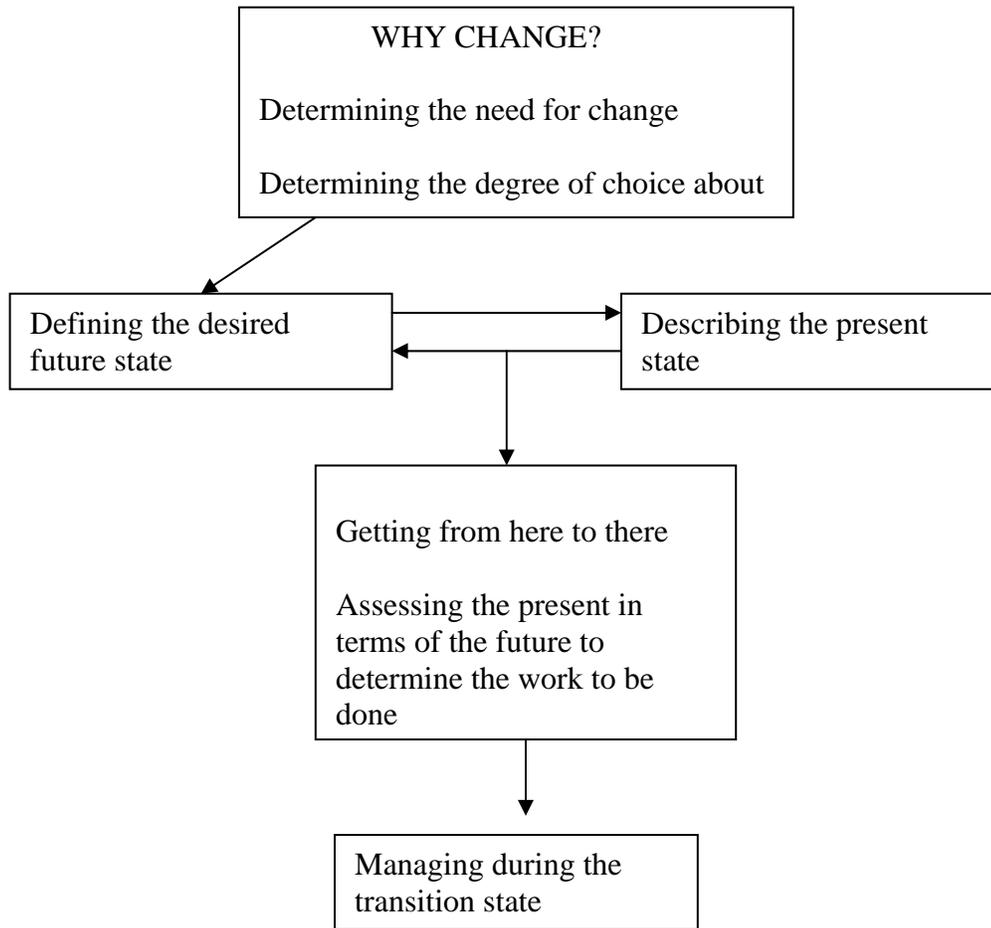


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- charismatic leadership is a source of disconfirmation; educational intervention is also a source
24. **SURVIVAL ANXIETY v. LEARNING ANXIETY:** If disconfirming data get through the denial and defensiveness, we feel either survival anxiety or guilt; when the need to change is accepted, we experience learning anxiety – based in fears of temporary incompetence, punishment for incompetence, loss of personal identity, loss of group membership; leads to scape-goating, passing the buck, maneuvering and bargaining,
 25. **TWO PRINCIPLES OF TRANSFORMATIVE CHANGE:** (1) Survival anxiety or guilt must be greater than learning anxiety; (2) learning anxiety must be reduced rather than increasing survival anxiety
 26. **CREATING PSYCHOLOGICAL SAFETY:** Compelling, positive vision, formal training resources, involvement of the learners, informal training of relevant family groups and teams, practice fields, coaches and feedback, positive role models, support groups, consistent systems and structures
 27. **COGNITIVE REDEFINITION:** What actually happens to the learner is cognitive redefinition; it's not just new information – it's a new way of relating to the information and of being in the organization
 28. **IMITATION AND IDENTIFICATION v SCANNING AND TRIAL AND ERROR:** We learn in one of two ways – we either imitate somebody else, or we make stuff up through trial and error
 29. **CHANGE MANAGER** – think about the outcomes you want; decide the degree of change necessary and determine which groups need to be involved and in what order; decide whether or not the new way of thinking needs to be standardized – it's possible to set goals and invite people to reach them in ways they select, and that's an alternative to insisting on a specific standardization
 30. **TEMPORARY PARALLEL LEARNING SYSTEMS** – while change is taking place, temporary parallel systems may be necessary, i.e., task forces that include senior management may become change teams in which new ways of operating are implemented more gradually



31. MAPPING THE CHANGE MANAGEMENT PROCESS:





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32. "To develop a clear and compelling vision, which is necessary to create psychological safety, you have to be clear about the business problem to be solved and the role of the culture. Paradoxically, the best way to clearly understand how your culture is implicated in the change is not to start with the idea of changing the culture. Instead, concentrate on what the new way of working is to be." p. 134
33. make the change target concrete
34. develop a transition plan and a change management process (136): Identify the gaps between what we have and what we want; define what needs to happen at each stage to get from here to there; change team must design the change plan – educational intervention, coaching, etc.... – NO SHORT CUTS. The people who are the targets of the change have to feel highly motivated to make the transition.
35. **CHANGE LEADERS AND CHANGE AGENTS:** change leaders need three characteristics (1) credibility, (2) clarity of vision, (3) ability to articulate the vision
36. Most salient characteristic of organizational mid-life is that the management processes are created by promoted general managers – not entrepreneurs, founders or founding families
37. Cross-Culture Assessment: Task Forces with people from each org working to learn about the new and the old cultures
38. We prefer easy answers – but they NEVER work – avoid the powerful temptation to take shortcuts
39. Realities about deciphering culture – A SURVEY WILL NOT DO IT
40. Culture is a group activity – it has to be deciphered in those groups
41. All change requires unlearning
42. All unlearning provokes anxiety
43. The desire to learn has to be greater than the fear of loss – nothing happens until a critical mass of people reach that stage
44. **REALITIES ABOUT CHANGING CULTURE**
 - ❑ Culture evolves and changes through several different mechanisms which you can influence to varying degrees:
 - ❑ General evolution through adaptation to the environment
 - ❑ Specific evolution of subgroups to their different environments
 - ❑ Guided evolution resulting from cultural insights on the part of leaders
 - ❑ Guided evolution through empowering selected hybrids from subcultures that are better adapted to current realities
 - ❑ Planned and managed culture change through creation of parallel systems of steering committees and project-oriented task forces
 - ❑ Partial or total cultural destruction through new leadership that eliminates the carriers of the former culture (turnarounds and bankruptcies)

Bottom line: NEVER START WITH THE IDEA OF A CULTURE CHANGE – CULTURE CHANGE IS THE RESULT OF A WELL LED ORGANIZATION



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A Model for Leadership

Terry Macaluso, PhD

The purpose in devising a “model” for leadership is two fold. First, it breaks the *idea* of leadership into components that can be examined and analyzed. Second, it connects leadership *as a concept* to leadership *as an activity*. Hence, it expresses ethical import. Action has impact.

The following model is based on several assumptions:

1. As interactive agents, individuals live and act in any of three different **modes of being**: (1) as autonomous individuals, (2) as members of teams and relationships of various sorts, (3) as members of larger community and organizational groups.
2. At least six different **conditions of being** can exist in relation to any of the three modes of being: (1) *Identity* – self-recognition, awareness of boundaries between the self and other, perceptions of purpose (life purpose, organizational purpose) and knowledge of definition; (2) *Internal Reality* – self-reflection, understanding of the emotional and cognitive level factors contributing to a relationship, understanding of the systems or underlying structures that support an organization or community; (3) *Contextual Reality* - the factors that compose the overall context for the self, the relationship or the organization; economic, social, cultural realities; the reasons for which the team or relationship were created in the first place; the general context that surrounds the self, the relationship or the organization; (4) *Tensions* – the competition between and among competing values, the stresses that arise when individuals and teams and communities begin to act in relation to one another, conflicts between and among individuals, teams and groups; (5) *Ambiguity* – the



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apparent gap between one's intuitive sense of things as an individual and one's complete cognitive awareness of the dynamics entailed in the partnership or group relationships; (6) *Complexity* – the recognition that ambiguity can be embraced and absorbed through refusal to see *Ambiguity* (apparently irreconcilable *Tensions*) as insurmountable; the condition in which true leadership can be exercised.

3. There is a relationship between psychological health/knowledge and one's capacity to assess both self and other(s) in relation to which one may adopt a leadership role.
4. The point at which circumstances appear to be least supportive of constructive future options or possibilities is precisely the point at which leadership emerges. The leader is the one who finds a way to transform an apparently hopeless situation into a hopeful one.

Very simply articulated, the development of leadership ability and the capacity to recognize leadership in practice involves moving through the following **6 stages of recognition for the individual**:

1. I know who I am and what I can do; I understand my role in the relationships I choose to perpetuate
2. I understand how my own motives and desires compare to my actual abilities, and I am aware of the emotional as well as the cognitive dimensions of the relationships I choose to perpetuate
3. I understand that there are realities in my life and in my relationships that I do not control (i.e., the nature of the national economy, the behavior of other people), and I realize that the relationships in which I function may make demands I cannot satisfy – neither can my demands always be satisfied by them



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4. I understand that real tensions emerge between myself and others based on both emotional and cognitive factors
5. I understand that there is a gap between my intuitive sense of what those tensions may mean and a potentially objective definition which takes into account factors that I may not know or be able to recognize; I further understand that in order to remain dynamic, relationships and groups depend on someone being able to find a way to transcend the tensions and ambiguities that threaten dynamism
6. I recognize the capacity to transcend the tensions and ambiguities that threaten the dynamism of human interaction to be leadership, and even if I am unable to practice it, I am capable of recognizing leadership practice as the capacity to move individuals beyond the limits of their own emotions and cognitive abilities when those limits threaten the development of the individual or the dynamism of the team or group

The following model is designed to illustrate the relationships among the modes and conditions of being as we evolve through the six stages of recognition. Through experience the conditions of being become stages of recognition. This model is titled “Embracing

Complexity Model” to illustrate the fundamental point that leadership entails comprehensive knowledge of both emotional and rational development. Both individuals and groups depend on the dynamism of relationships and teams to evolve as fully developed entities; leadership is the capacity to enable and empower that evolution through the transcendence of limits that would otherwise prevent development.

Note: Each stage is labeled with a letter and a number in parentheses, e.g., (A1), (F3). When stages are referenced, they are not enclosed parenthetically, e.g. at stage (D3), A3, B3, and C3 are referenced as part of the definition of (D3). These references are descriptions of Conditions of Being *as experienced*, i.e., stages of recognition.



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Embracing Complexity Model

	[Modes of Being] Self (1)	Team/Relationship (2)	Organization/Whole (3)
[Conditions of Being]			
(A) Identity:	personal capacities and desires (A1)	reason for these particular individuals to be connected in this particular way (A2)	organizational mission (A3)
(B) Internal Reality:	emotional motives and desires; actual capacities and abilities (B1)	emotional and cognitive dimensions of the relationship; actual capacities and abilities (B2)	systems, expectations and history of accomplishment through which organization defines its success (B3)
(C) Contextual Reality:	the circumstances and “facticity” of one’s life – economic, social, cultural, ethical (C1)	reason for which team or relationship has been created as distinct from the individuals, themselves (C2)	market, political and social milieu within which organization exists and in relation to which it expresses its expectations of the “whole” (C3)
(D) Tensions:	stresses between and among A1, B1, and C1 (D1)	stresses between and among A1, A2, B1, B2, C1, C2 (D2)	stresses among A3, B3, and C3 (D3)
(E) Ambiguity:	gap between intuitive and cognitive understanding of D1 (E1)	struggle which produces need for leadership as a result of needs of individuals at stage D1 (E2)	dynamic organizational structure shifts to reflect E1 and E2 (E3)
(F) Complexity:	embracing E1 as an opportunity for consideration of future possibilities (F1)	commitment of individuals expressed through relationship or team solidarity in relation to goal or objective produced by successful completion of stage E2 (F2)	empowerment of leadership vested throughout organization in individuals at stages F1 and F2 (F3)



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What does the Complexity Model Show, and Why is it Useful?

This model begins with the capacities and desires of the individuals and ends with the empowerment of leadership vested throughout the organization, based on three specific assumptions. First, individuals are independent beings and they are beings “in-relation.” Individuals are “in-relation” in two ways. We can be “in-relation” in partnerships or selected teams, in which case we have a high degree of choice about the connections we will allow to circumscribe our experience. We are also “in-relation” as members of extended families, communities, societies, cultures, and organizations in which we have a low degree of choice about the connections that circumscribe our experience. So, while I may choose a marriage partner, I did not choose my family.

Similarly, I may choose or be chosen for membership on a team or committee or work group based on my performance, skills, or interest but I do not choose the people who will live in my neighborhood or who will join my church or the organization for which I work. One’s comfort and sense of self-confidence is enhanced insofar as one has a high degree of choice; it is diminished insofar as one has a low degree of choice. It is in the interval between high and low degrees of choice that leadership becomes important; indeed, it is in this interval that the opportunity for leadership emerges.

It is reasonable to say that the executive and the trustees have all had a high degree of choice about whether or not to engage in their leadership partnership. At the



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same time, the trustees who formed the partnership, initially, with a particular executive generally leave the board after a set term, and are replaced with new trustees. New trustees must then enter the partnership with the executive who is currently in place, but their relationship with that executive will be different from the one that existed between the trustees and the executive whom they were responsible for hiring. So, in a certain respect, the degree of choice changes over time. The executive's freedom of choice is diminished (depending on his/her role in the selection of members of the governing board) and the trustee's freedom of choice expands, inasmuch as the executive serves at the pleasure of the board.

Second, individuals are more or less skilled and adept at managing tension, living with ambiguity, and embracing complexity. Individuals who serve in leadership roles are called upon to do all three (manage tension, live with ambiguity and embrace complexity) while simultaneously maintaining the relationships in which they are engaged whether those relationships exist as a result of the leader having had a high degree or a low degree of choice in creating them.

Third, the development, in the individual, of psychological maturity both enhances and is enhanced by successful engagement at levels D - Tensions, E - Ambiguity, and F – Complexity. An individual at stage E2, who is able to manage him or her self at the same time that he/she is able to provide clarity or opportunity for others who are similarly struggling with the issues of problem definition leading to solution, is an individual who has achieved a high level of personal integration and self-differentiation. [Self Differentiation is the degree to which one is able to define one's



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self as distinct from other beings and other reality such that one accepts

responsibility for one's self as an autonomous agent with personal integrity]¹

It is only as a consequence of being self-differentiated that an individual can provide leadership; otherwise the emotion and intensity that accompany the relational interaction that leadership entails devolves into either dysfunctional symbiosis or a simple misunderstanding of what is often perceived by the undifferentiated leader as power.

As Friedman goes on to illustrate in the following statement, it is precisely *because* the leader is able to maintain a sense of self as distinct from the group that he/she can lead it. But the importance lies in the subtle understanding of how one maintains the delicate balance of "belonging to" at the same time he/she is "distinct from" the group.

"The basic concept of leadership through self-differentiation is this: If a leader will take primary responsibility for his or her own position as "head" and work to define his or her own goals and self, while staying in touch with the rest of the organism, there is more than a reasonable chance that the body will follow. This emphasis on a leader's self-differentiation is not to be confused with independence or some kind of selfish individuality. On the contrary, we are talking here about the ability of a leader to be a self while remaining a part of the system." ²

Stage E2 is the critical point at which leadership may emerge. It is at the stage at which genuine tension is both felt on an emotional level and understood on a cognitive one that the need to "find a way" is made evident. Whether on a team/relationship or in a larger organization, leadership becomes possible only when

1 Friedman, Edwin

2 Friedman, Edwin



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there is a need to select a direction based on the idea that some options will have to be forsaken in order for others to be selected. Precisely because of the diversity of human developmental patterns, and because there is no way to predict the degree of psychological maturity or self-differentiation that any single individual will bring to any specific set of circumstances at any specific moment, it is important to observe that leadership is not so much an attribute or condition as it is an activity in relation to a "needful context."

However, leaders are most often appointed positions, where the same person is expected to lead no matter what the circumstances may be. For this reason, I would propose that we make a mistake to imagine that we can identify leaders, *per se*. There are individuals who have provided leadership at various times and in various circumstances, but those circumstances described the moment at which need, capacity, and opportunity all occurred simultaneously. Leadership is an activity in which various individuals engage at various times based on their readiness in relation to a moment of ambiguity during which the leader is able to maintain a sense of self (self-differentiated and psychologically mature) while simultaneously acting on behalf of more than just self.

This perspective on leadership suggests a much less charismatic notion than we often desire or imagine. Indeed, I think we (Americans) confuse leadership with celebrity; hence, we seek leaders rather than leadership. Since leadership is something born of the collision of capacity (that of the leader) and need (the circumstance in which tensions, ambiguity and complexity threaten to confound us), it is a mistake to imagine that one individual could provide leadership over an



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extended period of time in what is always a dynamic and changing reality. Our frustration with leadership in the American culture is that we do not know what it is. We confuse leaders with athletes, with movie stars, and with legendary heroes. In truth, leadership is an activity in which any individual can engage, assuming that one is self-differentiated and psychologically mature.

Further, leadership is an activity in which most of us should engage – thereby mandating that we achieve our full potential as self-differentiated, psychologically mature individuals. As long as we romanticize the notion of leadership and as long as we imagine that there is something mysterious and magical about leadership, we allow ourselves to be infantilized, thereby paving the way for manipulation, the abuse of power, and the rise of tyranny. History is replete with examples.

Imagine, then, the leadership partnership in which *groups* of individuals are experiencing the activity of leading from a variety of personal, developmental vantage points.

“Taking Bohm’s work as a point of departure, it is clear that if the world of organization is an unfolded empirical reality, then we can best understand the nature of organization by decoding the logics of transformation and change through which this reality unfolds. Such imagery invites us to search for the basic dynamics that generate and sustain organizations and their environments as concrete social forms.”³

This statement explains the assumptions that lie behind the Complexity Model. There is nothing static in either our individual or our collective realities. Therefore, any authentic portrait of leadership must reflect dynamism. It might even be helpful (assuming that the objective here is to see if the model can be implemented and

³ Friedman, Edwin



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used to measure results) to think about leadership and follower-ship as two points in a constantly emerging dialectic. Leadership requires follower-ship and the two together produce, constantly, a new definition of what each entails such that each remains dynamic even as they are locked together in a kind of eternal tension.

There are seven key concepts that require further elaboration in order to make sense of this model. Three of these concepts can be categorized under the rubric, Knowledge of Objective Reality. They are (1) self-knowledge, (2) knowledge of purpose of relationship, and (3) knowledge of purpose of organization. The remaining four key concepts, (4) self-differentiation, (5) emotional maturity, (6) capacity to live with ambiguity, and (7) capacity to embrace complexity are all categorized under the rubric, Degree of Psychological Maturity.

By Knowledge of Reality, I mean to imply that there is an objective reality that can be known and verified. I am a self with actual skills, abilities, and flaws. My capacity to know the truth about myself in all these areas determines the degree to which I am self-aware. Similarly, and regardless of the importance or power of emotion in my personal and professional relationships, there is also an objective reality that describes the purpose of each of those relationships. For example, if I work with John to complete a collaborative writing project, and I also like John, the truth of that relationship is that it exists for the purpose of friendship and for the purpose of writing the paper together.

If the relationship is maintained, the purposes change. If I want to have knowledge of reality, I must be aware of how those purposes change. The same can be said of



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relationships of intimacy. Whatever draws me to an “other” based on emotion or personal desire is a real thing that can be known. If I perpetuate that relationship, the emotions will change, purposes will become more or less obvious – but whatever happens, the point is that my genuine awareness of what is actually happening is what I mean to reference when I talk about “knowledge of reality.” Extending the point from relationship to organization should make the concept clear. One either does or does not know the purpose of the organization for which one works. Organizational leadership either does or does not know – itself – the purpose for which it exists. Leaders either do or do not convey that purpose to its employees. Leaders either do or do not understand their respective relationships to the organization. And so it goes.

By Degree of Psychological Maturity, I mean to imply that individuals move, constantly, back and forth along a behavior continuum. While I agree with stage theorists that growth and development can certainly be cumulative, I also believe that development entails the possibility for slipping backward into “old behaviors” out of which one might be said to have passed, but back into which one can easily slide. One’s psychological maturity is determined by assessing his degree of self-differentiation [to what degree is he able to define himself as distinct from other beings and other reality such that he accepts responsibility for himself as an autonomous agent with personal integrity], emotional maturity [to what degree does he manage and/or use his emotions and how does he behave when he is overpowered by his emotions], capacity to live with ambiguity [to what degree can one tolerate open-endedness and uncertainty; how does one behave when one KNOWS that he cannot know what will happen next?], and, finally,



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capacity to embrace complexity [ability to understand that no matter how much one prefers to simplify for the purpose of personal convenience, and no matter how obvious it is that one's preferences ought to be honored, it is just possible that there is some factor out there contributing to a complexity which I cannot YET comprehend in its entirety].

The purpose of the leadership model, then, is to allow anyone to translate or decode an experience by using those seven key concepts to explain real experience, and thereby, to identify the moments at which leadership is (or might have been) in evidence. It is also necessary to show how each of those seven concepts can be measured. For that, I revert to the two categories under which I earlier subsumed the seven concepts. The first category, Knowledge of Objective Reality, can be measured by using the correspondence theory of truth. This method assumes that there is an objective reality to which perceptions and ideas either do or do not correspond. The second category, Degree of Psychological Maturity, can be measured using the coherence theory of truth. This method relies on the establishment of internal integrity to determine truth. In this case I would measure psychological maturity by assessing the degree to which the integrity of the individual and the integrity of the relationship/partnership or organization are mutually sustainable.



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Organizational Audit

An organizational audit is designed to assess the current culture, mission, attitudes, system efficiencies, financial viability, and leadership of an organization. It is conducted through a series of individual interviews and by means of survey to discern the following:

	Culture	Mission	Attitudes	System Efficiencies	Financial Viability	Leadership
Strengths						
Acknowledged Weaknesses						
Unacknowledged Weaknesses						
Opportunities						
Threats						
Recommendations						

Through individual interviews, small group discussions, and analysis of confidential survey data, an assessment of the organization is prepared, and specific recommendations are made.



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Leadership Audit

A leadership audit is designed to assess the features of the leader's style and effectiveness that he/she chooses to address. Think about strengths and weaknesses in relation to the many constituencies that compose the community of the school. Make notes about your own perceptions in each category, and then sit down with someone who knows your work well, who observes you regularly, and who will tell you the truth about his/her perceptions. Look at the two sets of notes side by side.

	Students	Faculty	Alumni	Colleagues	Board	Administrative Team
Strengths						
Acknowledged Weaknesses						
Usually Unacknowledged Weaknesses						
Opportunities For Growth						
Threats to Development						
General Notes						

Through individual interviews, small group discussions, and analysis of confidential survey data, an assessment of the organization is prepared, and specific recommendations are made.



NEW THINKER *NewThinking About ... LISTENING*

Some basic ideas:

- ☒ Communication has two components: “**conveying**” and “**receiving**.”
- ☒ Communication is not complete unless what has been “conveyed” is actually “received.”
- ☒ We give each other signals, sometimes consciously, and sometimes not – about what we **mean** as opposed to what we **say**.
- ☒ It is very difficult to receive what is actually conveyed because we are usually primed to receive what we **believe** is being conveyed – regardless of what is actually conveyed (we **receive** what we **believe**). This is sometimes referred to by organizational consultants as “already listening.” **But it’s actually NRLAA (Not Really Listening At All)**.
- ☒ We need to develop practices that allow us to check with interlocutors to find out whether or not what we think we’ve conveyed has, indeed, been received. We might think of this as “**actually listening**.”
- ☒ Develop some polite methods of signaling your interlocutor if prior experience suggests that he/she has acquired patterns that block effective communication, AND, provide some access point for an interlocutor to signal you that he/she perceives a block in the “**complete communication flow**.”

In order to listen well:

- ☒ stop talking
- ☒ be genuinely interested
- ☒ stop talking
- ☒ observe nonverbal behavior
- ☒ stop talking
- ☒ ask questions for clarity to test whether or not you’re hearing what is actually being conveyed
- ☒ stop talking
- ☒ wait until the whole message has been delivered before responding
- ☒ stop talking
- ☒ resist the temptation to interrupt – no matter how intense that temptation becomes
- ☒ stop talking

In order to convey your message effectively:

- ☒ ask for attention if it isn’t obviously being given (another technique involves simply stopping talking until you have your interlocutor’s attention)
- ☒ indicate that it will take a few or several sentences/minutes to convey the whole message and give clues that communicate your willingness to receive feedback when you’ve finished
- ☒ know what you want to say before you start talking
- ☒ invite your interlocutor to paraphrase back to you what he/she heard
- ☒ offer to clarify or to answer questions
- ☒ ask your interlocutor – politely – not to interrupt if he/she is having a hard time paying attention

Sources: Yankelovich, *The Magic of Dialogue*; Bohm, *On Dialogue*; Isaacs, *Dialogue: The Art of Thinking Together*; Senge, *The Fifth Discipline Field book*