

**NOVA SOUTHEASTERN UNIVERSITY
FISCHLER SCHOOL OF EDUCATION AND HUMAN SERVICES**

Doctor of Education in Organizational Leadership

**LEADERSHIP 8520
CREATING AND LEADING AN INTENTIONAL ORGANIZATION**

**Study Guide for Sites
Winter 2005**

by

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PREFACE

This study guide is designed to assist Nova Southeastern University (NSU) students as they define and explore the intentional organization. The course builds on leadership concepts in shaping learning-oriented organizations in the 21st century as presented in the first leadership course LDR 8510. *Creating and Leading an Intentional Organization* explores leadership theories and organizational cultures as they affect creating and shaping an ethical and culturally diverse intentional organization.

This study guide serves as an overview of the topics to be studied in LDR 8520. Student learning outcomes anticipated as a result of active engagement in the study area are presented. Reading and writing assignments as well as teaching and learning resources are included. As an active learner your first task is to read this guide carefully and thoroughly. Your professor will provide you with a more guided discussion and specific instructions during the course.

The instructional sequence of LDR 8520 is divided into three major components that will be covered over the 15- week term. The first area deals with various leadership theories and their practical applications. The significance of the leader's role and teamwork are explored in depth. Organizational ethics is the second topic to be presented. Multidimensional issues and ethical frameworks within institutional settings are investigated. Personal and professional codes of conduct are examined. Managing and valuing diversity, the third area, covers strategies for valuing, developing and using a diverse workforce in organizations. Philosophical frameworks as well as practical processes are deliberated.

Participants will develop a personal and professional set of assumptions to guide them in their work experiences. They will continue to ground their intellectual discussions and professional achievements in leadership theory and research. In this course as in the previous class and in all subsequent coursework, leadership is the dominant theme.

COURSE DESCRIPTION

LDR 8520 Creating and Leading an Intentional Organization (6 credits) explores the development of organizations with a purpose from the leader's perspective. An examination of various leadership theories and research related to both leadership and organizational cultures will be examined. Learners will reflect on the particular challenges and responsibilities encountered in shaping and creating an intentional organization. Major topics of study include leadership theories; leader-related skills and styles including team building; the role of ethics and ethical decision making in organizational settings; and managing organizational diversity

LEARNING OUTCOMES

As a result of actively engaging in the learning process, participants will:

- Analyze the research and theories that provide the conceptual frameworks for organizational leadership and organizational development.
- Compare and contrast the role of the leader in various leadership theories as it relates to organizational development.
- Create a professional development plan for an intentional organization based on leadership roles and theories presented in the course.
- Understand the models and strategies used in ethical organizational decision-making.
- Apply personal and organizational ethics to leadership situations.
- Identify the strategies essential for encouraging and valuing diversity in an intentional organization.
- Discuss the role of women and other under-represented groups in the work place.
- Apply the knowledge acquired in the course by synthesizing the major elements of an intentional organization.

COURSE CONDUCT

LDR 8520 Creating and Leading an Intentional Organization is conducted "live" during three weekends at a site. The schedule will be established by the program office. Students are also expected to use email and other Web-based technologies to communicate with the professor and other students in the class.

As previously stated, Creating and Leading an Intentional Organization is divided into three major topics: leadership theories and organizational development; ethics and professional leadership; and managing and valuing diversity. The topics are organized over the 15-week term. You should plan to spend a minimum of five hours per week working online exploring and examining Internet sites and related materials as well as preparing written assignments. Off-line activities include reading the required texts and doing research related to the course topics.

Site based classes will be conducted during Saturdays and Sundays, one weekend a month for three months.

As you progress through the course, you are encouraged to apply the concepts and principles that you are learning to every day practice. Use this learning as an opportunity to informally and immediately apply new learning within your work setting. More formal opportunities may arise as you progress through the program. The value you receive from the course is in direct proportion to your active engagement in reading assignments, writing assignments, and online chat sessions. Make the most of this experience.

Please note that the term lasts 15 weeks. Your first and last class meetings may not fall on the exact beginning and end dates of the term. Therefore, it is imperative that you begin your work, especially the readings, as soon as the term begins so that you will be prepared for the first class. You will also be able to turn in your work after the last class session, provided it does not fall on the concluding date of the term. Bottom line... every online and site based student has entire 15 weeks (one term) to complete this course.

TOPICAL COURSE OUTLINE

The content of the course is divided into three topics, each of which will be presented in a weekend.

WEEKEND ONE - LEADERSHIP AND ORGANIZATIONS

Session One

Overview of the course
 Definition of leadership
 Trait, style and skills approaches to leadership

Session Two

Multi-dimensional leadership
 Situational leadership and contingency theory
 Team building
 Attributes of effective teams

Session Three

Attributes of effective team members
 Team building
 Path-Goal theory

Leadership-Member exchange theory

Session Four

Team building

Transformational leadership

Team leadership

WEEKEND TWO - ETHICS AND PROFESSIONAL LEADERSHIP

Session One

Summary of leadership theories

Theories of ethics

Ethical concerns of organizations

Ethical organizational perspectives

Session Two

Managing ethical conflicts

Ethical challenges to the leader

Strategies for creating the ethical environment

Session Three

Power and organizational relationships

Ethical dilemmas

Session Four

Team Project

WEEKEND THREE -MANAGING AND VALUING DIVERSITY

Session One

Issues of justice and right

Organizational and personal values

Leadership diversity as strategy

Barriers to opportunity

Women and leadership

Session Two

Presentation of team project

Session Three

Leadership diversity as procedure

Meeting the challenges of leadership diversity

Diversity and decision making in the organizational setting

Session Four

Leadership diversity as action

Steps to effective leadership in diverse organizations
Wrap-up discussion

REQUIRED TEXTS

Brown, M. T. (2000). *Working ethics. Strategies for decision making and organizational responsibility*. Oakland, CA: Regent Press. ISBN 1889059552

Morrison, A.H. (1996 reprint). *The new leaders*. San Francisco: Jossey-Bass. ISBN 0787901849

Maxwell, J. C. (2002). *The 17 essential qualities of a team player*. Nashville, TN: Thomas Nelson Publishers. ISBN 0785274359

Northouse, P. G. (2004). *Leadership theory and practice*. (3rd ed.). Thousand Oaks, CA: Sage Publications Inc. ISBN 076192566X

Required Resource: FGS/Educational Impact Electronic Textbook; to be purchased at the Educational Impact Web site: <http://www.educationalimpact.com>

COURSE REQUIREMENTS

Learning activities for LDR 8520 Creating and Leading an Intentional Organization consist of readings, writing assignments, a team project, and class discussions.

Readings: The readings are organized according to the three major themes of this course. The reading assignments are essential for your understanding and participation in the course and in the team project. Furthermore, the reading assignments are vital in the preparation of your written assignments. It is important that you complete all of the required readings as assigned as quickly as possible. You are expected to integrate the content of reading assignments into all of your work. There will be opportunities for questions and clarification of the concepts presented during the course. It is highly recommended that you complete reading several chapters in the Northouse and Maxwell texts prior to coming to the first class meeting.

Topic I: Leadership Theories and Organizational Development ----Reading Assignments

Northouse, P. G. (2004). *Leadership theory and practice*. (3rd ed.). Thousand Oaks, CA: Sage Publications Inc.

Maxwell, J. C. (2002). *The 17 essential qualities of a team player*. Nashville, TN: Thomas Nelson Publishers.

Topic II: Ethics and Professional Leadership----Reading Assignments

Brown, M. T. (2000). *Working ethics. Strategies for decision making and organizational responsibility*. Oakland, CA: Regent Press.

Topic III: Managing and Valuing Diversity----Reading Assignments

Morrison, A.H. (1996 reprint). *The new leaders*. San Francisco, CA: Jossey-Bass.

Written Assignments

- Pro-Active Reading Report due Week 4
- Leadership Development Plan due Week 6
- Case Study due Week 9
- Team Project due Week 12

Unless otherwise indicated, written assignments are due by MIDNIGHT on Sunday of the determined week. Assignments may be sent to the professor as electronic attachments through NSU email, submitted through the mail, or turned in during class. Students are advised to keep a copy of all written assignments throughout the doctoral program. Specific calendar dates will be given by the professor.

Class Participation

In addition to the major assignments, students are responsible for participating in class through discussions, small group projects and activities. Participation represents 10% of the grade.

Team Project

Students are required to participate in a team project that will be presented during the third weekend of instruction. Team members are encouraged to communicate with each other during the entire length of the project using Web-based technologies such as discussion boards, email, etc.

GRADING CRITERIA

The major assignments for LDR 8520 and their corresponding points are as follows:

Pro-Active Reading Report	15 pts (15% of grade)
Leadership Development Plan	35 pts (25% of grade)
Case Study	20 pts (25% of grade)
Team Project	20 pts (25% of grade)
Class Participation	10 pts (10% of grade)

The grades given in all Organizational Leadership courses are A, B+, B and F. Grades C and D may be given on assignments by professors as indicators of quality.

A =	100-91
B+ =	90-86
B =	85-80
F =	79 or less (no credit)

An Incomplete (I) is only granted if the student has completed most of the assignments. An I is negotiated with the professor and is granted at the discretion of the professor. The terms for completing the work are determined by the professor. The time extension may not exceed one term or 15 weeks.

A student who has not completed any assignments is not entitled to an (I) grade and will receive an F. Students who receive F's will be placed on probation and will be expected to repeat the course.

WRITTEN ASSIGNMENT REQUIREMENTS

Written Assignment #1

PRO-ACTIVE READING REPORT (Due Week 4)

The Pro-Active Reading Report is a **paper of five to seven pages** in length (typed, double-spaced) which includes (a) the title of the book with complete bibliographical data, (b) an introduction, (c) three questions and responses to each, (d) a conclusion (your own analysis), and (e) citation of references (APA form and style). The book you select for this assignment must deal with leadership in your professional field. For example if you are a nurse, you should find a book that talks about leadership in the nursing profession. Similarly, if you are a school-based professional, you should choose a book that speaks to leadership in today's schools. You should also cite three to five additional references that support the concepts found in the book. This means that you will have a reference list at the end of the report.

Please note that the pro-active report is more than a book review or report. This particular report is intended to reflect your ability to research and discuss only those sections of the book with relevance to your pro-actively posed questions. Most of us have developed the habit of using resources especially books and online sites REACTIVELY. We start reading a book on page one and read it through to the end, letting the author tell us the answer to the questions he or she thinks we ought to be asking. Of course, some books have to be read in this way. Works of fiction, creative essays, and philosophical essays develop plots or themes with sequential elements. However, most books that we turn to for information, such as textbooks, reference books, manuals, and anthologies, are organized according to content categories.

Readers who know the questions to which they want answers can turn to the content category containing the answer to their questions. The book then takes on a different character; rather than being a one-way transmission of information, it is a resource for self-directed inquiry. **This kind of research is particularly effective in the dissertation process when you are engaged in reviewing many and long references you do not have time to read.**

Pro-Active Book Reading Process

1. Turn to the front of the dust jacket and read what the publisher has to say about the purpose of the book.
2. Turn to the rear of the dust jacket and read what the publisher has to
 - i. say about the author and his or her qualifications to write such a book.
3. Turn to the front matter (introduction, foreword, preface) and read the author's or editor's orientation to the book.
4. Turn to the table of contents and see how the author organized the book into chapters, subsections, or other content categories.

5. Put the book aside and write three questions that you have become curious about as a preliminary examination of the book.
6. Now that you have composed three questions, review the first question and find in it a key word or phrase that you think might be in the book's index. Turn to the index and look up that key word or phrase. If that word or phrase is not there, think of a synonym and see if that synonym is there. If it is not, see if the table of contents can lead you to the page of the book where the question can be answered.
7. Turn to that part of the book that deals with your question and get the answer. If the author refers to material in other parts of the book, follow his/her leads until you have all the information relevant to your question. Write out complete answers.

Follow the same procedure with the second and third question.

Written Assignment #2

LEADERSHIP DEVELOPMENT PLAN (Due Week 6)

In this assignment you should demonstrate your knowledge of leadership theories as well as the characteristics of intentional organizations.

The Leadership Development Plan is based on a challenging staff assignment in your place of work. You are expected to demonstrate your understanding of the major tenets discussed in the Northouse text. For this assignment, you will write a professional development plan, but you will not have to implement it.

This paper is due week 6. The paper should be 12-15 pages in length and follow the APA guidelines. Use at minimum of 10 references outside the course texts and present the information as you would in a typical research paper. You may wish to search the Web for articles, review professional literature and/or use the NSU online library. Educational Impact's *Electronic notebook* is also a resource you are required to use for this assignment. www.educationalimpact.com

Assignment Components

Introduction and Problem Statement: This part of the paper provides the background for your leadership plan. It may contain information from the literature that best describes the general situation or problem you will address at your institution. This section of your paper should also include a description of your organization or work setting. You should also provide an analysis of your organization against the background of leadership theories and practices presented in the Northouse text. Focus on the leadership theories you have studied and describe how your organization fits into one or more models.

Mission of the Professional Development Plan: Describe the mission of the plan you propose to create and how it will impact the organization.

Leadership Development Plan Goals/Outcomes: Describe the goals and /or outcomes that you expect to achieve with your plan. Provide information regarding human and material resources you will require. Again, reference your plan to models and theories discussed in the Northouse text.

Leadership Development Activities: Provide details of your plan and discuss how it relates to the theories and models presented in the Northouse text. Take into consideration the role of the leader; leadership skills and strategies the leader will employ; relationship to others involved in the plan; resources needed to implement the plan; specific activities, etc.

Assessment Plan: Discuss how you plan to evaluate the success of your professional development plan. What instrument and/or process will be used and who will be the primary evaluators are only two of the major elements that should be included.

Summary/Reflection: Discuss the feasibility and follow up of the plan.

References: It is recommended that you use Educational Impact's *Electronic notebook* for the majority of research in this assignment. All references must be in form and style of APA 5th edition.

Written Assignment #3

Case Study (Due week 9)

This assignment has to do with business and personal ethics. In a perfect world, the two would be congruent and every ethical dilemma would have a happy ending. Unfortunately, more often than not, the opposite is true. Leaders are often faced with ethical choices that conflict with their personal values, but may be just the right thing for the success of the organization. In such situations a compromise takes place. We never know how costly the compromise is until we make it. Sometimes we are pleased that the end justified the means and we live comfortably with our choice. Other times one can be filled with doubt and reproach that lasts a lifetime. How we act and react to moral dilemmas defines us as leaders and as individuals. It can also be a predictor of the kind of leader we are and can become.

The case study you are about to read was a real event that Bowen “Buzz” McCoy experienced in Nepal. Buzz McCoy was born in San Francisco and attended Stanford University, where he graduated with a degree in economics. He later went on to Harvard Business School where he received his MBA.

Mr. McCoy teaches courses on business ethics, as well as Christian theology and literature, at graduate business schools, churches, and seminaries. He served as executive-in-residence at both the Stanford and Notre Dame Graduate Schools of Business; and as an adjunct professor at the Pacific School of Religion, the UCLA Anderson School of Management, and the Graduate Real Estate Program at USC. He had published 50 magazine articles on the subjects of business ethics as well as real estate finance. Mr. McCoy has received writing awards from *Harvard Business Review*.

At Stanford University, he served as president of the Stanford Alumni Association, chairman of the Stanford Institute for Economic Policy Research, a member of the executive committee of the Hoover Institution, and as a member of the board of Stanford Associates.

Please turn to Appendix A and read the “Parable of the Sadhu.”

Written Assignment #4 (Due the third weekend of class)

TEAM PROJECT

In the past decade much of the literature surrounding leadership and organizational management centers on teamwork and teams. In this course you will find and share research about team building and team participation. How we work as team members within our organization is most important. For this major project you will be divided into teams. **Be prepared to present your project to the rest of the class during the last weekend of instruction.** To accomplish this assignment, the teams will have to communicate electronically outside of class and throughout the project.

Please read the articles in Appendix B about teams and teamwork. Also, research and read additional information on teams and share your resources with your teammates. Good writing has been done by Peter Senge, Peter Drucker, and others. Be sure to browse the resources in the Educational Impact *Electronic notebook* as well <http://www.educationalimpact.com>

Team Directions

For this project, you have been divided into "consulting" groups. Each group will address the same scenario. You will work in teams to the best of your ability. This means maintaining electronic communication outside of class during the planning of the project, keeping to the schedule and timelines and working together in a collaborative and productive manner.

How you create the team project will be entirely up to each team. You may be as creative and as futuristic in your approach as you wish. The end products are (1) a written document that describes your project and (2) a class presentation. Make sure that the presentation is worthy of doctoral students in Organizational Leadership. If you choose to do a power point presentation, substantial narrative must accompany the presentation when it is presented in class. The written project document must be a scholarly paper and be based on research. A literature review and references are required in addition to the content created by the team.

In your teams, you will have to negotiate with each other. This will be a test of your individual coping and leadership skills. Each team will select a team leader who will be the liaison with the professor. The role of the professor is that of the facilitator, coach and a critical friend. He or she will be available to clarify or provide additional information, if needed. It is expected that each team will work out the details of the project independently and that each member will remain fully engaged and contribute to the project. If problems occur with individual team members, you are expected to deal and resolve them with your teammates. This interpersonal dimension of teamwork is

an important part of the project. (Team leader should contact the professor if a serious impasse occurs.)

Remember, the process is just as important as the product.

Team Scenario

You have been selected as a group of committed professionals and citizens of the community to create and develop an intentional organization that will promote new ways of teaching and learning. Your team will determine what this institution/organization is. You have the opportunity to create the organization's venue, to develop its mission and vision, to create its environment and make it a prototype for future learning. The organization should be multi-generational and a place where learning is not segmented to particular groups, but rather where it permeates every facet of life.

You have been given a substantial amount of money from private benefactors, the federal government and from a prestigious foundation to form your intentional organization. There are national and international implications for replicating your model in the future. Because funds are not an issue, you will be able to dream and think futuristically and innovatively. Technology will play an important role in your new organization as will the best leadership practices and quality resources.

Team Products

Paper

Your team paper should not be longer than 15 pages. This must be an original piece of work representative of your COMBINED efforts. It is expected that each of you will carry your own weight. The research paper, although creative and futuristic, is still grounded in scholarly research. Each member is expected to contribute to the planning and the writing of the document.

Presentations

The presentation is the second part of the assignment. It will take place the third weekend of the course. All team members are expected to contribute to and to participate in the presentation. Use all your creativity and technology skills to present your project with as many "bells and whistles" as you can muster. Each presentation should take approximately 20-30 minutes after which the rest of the class and the professor will ask questions.

The suggested format for the presentation is the following:

- Name of the project and introduction of the team members
- Purpose of the project
- Synopsis of the project (strengths/challenges)
- Closing Remarks
- Q & A session by the professor and classmates

Evaluation

You will find in Appendix C an evaluation instrument. Please complete the form for each of your teammates and give it to the professor prior to the team presentation. Your evaluations will be used to assess the participation of all the teammates and compute the team project grades. The information you provide will be treated as confidential.

Good luck, and have fun!

NOTE: PROFESSOR'S RUBRIC FOR ALL WRITTEN ASSIGNMENTS CAN BE FOUND IN APPENDIX D.

COURSE ASSIGNMENT OUTLINE

The professor will provide a more explicit outline.

WEEKEND ONE

Introduction to the course

Review of the assignments

Leadership theories

Beginning of team project

Readings: Ch. 1-11 in the Northouse text and Ch. 1-8 in the Maxwell text

(Students should read as many chapters as possible in both texts, prior to coming to class.)

WEEKEND TWO

Discussion of leadership theories in Northouse text.

Discussion about organizational ethics

Readings: Entire the Brown text; Ch. 8-17 in the Maxwell text; and Ch. 13 in the Northouse text.

Continuation of team project

WEEKEND THREE

Discussion about managing and valuing diversity

Discussion about women in the work place

Readings: Entire Morrison text; Ch. 12 in the Northouse text

Presentation of team projects

Appendix

Appendix A

Case Study

The Parable of the Sadhu

Bowen H. McCoy

Last year, as the first participant in the new six-month sabbatical program that Morgan Stanley has adopted, I enjoyed a rare opportunity to collect my thoughts as well as do some traveling. I spent the first three months in Nepal, walking 600 miles through 200 villages in the Himalayas and climbing some 120,000 vertical feet. On the trip my sole Western companion was an anthropologist who shed light on the cultural patterns of the villages we passed through.

During the Nepal hike, something occurred that has had a powerful impact on my thinking about corporate ethics. Although some might argue that the experience has no relevance to business, it was a situation in which a basic ethical dilemma suddenly intruded into the lives of a group of individuals. How the group responded I think holds a lesson for all organizations no matter how defined.

The Sadhu

The Nepal experience was more rugged and adventuresome than I had anticipated. Most commercial treks last two or three weeks and cover a quarter of the distance we traveled. My friend Stephen, the anthropologist, and I were halfway through the 60-day Himalayan part of the trip when we reached the high point, an 18,000-foot pass over a crest that we'd have to traverse to reach to the village of Muklinath, an ancient holy place for pilgrims.

Six years earlier I had suffered pulmonary edema, an acute form of altitude sickness, at 16,500 feet in the vicinity of Everest base camp, so we were understandably concerned about what would happen at 18,000 feet. Moreover, the Himalayas were having their wettest spring in 20 years; hip-deep powder and ice had already driven us off one ridge. If we failed to cross the pass, I feared that the last half of our "once in a lifetime" trip would be ruined.

The night before we would try the pass, we camped at a hut at 14,500 feet. In the photos taken at that camp, my face appears wan. The last village we'd passed through was a sturdy two-day walk below us, and I was tired.

During the late afternoon, four back-packers from New Zealand joined us, and we spent most of the night awake, anticipating the climb. Below we could see the fires of two other parties, which turned out to be two Swiss couples and a Japanese hiking club.

To get over the steep part of the climb before the sun melted the steps cut in the ice, we departed at 3:30 A.M. The New Zealanders left first, followed by Stephen and myself, our porters and Sherpas, and then the Swiss. The Japanese lingered in their camp. The sky was clear, and we were confident that no spring storm would erupt that day to close the pass.

At 15,500 feet, it looked to me as if Stephen were shuffling and staggering a bit, which are symptoms of altitude sickness. (The initial stage of altitude sickness brings a headache and nausea. As the condition worsens, a climber may encounter difficult breathing, disorientation, aphasia, and paralysis.) I felt strong, my adrenaline was flowing, but I was very concerned about my ultimate

ability to get across. A couple of our porters were also suffering from the height, and Pasang, our Sherpa "girder" (leader), was worried.

Just after daybreak, while we rested at 15,500 feet, one of the New Zealanders, who had gone ahead, came staggering down toward us with a body slung across his shoulders. He dumped the almost naked, barefoot body of an Indian holy man a Sadhu at my feet. He had found the pilgrim lying on the ice, shivering and suffering from hypothermia. I cradled the Sadhu's head and laid him out on the rocks. The New Zealander was angry. He wanted to get across the pass before the bright sun melted the snow. He said, "Look, I've done what I can. You have porters and Sherpa guides. You care for him. We're going on!" He turned and went back up the mountain to join his friends.

I took a carotid pulse and found that the Sadhu was still alive. We figured he had probably visited the holy shrines at Muklinath and was on his way home. It was fruitless to question why he had chosen this desperately high route instead of the safe, heavily traveled caravan route through the Kali Gandaki gorge. Or why he was almost naked and with no shoes, or how long he had been lying in the pass. The answers weren't going to solve our problem.

Stephen and the four Swiss began strip-ping off outer clothing and opening their packs. The Sadhu was soon clothed from head to foot. He was not able to walk, but he was very much alive. I looked down the mountain and spotted below the Japanese climbers marching up with a horse.

Without a great deal of thought, I told Stephen and Pasang that I was concerned about withstanding the heights to come and wanted to get over the pass. I took off after several of our porters who had gone ahead.

On the steep part of the ascent where, if the ice steps had given way I would have slid down about 3,000 feet, I felt vertigo. I stopped for a breather allowing the Swiss to catch up with me. I inquired about the Sadhu and Stephen. They said that the Sadhu was fine and that Stephen was just behind. I set off again for the summit.

Stephen arrived at the summit an hour after I did. Still exhilarated by victory I ran down the snow slope to congratulate him. He was suffering from altitude sickness, walking 15 steps, then stopping, walking 15 steps, then stopping. Pasang accompanied him all the way up. When I reached them, Stephen glared at me and said: "How do you feel about contributing to the death of a fellow man?"

I did not fully comprehend what he meant.

"Is the Sadhu dead?" I inquired.

"No," replied Stephen, "but he surely will be!"

After I had gone, and the Swiss had departed not long after, Stephen had remained with the Sadhu. When the Japanese had arrived, Stephen had asked to use their horse to transport the Sadhu down to the hut. They had refused. He had then asked Pasang to have a group of our porters carry the Sadhu. Pasang had resisted the idea, saying that the porters would have to exert all their energy to get themselves over the pass. He had thought they could not carry a man down 1,000 feet to the hut, re-

climb the slope, and get across safely before the snow melted. Pasang had pressed Stephen not to delay any longer.

The Sherpas had carried the Sadhu down to a rock in the sun at about 15,000 feet and had pointed out the hut another 500 feet below. The Japanese had given him food and drink. When they had last seen him he was listlessly throwing rocks at the Japanese party's dog, which had frightened him.

We do not know if the Sadhu lived or died.

For many of the following days and evenings Stephen and I discussed and debated our behavior toward the Sadhu. Stephen is a committed Quaker with deep moral vision. He said, "I feel that what happened with the Sadhu is a good example of the break-down between the individual ethic and the corporate ethic. No one person was willing to assume ultimate responsibility for the Sadhu. Each was willing to do his bit just so long as it was not too inconvenient. When it got to be a bother, everyone just passed the buck to someone else and took off. Jesus was relevant to a more individualistic stage of society but how do we interpret his teaching today in a world filled with large, impersonal organizations and groups?"

I defended the larger group, saying, "Look, we all cared. We all stopped and gave aid and comfort. Everyone did his bit. The New Zealander carried him down below the snow line. I took his pulse and suggested we treat him for hypothermia. You and the Swiss gave him clothing and got him warmed up. The Japanese gave him food and water. The Sherpas carried him down to the sun and pointed out the easy trail toward the hut. He was well enough to throw rocks at a dog. What more could we do?"

"You have just described the typical affluent Westerner's response to a problem. Throwing money in this case food and sweater sat it, but not solving the fundamentals!" Stephen retorted.

"What would satisfy you?" I said. "Here we are, a group of New Zealanders, Swiss, Americans, and Japanese who have never met before and who are at the apex of one of the most powerful experiences of our lives. Some years the pass is so bad no one gets over it. What right does an almost naked pilgrim who chooses the wrong trail have to disrupt our lives? Even the Sherpas had no interest in risking the trip to help him beyond a certain point!"

Stephen calmly rebutted, "I wonder what the Sherpas would have done if the Sadhu had been a well-dressed Nepali, or what the Japanese would have done if the Sadhu had been a well-dressed Asian, or what you would have done, Buzz, if the Sadhu had been a well-dressed Western woman?"

"Where, in your opinion," I asked instead, "is the limit of our responsibility in a situation like this? We had our own well-being to worry about. Our Sherpa guides were unwilling to jeopardize us or the porters for the Sadhu. No one else on the mountain was willing to commit himself beyond certain self-imposed limits."

Stephen said, "As individual Christians or people with a Western ethical tradition, we can fulfill our obligations in such a situation only if (1) the Sadhu dies in our care, (2) the Sadhu

demonstrates to us that he could undertake the two-day walk down to the village, or (3) we carry the Sadhu for two days down to the village and convince someone there to care for him.”

“Leaving the Sadhu in the sun with food and clothing, while he demonstrated hand-eye coordination by throwing a rock at a dog, comes close to fulfilling items one and two,” I answered. “And it wouldn’t have made sense to take him to the village where the people appeared to be far less caring than the Sherpas, so the third condition is impractical. Are you really saying that, no matter what the implications, we should, at the drop of a hat, have changed our entire plan?”

The individual vs. the group ethic

Despite my arguments, I felt and continue to feel guilt about the Sadhu. I had literally walked through a classic moral dilemma without fully thinking through the consequences. My excuses for my actions include a high adrenaline flow, a super-ordinate goal, and a once-in-a-lifetime opportunity factors in the usual corporate situation, especially when one is under stress.

Real moral dilemmas are ambiguous, and many of us hike right through them, unaware that they exist. When, usually after the fact, someone makes an issue of them, we tend to resent his or her bringing it up. Often, when the full import of what we have done (or not done) falls on us, we dig into a defensive position from which it is very difficult to emerge. In rare circumstances we may contemplate what we have done from inside a prison.

Had we mountaineers been free of physical and mental stress caused by the effort and the high altitude, we might have treated the Sadhu differently. Yet isn’t stress the real test of personal and corporate values? The instant decisions executives make under pressure reveal the most about personal and corporate character.

Among the many questions that occur to me when pondering my experience are: What are the practical limits of moral imagination and vision? Is there a collective or institutional ethic beyond the ethics of the individual? At what level of effort or commitment can one discharge one’s ethical responsibilities?

Not every ethical dilemma has a right solution. Reasonable people often disagree; otherwise there would be no dilemma. In a business context, however, it is essential that managers agree on a process for dealing with dilemmas.

The Sadhu experience offers an interesting parallel to business situations. An immediate response was mandatory. Failure to act was a decision in itself. Up on the mountain we could not resign and submit our resumes to a headhunter. In contrast to philosophy business involves action and implementation getting things done. Managers must come up with answers to problems based on what they see and what they allow to influence their decision-making processes. On the mountain, none of us but Stephen realized the true dimensions of the situation we were facing.

One of our problems was that as a group we had no process for developing a consensus. We had no sense of purpose or plan. The difficulties of dealing with the Sadhu were so complex that no one person could handle it. Because it did not have a set of preconditions that could guide its action

to an acceptable resolution, the group reacted instinctively as individuals. ‘The cross-cultural nature of the group added a further layer of complexity. We had no leader with whom we could all identify and in whose purpose we believed. Only Stephen was willing to take charge, but he could not gain adequate support to care for the Sadhu.

Some organizations do have a value system that transcends the personal values of the managers. Such values, which go beyond profitability, are usually revealed when the organization is under stress. People throughout the organization generally accept its values, which, because they are not presented as a rigid list of commandments, may be somewhat ambiguous. The stories people tell, rather than printed materials transmit these conceptions of what is proper behavior.

For 20 years I have been exposed at senior levels to a variety of corporations and organizations. It is amazing how quickly an outsider can sense the tone and style of an organization and the degree of tolerated openness and freedom to challenge management. Organizations that do not have a heritage of mutually accepted, shared values tend to become unhinged during stress, with each individual bailing out for himself. In the great takeover battles we have witnessed during past years, companies that had strong cultures drew the wagons around them and fought it out; while other companies saw executives supported by their golden parachutes, bail out of the struggles.

Because corporations and their members are interdependent, for the corporation to be strong the members need to share a preconceived notion of what is correct behavior, a “business ethic,” and think of it as a positive force, not a constraint.

As an investment banker I am continually warned by well-meaning lawyers, clients, and associates to be wary of conflicts of interest. Yet if I were to run away from every difficult situation, I wouldn’t be an effective investment banker. I have to feel my way through conflicts. An effective manager can’t run from risk either; he or she has to confront and deal with risk. To feel “safe” in doing this, managers need the guidelines of an agreed-on process and set of values within the organization.

After my three months in Nepal, I spent three months as an executive-in-residence at both Stanford Business School and the Center for Ethics and Social Policy at the Graduate Theological Union at Berkeley. These six months away from my job gave me time to assimilate 20 years of business experience. My thoughts turned often to the meaning of the leadership role in any large organization. Students at the seminary thought of themselves as anti-business. But when I questioned them they agreed that they distrusted all large organizations, including the church. They perceived all large organizations as impersonal and opposed to individual values and needs. Yet we all know of organizations where peoples’ values and beliefs are respected and their expressions encouraged. What makes the difference? Can we identify the difference and, as a result, manage more effectively?

The word “ethics” turns off many and confuses more. Yet the notions of shared values and an agreed-on process for dealing with adversity and change--what many people mean when they talk about corporate culture seem to be at the heart of the ethical issue. People who are in touch with their own core beliefs and the beliefs of others and are sustained by them can be more comfortable living on the cutting edge. At times, taking a tough line or a decisive stand in a muddle of ambiguity is the

only ethical thing to do. If a manager is indecisive and spends time trying to figure out the “good” thing to do, the enterprise may be lost.

Business ethics, then, has to do with the authenticity and integrity of the enterprise. To be ethical is to follow the business as well as the cultural goals of the corporation, its owners, its employees, and its customers. Those who cannot serve the corporate vision are not authentic business people and, therefore, are not ethical in the business sense. At this stage of my own business experience I have a strong interest in organizational behavior. Sociologists are keenly studying what they call corporate stories, legends, and heroes as a way organizations have of transmitting the value system. Corporations such as Arco have even hired consultants to perform an audit of their corporate culture. In a company the leader is the person who understands, interprets, and manages the corporate value system. Effective managers are then action-oriented people who resolve conflict, are tolerant of ambiguity stress, and change, and have a strong sense of purpose for themselves and their organizations.

If all this is true, I wonder about the role of the professional manager who moves from company to company and how can he or she quickly absorb the values and culture of different organizations? Or is there, indeed, an art of management that is totally transport-able? Assuming such fungible managers do exist, is it proper for them to manipulate the values of others?

What would have happened had Stephen and I carried the Sadhu for two days back to the village and become involved with the villagers in his care? In four trips to Nepal my most interesting experiences occurred in 1975 when I lived in a Sherpa home in the Khumbu for five days recovering from altitude sickness. The high point of Stephen’s trip was an invitation to participate in a family funeral ceremony in Manang. Neither experience had to do with climbing the high passes of the Himalayas. Why were we so reluctant to try the lower path, the ambiguous trail? Perhaps because we did not have a leader who could reveal the greater purpose of the trip to us.

Why didn’t Stephen with his moral vision opt to take the Sadhu under his personal care? The answer is because, in part, Stephen was hard-stressed physically himself, and because, in part, without some support system that involved our involuntary and episodic community on the mountain, it was beyond his individual capacity to do so.

I see the current interest in corporate culture and corporate value systems as a positive response to Stephen’s pessimism about the decline of the role of the individual in large organizations. Individuals who operate from a thoughtful set of personal values provide the foundation for a corporate culture. A corporate tradition that encourages freedom of inquiry, supports personal values, and reinforces a focused sense of direction can fulfill the need for individuality along with the prosperity and success of the group. Without such corporate support, the individual is lost.

That is the lesson of the Sadhu. In a complex corporate situation, the individual requires and deserves the support of the group. If people cannot find such support from their organization, they don’t know how to act. If such support is forthcoming, a person has a stake in the success of the group, and can add much to the process of establishing and maintaining a corporate culture. It is

management's challenge to be sensitive to individual needs, to shape them, and to direct and focus them for the benefit of the group as a whole.

For each of us the Sadhu lives. As individuals and as a society we are faced with many questions about the ethical way to lead our lives. After reading this case study Buzz and the rest of us focus on the following questions

1. Should we stop what we are doing and comfort him; or should we keep trudging up toward the high pass?
2. Should I pause to help the derelict I pass on the street each night as I drive by in my car on route to my suburban home? Am I his brother?
3. What is the nature of our responsibility if we consider ourselves to be ethical persons?
4. Is our responsibility to change the values of the group so that it can, with all its resources, take the other road?

Please answer the questions.

Appendix B

Team Project

INFORMATION ABOUT TEAMS

The following articles will help you in organizing your teams. Please read a few more and share them with your teammates. The more you learn about teams and their dynamics, the more meaningful and easier the team project will be.

Individual-Based Teamwork

“Members worked together above and beyond their job descriptions.” That’s how participants of high-level, cross-functional team with which I was working accounted for the team’s extraordinary success. Their individual and collective efforts saved a \$60 million account from being de-sourced, and the customer committed to an additional \$250 million worth of business annually.

That example shows how, contrary to traditional belief, teamwork isn’t just a group process. It’s also a personal responsibility and skill especially in this new and flatter work world of teams, partnerships, and collaboration. Nowadays, all work is teamwork, and the challenge is to perform well when having to share the responsibility to get something done with other people over whom you have no authority.

Here are several key guidelines for working responsibly with others no matter who reports to whom.

Develop your ability to respond.

It’s helpful to make a distinction between accountability and responsibility. Accountability is an agreement to be held to account for some result. Responsibility is a feeling of ownership. You can assign accountability between yourself and others, but responsibility can only be self-generated. Responsibility means to completely own – rather than deny, blame, or rationalize – your situation.

Think of the cause-effect equation.

Instead of seeing yourself as the effect and something else as the cause, responsibility means seeing yourself as both cause and effect of your situation.

Accept that your past choices placed you in your current situation. Also accept that you are in complete charge of your learning, improving, and growing in order to produce the results you want. Several years ago, the Eagles had a hit called “Get Over It,” in which they railed against blaming others for one’s misfortune. The only true way out of a fix is to get over it and develop your *ability to respond* – call it, your response-ability.

Commit to exercising your responsibility every day.

That may sound odd – as if, like any competency, responsibility can be developed. But the personal and professional rewards are substantial. Affirm, “I choose to be 100 percent responsible for every aspect of my life and work.”

Retain your personal power.

Individuals can make a huge difference in the dynamics of a team, but most people don't accept their power to make or break a collaborative relationship. The most frequent excuse I hear for poor performance from otherwise highly skilled professionals is, "I got put on a bad team." To that I say, "How did you know the team was bad before you got there?"

Retain your personal power by treating every action and decision that affects you as one to which you consent. No action or decision can stand unless you allow it. Gandhi said that what people most fear is not their lack of power but rather their abundance of it. Speak up when you disagree with your team's purpose and direction. Understand that going along without passion or commitment takes your team where no member wants to go. Worse, complaining about other team members behind their backs is treasonous to team relationships and will earn you little respect or trust. When you have an issue with a teammate, the most productive response is to state your concern directly to him or her so the two of you can resolve it.

To build your personal power, make only agreements – no matter how small – that you fully intend to keep. Then consistently improve your ability to do that. When you fail to honor an agreement, clear it up with the other person at the first opportunity by acknowledging that you didn't keep the agreement, apologizing for not coming through as promised, asking how you can make amends, and recommitting to the relationship.

Increase your provocability.

Here's an actual scenario: When the team leader walked into the meeting eight minutes late and asked if everyone was ready to start, Ned said, "No." He then addressed the leader in a compassionate and even tone, "There's something I need to check. We all agreed to start and end team meetings on time. Everyone else was ready to start the meeting on the hour. Do we need a new or different agreement with you about this?"

Ned was obviously provoked, and the team leader recognized that Ned had good reason to be. He also saw that instead of attacking him, Ned just called "foul" and gave him an opportunity to account for his behavior. The leader realized that the responsible thing to do was to own his mistake and apologize to Ned and the team for not keeping his agreement. He then recommitted to begin and end meetings on time, and he did that thereafter.

Ned acted on – rather than denied or vented – his frustration with the team leader's behavior. Had Ned allowed the broken agreement and his frustration to slide by without comment, it's likely that team meetings would've started later and later. Ned and the group could have built up resentment and cynicism, and team performance could have suffered.

Practice that lesson of personal responsibility by becoming increasingly intolerant of a difference between what you say and what you do. Then, expect collaborators to honor all agreements you've made and to act only in your collective best interest. Call "foul" at the earliest sign that agreements aren't being honored, and do it with equal or lesser force than the force of the foul. The secret to successful confrontation is to confront without inviting escalation or shaming the recipients. That leaves room for them to respond. Where greater force leads to escalation of a conflict, compassionate intolerance allows for reparation and correction.

Experience judgments fully, then let them go.

Traditional wisdom admonishes us to “judge not.” That advice most often results in denial and resentment because not judging is nearly impossible. Perhaps a better way to state it is, “Understand and clear your judgment before it gets in the way of your communication.” Your resourcefulness is limited when you’re stimulated from anger or right-wrong thinking. When you feel upset with someone, explore your judgment completely to discover exactly what it is and where it comes from.

Here’s a hint: The source of your judgment probably isn’t the other person but you. You might be mad at him or her, but you’re the one who’s choosing to be mad. When you completely understand the source of your judgment, then and only then can you release it, let it go. Sometimes, it helps to assist physically with the mental process of letting go. You might open your hands as if releasing a bird to fly away or exhale as if breathing out the emotion.

Learn from every upset.

High performers recognize that an upset is an opportunity to learn. You can harvest value by asking yourself how your choices and actions landed you in the negative situation. Determine how you can change your behavior to strengthen the team. If you need to ask for new agreements with teammates, do it. The key is not to avoid, eliminate, or cover up mistakes and upsets, but to learn, correct, and improve each time.

Master your intentions.

Psychologists say that we manifest whatever occupies our minds. Golfers know that a dirty trick to play on the player at the tee box is to advise, “Watch out for the woods on the left.” Then, because the woods occupy the player’s thoughts, that’s where the ball lands. A reporter once asked golfing great Jack Nicklaus how he could step up to a 40-foot putt so confidently. He answered, “Because in my mind’s eye, I’ve never missed one.”

Clear intentions are the secret behind extraordinary performers. The key skill is simple to explain: *Know and picture your outcome. Hear the desired sounds. Feel the intended feelings. And specify the results you expect to achieve.* Clear intentions guide your behavior to deliver the desired results. Use that awareness to develop integrity in your relationships. Make your collaborative intentions known to your teammates. Remember that intentions exist in the conscious and unconscious mind. So, the next time you catch yourself taking words back by saying, “I didn’t mean it,” reflect on how you really might have meant it at some level.

Live and work on purpose.

If mastering your situational intentions provides power, consider the power of a clear and sustained purpose in your life. By working with the conscious intention that comes from determining and knowing your purpose in life, you’ll integrate all of your actions and attract people who will help you achieve your purpose and who are served by it.

How do you discover a purpose? First, ask yourself what's the best and most valuable use of your unique abilities. Next, ask what you love to do that provides value to others. Start designing your life and work to combine those two elements and you'll be "on purpose." You'll even appreciate learning from upsets and mistakes because you'll be doing so with a purpose.

Open a new relationship with a contribution.

Heads of state usually present gifts when calling on leaders of a foreign land. The gifts symbolize a willingness to invest in the relationship before expecting a payoff. Consider how that's different from the typical instructions given to a taskforce by executives: "Listen politely, but don't share or commit to anything yet." Even less responsible are people who approach a new relationship demanding an immediate answer to the question, "What's in it for me?"

Responsible collaborators start a new relationship by contributing intention, information, energy, access, or resources. They demonstrate a willingness to invest and are willing to make a significant investment before demanding a payoff. A successful practice attributed years ago to DuPont's partnering with new entrepreneurs is to distribute the risk of a venture not according to investment, but according to who has the greater capacity to absorb it. That's a gift by the larger and more stable partner for the good of the partnership.

Be a present hero by serving yourself and your team simultaneously.

When any one person could remove a barrier that everyone is stepping around, the hero is said to be missing. My friend John is an example. I've seen him stoop to pick up trash on the sidewalk or sunning trail dozens of times when I ignored it. John doesn't say anything about it or break stride. He just carries the trash until he's able to toss it into a bin. Each time, I realize how responsible he chooses to feel for the space he shares with others, and I'm a little embarrassed by my apathy.

Present heroes are people like John who are mindful of the abundance they enjoy as members of their families, teams, and communities. They assume that it's in their self-interest to invest a little personal energy to help the group, the community, and society. To put that attitude to work for you, choose one of the dozens of annoyances that you've been wishing someone on your team would take care of – such as confronting a teammate's difficult behavior or redesigning an inefficient work process – and take care of it yourself.

Remember: Teamwork requires personal, individual action.

More About Teams

Once again you need to concentrate on the concept of teams and teamwork in preparation for your project. The project is designed to assist you in better understanding the importance of *teams* in organizations. In the past ten years much of the leadership and management literature has focused on the significance of teams in organizational life. Senge in his seminal work *The Fifth Discipline* speaks to the importance of "team learning," as one of the essential disciplines in effective organizations. He differentiates between team building and team learning and notes that team learning assumes that everyone has something to bring to the group and that we learn better together than we do individually. He further notes that this involves collaborative efforts from all members of the team.

In the essays presented in the Hesselbein, Goldsmith & Beckhard *text, The Leader of the Future* (Leadership 8510), references to teams and interpersonal dynamics is frequent: team leader, project coordinator, facilitator, activity clusters, shared responsibility, internal networkers, pluralism, and diversity, to mention a few. A considerable amount of the literature emphasizes learning through teams and the importance of building interpersonal skills that can produce effective team solutions.

Futurists state that the characteristics that will become even more important in 21st century organizations are: a) the ability to work in distant teams (say, members in different countries), b) in highly diverse teams - in terms of cultural background, job experience and discipline, and c) to bring solutions to tasks that are largely unstructured and complex.

The growth in the importance of teamwork naturally raises the importance of organizational development activities. As organizations adopt new structural frames that exhibit less hierarchical and positional authority, and empower employees to take on greater roles in a less formal way, employees will need training and development in building interpersonal and team dynamic skills. The diversity of the workforce alone will necessitate increased organizational development efforts to minimize cultural barriers and to educate employees on the global marketplace and global cultures in which they may interact. You may wish to refresh your understanding of the terminology and challenges of teams in the organizational environment by re-reading the first two chapters in the Hesselbein text. The essays by Handy and Bridges are particularly enlightening. Within an organization committed to team efforts, several kinds of teams may be evident. For example, work teams may be organized with a small group of individuals who share a common community of interest. They may be organized to address a specific problem regarding procedures and processes in the organization. They meet on a regular basis to review and improve these procedures and processes.

Cross-functional teams may be composed of people with diverse areas of interest from across the organization. They may serve in a consultative capacity to an individual who is held accountable for the operation of a major process within the organization. One special example of a cross-functional team is the project team. The **project team** is usually small in number. Persons come from different backgrounds, skills, and knowledge; they are drawn from various areas of the organization and are called together to work on a specific and define project.

Two other teams important to organizations **are system teams and standing committees**. System teams focus on major initiatives like strategic planning and they provide overall guidance to the organization as a whole. Standing committees are a group of people constituted to perform a continuing function and are usually appointed by the CEO or by support teams that have been established by the organization itself.

Defined roles for the team members can be very carefully delineated. The team leadership can be carefully defined or the team can function in a less structured way. Whatever transpires, the team members from the beginning should determine how they wish to operate. By now, you and teammates are well on your way in the planning process for the team project. For your simulation you will need to exercise all of the good practices that you have read about or experienced. That means that you will need to schedule times for discussion with each other. You will need to share responsibility for the team effort and you will need to assure that all members of the team are engaged in the process.

How you organize yourself and this project is part of the process itself. Respect each other and remember that all members have something to offer even though all members may not have the same information. Collaborating is crucial to the success of the effort.

And, most importantly, don't forget to have fun!

Appendix C
Team Evaluation

Appendix D
Assignment Rubric

LDR 8520 Leading an Intentional Organization
Rubric for Assignment _____
Student's Name: _____

Assignment ___ carries ___ points. Content is worth ___ points; writing quality is worth ___ points and APA style is worth ___ points. The following components will be graded in each category.

Content (___ points)

Appropriateness of the topic to the assignment
 Conceptualization of ideas
 Logical flow of ideas
 Overall organization of the assignment Total points ___

Comments:

Writing quality (___ points)

Proper use of grammar, syntax and punctuation
 High level of vocabulary
 Graduate quality writing
 Integration of research
 Use of third person Total points - ___

Comments:

APA style (___ points)

Appropriate use of direct and indirect quotes
 Appropriate use of citations in the text
 Correct format of reference list Total points ___

Comments:

Total points: _____
 Date: _____

Equivalent letter grade: _____
 Name of Professor _____