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From the Editor

February 2016

Welcome to the 23rd issue of the *International Leadership Journal,* an online, peer-reviewed journal. This issue contains six articles.

In the first article, Gibson and Deem investigate the life and work of Mary Parker Follett and Lillian Gilbreth, two women who were leaders in management thinking long before women were accepted in the business world. The article directly ties their work to subsequent and modern-day leadership theories such as servant and authentic leadership.

Baldomir and Hood present servant leadership as a leadership approach for introducing and implementing change within the context of organizations. The authors suggest that through the application of servant leadership, organizational leaders may be better equipped to prepare their followers for change and to guide their followers through the change process.

In an ethnographic study, Toulassi, West, Winston, and Wood seek to identify the reasons and beliefs associated with inherited leadership among the Ewes in Togo, West Africa. Inheritance remains the hallmark of Ewe leadership, in which *Kpavi,* the instrument of collegial decision making and for mutual leadership that has prevented Eweland from autocratic decisions, remains strong, bringing the community consensus leadership style and mutual leadership.

Kerns notes in his article that how managerial leaders go about managing and negotiating conflict situations impacts both the process and outcome of conflict. He then offers a conflict managing–negotiating cycle framework to enhance managerial leaders' interpersonal influence in situations requiring skill in managing and negotiating conflict with people in the workplace and provides a real-world example of implementation.

Walstrom compares the perceptions of students and working professionals regarding the characteristics of the five components of a leadership model—leader, group, task, objective, and critic. The results of his study indicate that overall, students are suitable surrogates for working professionals regarding perceptions about those characteristics of the components of the leadership model.

Finally, Elobeid, Kaifi, and Lele investigate the perceptions of students and faculty members at Qassim University in the Kingdom of Saudi Arabia regarding the importance of teaching corporate social responsibility (CSR) in business schools, how it should be taught, and at what level of higher education. They offer recommendations for both Qassim and all university and business schools.

Please let us know your thoughts and feel free to submit articles for review. Enjoy!

Joseph C. Santora, EdD
Editor

ARTICLES

Leadership Lessons from the Past: Examining the Work of Mary Parker Follett and Lillian Gilbreth*

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This article investigates the life and work of two women who were leaders of management thinking in the United States at a time when women were not well recognized in the business world. Both Mary Parker Follett and Lillian Gilbreth saw the human dimensions of management during the era of scientific management. Follett had no graduate education or corporate experience, but gained recognition among business groups who listened to her wisdom about human relationships and group behavior. Gilbreth earned a PhD in Psychology and worked side-by-side with her famous husband, Frank Gilbreth, widely known as the "Father of Motion Study." Both women were ahead of their times and foreshadowed the work of the Human Relations Era while also laying the groundwork of many of the popular leadership theories from the late 20th century to the present. The article directly ties their work to subsequent leadership theories and demonstrates that historical roots exist, often in the most unlikely places, for modern-day theories such as servant and authentic leadership.

Key words: Mary Parker Follett, Lillian Gilbreth, leadership, management history, scientific management

Mary Parker Follett and Lillian Gilbreth lived and worked during the days of scientific management and made separate impacts on management history. Each stood out as a leading female contributor to management thought and made their contributions under vastly different circumstances. Follett was born and worked in and around Boston in the social services field. Gilbreth was born into California "aristocracy" and became part of the husband-and-wife duo known worldwide for their motion studies. Each woman was known for her attention to the human element in business at a time when efficiency studies in management rarely took the workers' feelings and well-being into consideration. This article

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examines the lives, work, and times of Follett and Gilbreth and what they taught us about leadership, either explicitly or implicitly. These leadership lessons were extraordinary because of the social and business contexts of the time. We begin by considering a brief biography of each woman, followed by a discussion of their leadership lessons and why these lessons were extraordinary. We conclude with how their lessons relate to leadership studies today.

Mary Parker Follett

Life and Times

Mary Parker Follett was born in 1868 to a Quaker family in Quincy, Massachusetts. Both her father, Charles Allen Follett, and mother, Elizabeth Curtis (née Baxter) Follett, came from families that had lived in the Quincy area for a long time, though the Folletts had been there since the 1600s and the Baxters had only been there from the early 1800s. Follett's maternal grandfather, Daniel Baxter, was one of the wealthiest men in town and had considerable influence in local politics and real estate. Her paternal grandfather, George Follett, was far less affluent, but owned and managed a blacksmithing business in town (Tonn, 2003).

With such secure and respected families, one might expect that things would have gone smoothly when her parents married in 1867, but this was not the case. Follett's childhood was rarely happy, according to her biographer (Tonn, 2003). Her father served for years in the military during the Civil War; sadly, whiskey was a constant companion both before and after his service, and he went from job to job. When his beloved brother William died in 1871 from tuberculosis contracted during the war, her father abandoned the family and moved to Boston, where his drinking became worse. Follett was only three years old. The parents reconciled and split up several times after that, but together they had a second child, Annie Wood, who died from cholera at four months of age, further adding to the stress and trauma for Follett and her mother. When a temperance reformer came to Quincy in 1875, her father became a rehabilitated man by signing a pledge to never drink again. In 1876, the Folletts began to take

in boarders to make ends meet, and the pressure of having strange men living in the house was another burden for Follett at an early age. In 1877, she was joined by younger brother George Dexter, and the family moved in with Grandfather Baxter when his wife died in 1879. The measure of security given to her and her family dissolved when her grandfather died in 1885, just seven weeks before her father died from pneumonia at the age of 43. Follett's mother became so emotionally distraught and incapacitated that Follett had to take over care of her brother (Gibson, Chen, Henry, Humphreys, & Lian, 2013).

Regardless of her trials and tribulations as a young child, Follett was an exceptional student. She attended Thayer Academy, where she was befriended and mentored by her history teacher, Anna Boynton Thompson, who introduced her to the philosophy of Johann Fichte and Georg Hegel (Wren, 2005). Later, Follett was enabled by inheritances from her father and grandfather to attend Harvard Annex (later renamed Radcliffe), where she studied history with Albert Bushnell Hart, who taught his students "that the public needed to be involved in order to learn citizenship in democracy" (Gibson et al., 2013, 445). At Harvard Annex, Follett broadened her interests to include psychology and was influenced by philosopher William James and behaviorist Edwin Holt (Novicevic et al., 2013). At the urging of Anna Thompson, she spent a year at Cambridge University, where she specialized in political science, law, and government; a political science thesis at Radcliffe led to her first book, *The Speaker of the House of Representatives* (Parker & Ritson, 2005; Wren, 2005). However, because she needed to return home to take care of her still ailing mother, Follett did not graduate until she was almost 30 (Wren & Greenwood, 1998).

After graduation, Follett briefly tried teaching history (Gibson et al., 2013) at a private school, where she met her longtime companion, Isobel Briggs. Follett soon concluded that teaching was not for her and settled instead into a career in social work in the Boston area (Parker & Ritson, 2005), focusing on neighborhood community centers. In 1902, she founded the Highland Union, an organization dedicated to helping young men over the age of 19 engage in community activities and fellowship (Gibson et al., 2013). In 1908, she became

chairwoman of the Women's Municipal League's Committee on Extended Use of School Buildings and encouraged schools to use their facilities for community centers providing education and recreation. Her work achieved such acclaim that she was elected vice president of the National Community Center Association in 1917, just a year before she published her next book, *The New State,* which explained her theory of democracy *(*Novicevic et al., 2013). By the early 1920s, Follett was applying her observations and experiences to industry, and in 1924, she published her final book, *Creative Experience*. This book led to numerous requests from businessmen that Follett not only give lectures, but also consult with them on specific business problems. Despite personal health problems, Follett decided to intensify her study of business management (Tonn, 2003). During her last decade, Follett gave lectures to business groups on topics such as leadership, authority, control, and conflict among individuals and groups (Eylon, 1998). At the same time, she became more involved with Henry Dennison, an employee relations expert, CEO, and one-time president of the Taylor Society. In 1925, they were both invited to speak to business executives as part of a lecture series sponsored by the Bureau of Personnel Administration (Tonn, 2003). Interestingly enough, one of the member companies was Macy's, a company for which Lillian Gilbreth would soon be a consultant. Follett's original four lectures were based on the topic of the application of psychology to business management. The question she focused on was: "By what means could one move from an individual, functionalized responsibility for business management to a joint, interpenetrating responsibility?" (Tonn, 2003, 397).

With a recurring illness, an aged mother who had to move into a nursing home, and financial problems, Follett was sometimes unable to keep her engagements, including a lecture series at Syracuse University. In 1925, her right kidney was removed, and her chronic illness was diagnosed as a form of renal cell carcinoma (Tonn, 2003).The summer of 1925 was spent recuperating in Vermont with Briggs, where she planned new lectures for the continuing Bureau of Personnel Administration program. During these lectures, Follett announced that

the real aim of business was “to give an opportunity for individual development through the better organization of human relationships” (Tonn, 2003, 421).

While Follett was still recovering from her own surgery, Briggs, her 30-year partner, became suddenly and violently ill and died in January 1926. Follett had difficulty dealing with Briggs’ death. From 1926 to 1928, she coped with the support of her good friends Richard and Ella Cabot by immersing herself in work, including more lectures, some at Syracuse University, many of which were on the topics of authority and responsibility. Follett took a brief trip to England, where she gave lectures in London and spoke at Oxford. There, she first met Lyndall Urwick, an executive at Rowntree & Co., who was to become one of her biggest advocates. Upon her return from England, she participated in a lecture series at Harvard, where she encountered Australian psychologist Elton Mayo shortly before he became involved in the Hawthorne Studies, assumed by many to initiate the Human Relations Era of management (Tonn, 2003).

Although Follett was extremely busy during this time, her financial problems did not improve. She was forced to sell her Vermont property in 1927 to meet her financial obligations. In 1928, she delivered her third lecture on leadership, focusing on the key points that leadership could be learned and leaders should lead by sincerity rather than aggressiveness. She also emphasized the situational nature of effective leadership. In 1928, Follett found the energy and interest to again travel to Europe, this time to study the League of Nations in Switzerland. However, the trip tired her out, and by December 1928, she was in Massachusetts General Hospital for a two-month stay to cure a case of the shingles. Upon her release, she planned a trip back to Geneva at the invitation of Dame Katherine Furse, first director of the World Association of Girl Guides and Girl Scouts. Once there, she and Furse traveled through Italy and Switzerland, despite Follett’s increased mobility problems. Furse proved an attentive and kind companion who cared for Follett (Tonn, 2003). In 1929, Follett went to live in England with Furse. Their relationship was rocky at times. Follett became somewhat dependent on Furse, who in turn was quite independent and expected her life to continue as before. Follett recovered enough energy to continue her

intellectual pursuits and was preparing a new paper for the Bureau of Personnel Administration when it cancelled its 1931–1932 meetings because of the Great Depression. In the winter of 1933, Furse fell ill and, after months of struggling with symptoms, had thyroid surgery. When she was discharged from the hospital, her relationship with Follett was strained, and Furse spent little, if any, time at home. When Furse left for a trip to Bermuda, Follett returned to the United States to face a disastrous stock market and her own health problems. With a goiter pressing on her windpipe, Follett scheduled surgery for December 1933. The operation was successful, but Follett developed complications and died on December 18. Postmortem, the doctors found her body riddled with tumors; the thyroid operation had exerted just enough extra stress on her body to cause it to shut down (Tonn, 2003).

Key Contributions to the Field of Management

The enigma about Mary Parker Follett and her contributions to management is that she was not a mainstream business person. Her intellectual achievements were notable as she never earned a graduate degree and therefore lacked access to research grants and an academic environment. Some, like Drucker (1995), argue that Follett's ideas were ahead of their times. Others, like Kanter (1995), feel that her impact was lessened because she was not an academic or a CEO. Mendenhall and Marsh (2010) suggest that "perhaps being on the outside of academe was a blessing in disguise for Follett, as it forced her to apply her innate genius to organizational processes unhindered by the expectation of 'paradigm compliance' so ubiquitous in academe" (286). Furthermore, it was very difficult for a woman to have a lasting impact during her time (Barclay, 2005). According to McLarney and Rhyno (1999), "it was not the age of the feminist, but somehow Mary Parker Follett penetrated the inner sanctum of some of the world's leading organizations. . . . She observed and commented on the works of these organizations" (292).

Unlike many of her more famous contemporaries, such as Frederick Taylor or Henri Fayol, Follett was not as interested in the scientific principles of management as she was with how people interacted in a democratic society. Her

observations about human interaction transcend business management and are still applicable to how we lead or influence people and, especially, how leaders and followers are dependent one on the other (Damart, 2013).

It is easy to underestimate the complexity of Follett's contributions to management thought, but her key ideas focused on group process and how people influence one another. Using the definition that *leadership* occurs when anyone influences the behavior of others (Hersey, Blanchard, & Johnson, 2001), Follett's key concepts of (a) the law of the situation, (b) circular response, (c) power with instead of power over, (d) control through coordination, and (e) integration all speak directly to the leadership process.

Law of the Situation. Leaning on the teachings of scientific management but more connected to the human relations element, Follett found that management decisions should be determined not by formal title or authority but by the relevancy of one's experience and expertise to the subject at hand (Novecivic et al., 2013). Decision making should be integrative and arise from factors in the situation rather than arbitrarily through specific people (Barclay, 2005). This "if x, then y" approach to leadership was later central to situational leadership theories.

Circular Response. It is likely that as a result of her study of psychology and philosophy, Follett strongly believed that all interpersonal interactions were continually evolving based on cause and effect. A leader cannot, for example, expect to deliver one-way instruction. Follower reactions cause change in the leader's behavior, which then causes other behavior. Leaders and followers thus change each other's behavior on a continual basis. All responses and decisions are made in a changing environment (Tonn, 2003).

Power With, not Power Over. Closely aligned to the notion of the law of the situation, Follett did not recognize the "power over" posture often assumed by formal leaders because of their position in the organization (Humphreys & Einstein, 2003). "She viewed legitimate power as that which is produced from the circular behavior between two groups" (Humphreys & Einstein, 2003, 88). Participative leadership and theory X and theory Y later expanded on this notion of the democratization of the leadership process.

Control Through Coordination. Consistent with her other beliefs about democracy, Follett did not believe in the traditional control mechanisms of authoritative command. Again, foreshadowing the participative approach to leadership, she instead spoke about "command with a facilitating leadership that influenced and organized people at the group level" (Parker & Ritson, 2005, 1335).

Integration. Follett's idea of integrating individual differences into an effective unity sprang from her study of philosophy, psychology, and political science. Her fundamental belief was that the group was the source of true freedom and self-understanding for the individual (Follett, 1918). Where better to find people working for common goals than in the workplace? Follett saw democracy as the epitome of group social consciousness (Wren, 2005). Team leadership theories make use of this sociological approach to group influence today.

Links to Leadership Today

While the teachings of Mary Parker Follett were important in her own time frame, she was also a harbinger of things to come. Previous studies have linked Follett's work to such modern theories as stakeholder theory (Schilling, 2000), individualism versus collectivism (Ryan & Rutherford, 2000), empowerment (Boje & Rosile, 2001), negotiation theory (Davis, 2015), and spirituality in management (Phipps, 2011). Follett's work is also linked to more modern leadership approaches such as theory X and theory Y, participative management, and team leadership.

Wren (2005) sees Follett as the defining voice in establishing leadership as a process of mutual influence. Reciprocal influence or circular response was a central teaching of Follett and, as such, it pointed at future theories such as situational leadership, contingency theory, and service leadership which we refer to later in the article. Emphasizing group process, Follett "advocated replacement of leadership by command with a facilitating leadership that influenced and organized people at the group level" (Parker & Ritson, 2005, 1342).

It is clear to see how Follett's contributions related to leadership and still have relevance today. Drucker (1995) once referred to her as a "prophet of

management" because she so clearly anticipated many of the future developments in management theory. "Mary Parker Follett's work was particularly important as it foreshadowed the contributions of such management thinkers as Simon, McGregor, Likert, Peters, Waterman, Hammer, Champy, and Hammel on democratic, decentralized and participative leadership" (Novicevic et al., 2013, 424). Noted contemporary leadership expert Bennis (1995) also credits Follett as a leadership pioneer:

> Just about everything written today about leadership and organizations comes from Mary Parker Follett's writings and lectures. They are dispiritingly identical—or if not identical, they certainly rhyme—with the most contemporary of writings. . . . Follett was there first. (178)

Lillian Moller Gilbreth

Life and Times

On the other side of the continent and 10 years after the birth of Follett, Lillian Evelyn Moller was born in Oakland, California, on May 24, 1878 (Lancaster, 2004) to William Moller and Annie (née Delger) Moller. Originally from Oakland, Annie's father had become wealthy as a result of his shoe business during the California Gold Rush and subsequent real estate investments. Of German ancestry, the Delgers made frequent trips to Germany. On one of these trips, they met and became friends with John Moller, a New York businessman who also had German roots. It was love at first sight when Annie met William, John's son. He was 27 and she 18. They were married in Hamburg on May 21, 1873 (Lancaster, 2004).

The young couple moved in with the Moller family in New York. However, Annie's health declined dramatically. Her first child died, further adding to her health problems. The young couple relocated to Oakland at a doctor's recommendation. Lillian was the first of nine Moller children to be born in Oakland. Though she lived beyond the age of 70, Annie never regained full strength (Yost, 1949).

Similar to Follett, who also had an ailing mother, many of the responsibilities of raising the younger Moller children fell on "Lillie," as she was then known. As a

result, she was homeschooled until the age of nine. During this time, she became an avid reader. When she finally entered public school, she was forced to start in first grade even though her level of education was well beyond that of most children her age. She learned fast and quickly rose through the grade levels (Lancaster, 2004).

High school was a positive experience for Gilbreth, who earned straight As. English was one of her favorite subjects (Lancaster, 2004). Her confidence grew to the point where she ran for class vice president and won. She began to write, and three of her works were published in the school magazine. As a high school sophomore, she had discussed with her parents the idea of continuing her education by attending college. At first, this idea was strongly resisted by her parents. In particular, her father believed that college was for those who sought to become teachers or had to otherwise earn a living—it was certainly not a requirement for the daughter of one of Oakland's wealthiest families (Yost, 1949). As was often the case between Gilbreth and her father, she eventually won out and convinced him to allow her to enter the nearby University of California–Berkeley on a trial basis.

Gilbreth's cousin Annie Florence Brown, a senior at Berkeley, facilitated her transition into college life. It was suggested that Brown's influence resulted in Lillie being chosen for a role in the Charter Day play (Yost, 1949). Through the experience, she gained self-confidence that continued to grow as she progressed though her college years. As in high school, she excelled academically, concentrating on modern languages and philosophy. Perhaps her greatest moment was when she was chosen to be the first female commencement speaker at Berkeley in 1900 (Graham, 2013). Her speech, "Life—A Means to an End," was a huge success (Yost, 1949). The main thesis was that "life should be lived each day not as a preparation for something that is going to happen in the future, but as an immediate actuality, though with recognition that each day becomes an unconscious preparation for the future" (Yost, 1949, 82).

The college experience opened Gilbreth's eyes to a life beyond that of a housewife. While her mother tried to convince her that she was needed at home

to help care for her siblings, she decided to pursue a master's degree. One of her literature professors, Charles Gayley, recommended Columbia University for her studies in English under the instruction of the well-known scholar James Brander Matthews (Yost, 1949). Her father agreed, given that there was family support in New York. Unfortunately, after she enrolled at Columbia, she found out that Matthews refused to teach women. Gilbreth took it in stride and enrolled in literature, music, and psychology courses. She was perhaps most influenced by Edward Thorndike, her psychology professor, who became a major contributor in the field of eugenics. Lancaster (2004) posits that eugenics was a consideration, down the line, in the Gilbreth's family plans.

The Columbia experience was short-lived, as homesickness and pleurisy resulted in deterioration in her health. Her father took the first train east and retrieved his daughter. They returned to "God's own Country"—Oakland—and within a week, she had regained her health and the Columbia experience ended (Yost, 1949).

After she returned home, she continued her studies at Berkeley, where she completed a master's degree before starting a PhD. In the midst of her PhD studies, she took a break for a trip overseas. In June 1903, on a preliminary stopover in Boston with two school companions and her chaperone, Minnie Bunker, she was introduced to Bunker's nephew, Frank Bunker Gilbreth. A successful construction contractor, he was 10 years older than she. He was also quite the ladies' man, as evidenced by the entries in his diaries (Gilbreth, 1970; Yost, 1949). While not recorded in any of the couple's memoirs, their son Frank Gilbreth Jr. (1970) asserts that his mother was instantly smitten. When it came time to leave Boston, she suggested that Frank drive the entourage to the ship. He did so and promised to meet them on their return, even though the return trip was to dock in New York.

As promised, he met the boat in New York. Among the greeters were her parents, whom he had already met. Just before Christmas, he was in San Francisco, where he proposed and she accepted. The couple was married on October 19, 1904 (Yost, 1949).

Even before they were married, Lillian Gilbreth started learning the construction industry, keeping notes on what she had learned from her future husband. She started reading books on the subject from the Oakland Library (Gilbreth, 1970). He sent her a copy of his then-unpublished *Field System* (1908), which she edited and indexed for him, making this their first collaboration. Later, she compiled his photographs and notes on reinforced concrete into a manuscript published in 1908 as *Concrete System*. *Bricklaying System*, a book for the apprentice bricklayer, followed in 1909. In 1911, *Motion Study* was published as one of the first publications to posit the relationship between psychology and scientific management (Krenn, 2011). These works listed Frank Gilbreth as the author (Lancaster, 2004). When Lillian Gilbreth was listed as an author, it was as L. M Gilbreth, to hide her gender (Yost, 1949). As Yost (1949) notes, "she would never lay claim to being anything more than her husband's pupil and helper, though partner she certainly became" (131).

In the midst of getting married, moving to New York, and becoming involved in her husband's work, they began to have a family. There were 12 births, though one died at an early age and another was stillborn (Vasquez, 2007). Early on, Frank Gilbreth had suggested that they should have six boys and six girls (Gilbreth, 1970; Yost, 1949). The assistance of his mother and aunt, as well as other domestic help, made it possible for Lillian Gilbreth to continue to work with her husband (Gilbreth, 1970; Gibson, Cayton, Deem, Einstein, & Henry, 2015; Vasquez, 2007).

At her husband's suggestion, Lillian Gilbreth switched academic fields, opting to concentrate in psychology with a minor in English rather than vice versa. He believed that her emphasis should be the application of psychology in industry (Yost, 1949). In 1910, she submitted her dissertation to Berkeley (Mees, 2013). The university, however, refused to confer her PhD since they now required a one-year residence. This was not possible since the family lived on the East Coast. Almost in defiance, her husband published the work, *The Psychology of Management,* in a series of articles, from May 1912 to May 1913 in *Industrial Engineering* (Yost, 1949). The work was published in book form a year later. She

ultimately wrote a second dissertation for submission to Brown University, which was near their home, and she was awarded her PhD in Psychology in 1915 (Greenwood, Greenwood, & Severance, 1978; Vasquez, 2007).

Tragedy struck on June 14, 1924, when Frank Gilbreth unexpectedly died while preparing to embark on a European lecture tour. For economic reasons, Lillian Gilbreth decided to take his place. The trip was a major success. But when she returned home, she was faced with the grim reality of the male-dominated society of the day. Virtually all of their consulting clients had cancelled their contracts, believing that she would not be able to continue on without her husband (Gilbreth, 1970; Graham, 2000). Since much of the proceeds from the business had been reinvested in their research, finances became a major concern.

At this point, a different woman begins to emerge. She could have relied on the Mollers to support her and her family; however, she took charge and found new ways to generate income. Initially, she offered motion study courses in her home. This led to an unpaid three-year consulting engagement at Macy's. During this time, she developed job descriptions for all positions in the company, including the knowledge, skills, and abilities required to be successful in each position. She also implemented several efficiency improvements, the result of her ability to work with the largely female workforce (Graham, 2000). Later, she conducted marketing research for Johnson & Johnson on products for female consumers.

During this time, the promulgation of scientific management had created an efficiency craze that ultimately reached the middleclass home. More women were entering the workforce, creating a need to balance home and work demands (Des Jardins, 2010; Gibson et al., 2015). Gilbreth was well positioned to take advantage of this emerging market, combining the concepts of efficiency with psychology. She worked with Brooklyn Gas to develop new kitchen layouts as well as labor-saving devices such as movable shelves in refrigerators, the electric mixer, and foot-peddle-operated trashcans (Krenn, 2011). Several books followed, stressing human factors as well as engineering concepts.

The notoriety gained from her work in this area resulted in her participation in the Women's Bureau of the Department of Labor (Nyland & Rix, 2000). She

served on committees, largely addressing women's issues, for Presidents Hoover, Roosevelt, Truman, Eisenhower, Kennedy, and Johnson (Gilbreth, 1970).

She died on January 2, 1972, at the age of 94. She had many accomplishments in her life. She became one of the first female members of the Society of Industrial Engineers; she was recognized as the first member of the American Society of Mechanical Engineers; the University of Michigan conferred upon her the first honorary Master of Engineering degree granted to a woman; and she was the first female professor of management at both Purdue University and Newark College of Engineering (Wren, 2005).

Key Contributions to the Field of Management

It is a simple fact that Lillian Gilbreth's best-known work is inextricably linked to that of her husband. In 1907, her husband met Frederick W. Taylor, a mechanical engineer who was one of the intellectual leaders of the Efficiency Movement. They became personal friends and, to some degree, business associates. The Gilbreths were invited to meetings of Taylor's "inner circle," though they never totally assimilated into the group. She, in particular, was appalled by comparisons of the "best man" to an ox in Taylor's 1911 book, *Principles of Scientific Management* (Gilbreth, 1970). Her husband became a frequent speaker on scientific management on behalf of Taylor. *The Primer of Scientific Management* followed, again under her husband's name, integrating the psychology concepts posited by her with those of scientific management. Taylor recognized Lillian Gilbreth's contributions to the cause by calling on her to speak extemporaneously at the First Scientific Management Conference. The topic was how industry might collaborate with academia on further development of the concepts of psychology in management (Yost, 1949).

Her German heritage and command of the German language resulted in the Gilbreths being asked to propagate scientific management throughout Europe and the rest of the world. This turned out to be even more to the Gilbreths' advantage, as efforts to install the Gilbreth System along with the Taylor System ultimately led to a break with Taylor and his devotees. This was followed by the

blacklisting of the Gilbreths in the United States. Their European contacts developed over their trips abroad provided a customer base for sustaining the business (Gilbreth, 1970).

Perhaps the most significant collaboration between the Gilbreths was their 1916 publication of *Fatigue Study: The Elimination of Humanity's Greatest Unnecessary Waste—A First Step in Motion Study,* which included both of their names as authors. *Fatigue Study* presented the fusion of scientific management concepts with the human factors of engineering. Both psychological and physiological factors were discussed, and the concept of "happiness minutes" was introduced. They posited that "the aim of life is happiness" and that "fatigue elimination . . . must increase "Happiness Minutes," no matter what else it does" (Gilbreth & Gilbreth, 1916, 149–150).

Lillian Gilbreth's contributions, however, were not limited to the work she produced with her husband. Gibson et al. (2015) posit that her contributions to management thought fall into three main categories: (a) the human element of scientific management, (b) her influence on the application of industrial engineering concepts to domestic efficiency, and (c) her effort to educate women to be intelligent consumers on behalf of the family.

The Human Element of Scientific Management. Lillian Gilbreth was able to leverage her education in psychology to add to the extant management theory based on Taylor's scientific management. Wren (2005) posits that "she was not the originator of industrial psychology but she brought a human element into scientific management through her training, insight and understanding" (148). She best articulated the concept of the human factors through her writing in *The Psychology of Management* and *Fatigue Study.* She worked with her husband and by herself to apply the concepts into their consulting work.

Application of Industrial Engineering Concepts to Domestic Efficiency. Lillian Gilbreth published *The Home-maker and Her Job* in 1927 and *Living With Our Children* in 1928. These works differed from other literature on scientific management in the home. Works by Christine Frederick, Martha and Robert Bruere, and others suggested implementing scientific management concepts into

domestic chores; however, they proposed that the "female sphere" stereotypes of the day be maintained (Graham, 1998; Krenn, 2011). She suggested "not only a new way of thinking about spending money, but also a new way of imagining middle-class women's place in society" (Graham, 1998, 208). She suggested that by implementing more efficient methodologies in housework, happiness minutes would increase (Krenn, 2011). In doing so, she provided the "what's in it for me."

Educating Women to Be Intelligent Consumers. Lillian Gilbreth's research found that women purchased 85 to 90 percent of the products used in the home. The conventional wisdom of the day was that women were not always rational in their buying decisions. Accordingly, she set out to develop the model for the ideal female consumer. Based on this model, it was her objective to educate both the consumer and the producers of the consumer products. She suggested that female consumers and businesses should be "useful informants" for each other (Graham, 1997). As women worked to eliminate motion and, therefore, fatigue in their domestic chores, they should communicate with manufacturers their ideas for labor-saving machines. The manufacturers should provide true information regarding their products so that women could make educated buying decisions. Gilbreth's productivity improvements at Macy's, her market research at Johnson & Johnson, and her labor-saving inventions are further evidence of her contributions in this area.

Links to Leadership Today

While much has been written regarding Lillian Gilbreth's contributions to management theory, there have been few attempts to specifically link her work to leadership theory. Accordingly, we offer two specific examples.

Hersey et al. (2001) define *leadership* as influencing the behavior of others. Furthermore, they suggest that leaders must possess three competencies: diagnosing, adapting, and communicating. It would seem that this is the very essence of her version of scientific management: (a) use the scientific method to diagnose issues in the workplace; (b) adapt solutions based on the "one best way"; and (c) communicate with the workers so that they understand "what's in it for me" and buy into the solution. In particular, Gilbreth's works link to the life

cycle theory proposed by Hersey and Blanchard (1969, which suggests that there is no one best style of leadership because all followers are different in their abilities and motivation. Accordingly, the most effective style of management is the one that specifically addresses the abilities and motivation of the individual. The style of leadership needs to change as a follower moves between the various stages of readiness. We need only look at *The Psychology of Management* (Gilbreth, 1914) to see how the concept of the individual is central to Gilbreth's work—Chapter 2 is devoted to the subject. She suggests that the individual is the unit of measurement under scientific management. In Chapter 3, she addresses motivations and remediation, taking into account individual differences. In Chapter 8, she prescribes different styles of teaching for workers at different levels. In Chapter 10, she defines the ultimate goal of the worker as progression to the point where he can fill out his own instruction card.

Path–goal theory provides yet another approach that is linked to Gilbreth's work. Northouse (2004) posits that path–goal theory draws from the concepts of expectancy theory. Expectancy theory suggests that if employees perceive that they are capable of performing the required tasks, that accomplishing such tasks will result in a desired outcome, and that the value of that outcome is commensurate with the effort needed to accomplish the task, they will be motivated to accomplish the tasks. Path–goal theory then proposes that motivation may be increased when (a) the number and kinds of payoffs related to task accomplishment are increased, (b) the path to the goal (task accomplishment) is elucidated through coaching and direction, (c) the path is cleared of obstructions, and (d) the work is more personally satisfying (Northouse, 2004, 124). In *The Psychology of Management,* she states:

> The emphasis in successful management lies on the *man*, not on the *work:* that efficiency is best secured by placing the emphasis on the man, and modifying the equipment, materials and methods to make the most of the man. It has further recognized that the man's mind is the controlling actor in his efficiency, and has, by teaching, enabled the man to make the most of his powers. (Gilbreth, 1914, 3)

Gilbreth further suggests that the practice of keeping individual records allows each employee to know what his production is and how that relates to his pay. She quotes Henry Gantt as saying:

> The general policy of the past has been to drive; but the era of force must give way to that of knowledge, and the policy of the future will be to teach and to lead to the advantage of all concerned. (Gilbreth, 1914, 217)

She offers analysis and synthesis as methods of removing obstructions and providing the most efficient operation and posits that under scientific management, the employee will "lead a fuller life in his work" (Gilbreth, 1914, 331), so we see the link to the satisfaction dimension.

Discussion

Management history is an often ignored resource in understanding the context and evolution of modern day theories, not only in leadership but in management in general. Both Follett and Gilbreth are often unnoticed as outstanding examples of influential women of the early 19th century. Using the concept of influence as leadership, not only were these two women leaders in their own right, but their insights, writings, and consulting taught others how to be better leaders as well. Each worked during the era of efficiency experts headed by the work of Taylor; one worked side-by-side with the father of motion study, slowly but surely influencing his work to include a focus on individual differences. Both focused on the human element and talked about things like conflict, leadership, communication, learning, and motivation, although much of their significant work was done prior to the advent of what Wren (2005) calls the Social Person Era, which started with the Hawthorne Studies in the late 1920s.

Both Follett and Gilbreth can also be seen as laying important building blocks for leadership theories that formally developed years later. Connections have already been drawn between their work and theories including path–goal theory, life cycle theory (later situational leadership), participative leadership, theory X, theory Y, and team leadership.

Both women were early adherents to what is now known as "shared leadership." Avolio, Walumbwa, and Weber (2009) speak of "shared leadership,"

"collective leadership," and "distributed leadership" as an emerging perspective in which mutual influence among team members or group members is seen as a process different from "team leadership," which focuses on one person finding a way to influence the team both individually and as a whole. Clearly the work of Follett and Gilbreth would support the "shared leadership" approach, demonstrating anew that there is nothing new under the sun—just a new focus or new context for ideas that evolved over time into dominance because of their context and appropriateness to the situation.

Further, both Follett's and Gilbreth's ideas are parallel with "servant leadership," popularized by Greenleaf (1977). The essence of servant leadership is that the leader's main purpose is to serve others. This includes behaviors such as listening, empathy, stewardship, and building community, all concepts that both Follett and Gilbreth advocated (Hughes, Ginnett, & Curphy, 2012).

Finally, there is a connection between Follett's and Gilbreth's work with "authentic leadership." According to Hughes et al. (2012), "authentic leaders have strong ethical convictions that guide their behavior not so much to avoid doing 'wrong' things as to always try to do the 'right' things, including treating others with respect and dignity" (169).

Conclusion

This article examined the life and contributions of two significant female management theorists who lived and worked during scientific management days but saw beyond the routine efficiency practices of the day and integrated a behavioral perspective into management theory and practice. According to Wren (2005):

> These individuals have left us a heritage that we often take for granted, frequently do not acknowledge, and sometimes reject because we do not think yesterday's solutions have any practical value for today's problems. (xxiii)

Their insights and work are a more obvious match with current leadership theory than they were with the autocratic, hierarchical practices of the day and illustrate the roots of a more human relations approach to leadership. While these ideas have evolved over time and could probably be traced back even further, the work

of Follett and Gilbreth stands on its own and continue to serve as an inspiration for those of us studying and practicing leadership.

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Servant Leadership as a Framework for Organizational Change*

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This article presents servant leadership as an ideal leadership approach for introducing and implementing change within the context of organizations. Barbuto and Wheeler's (2006) five factors of servant leadership and Lewin's (1958) three-step change model are used to develop a framework for organizational change. Through the application of servant leadership, organizational leaders may be better equipped to prepare their followers for change and to guide their followers through the change process. Although change in organizations is unavoidable, servant leaders can avoid unnecessary resistance to change by understanding the importance of altruistic calling in their leadership practices and allowing this attribute to propel the change process.

Key words: leadership, organizational change, servant leadership

Within organizations, change is a process that is both constant and necessary, yet the idea of organizational change has been recognized as evoking fear and is not always embraced by the members of an organization (Burnes, 2004a; Dent & Goldberg, 1999). To add to this problem, most of the change efforts initiated in organizations result in failure (Burke, 2011; Chow, 2014). It has been argued that the reason for the failure of organizational change might not lie in the change itself but rather in how the change is led (Chow, 2014; Kotter, 1995). As the leader is most often charged with introducing and implementing a proposed change, how that leader approaches the issue of organizational change may determine the success of the organization (Burnes, 2004b; Fullan, 2014; Van Dijk & Van Dick, 2009).

If executed properly, change can move an organization to a state of success that might not otherwise have been realized. A successful approach requires that leaders recognize the need for each of the members of the organization to be a

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part of the change (Van Dijk & Van Dick, 2009). Servant leadership is an approach that has the potential to do this because it creates an environment that can foster positive personal and organizational change (Kool & van Dierendonck, 2012; Russell & Stone, 2002). This article examines how servant leadership can be used as a follower-focused approach to introduce and implement effective change within an organization.

Lewin's Model of Organizational Change

Lewin (1958) suggests a three-step process for leaders to follow in preparing, implementing, and managing a change. The first step is the unfreezing process, during which the leader prepares the organization's members for the change. In this stage, the leader must begin to engage the followers with the concept that the need for survival and prosperity is the impetus for the change. An important aspect in this first step is the leader's recognition of the immense anxiety involved with the prospect of change, particularly with the new learning that accompanies the change (Burnes, 2004a). The key to successfully executing this step rests in the leader's ability to cultivate a motivation for learning and embracing the change (Lewin, 1958; Schein, 1995).

Once the leader has laid the groundwork by unfreezing the organization, the second step is to implement the change. At this stage, it is imperative for the leader to clearly articulate the vision for the desired state of the organization (Burnes, 2004a). Lewin (1958) proposes that the leader introduce activities that assist in implementing the change into the organization. These activities include introducing models of the change so that members to have a pattern of behavior or process to emulate (Burnes, 2004a; Schein, 1995). These activities allow change to be implemented incrementally while decreasing anxiety and potential resistance (Westover, 2010).

Lewin's (1958) third and final step is refreezing. This step involves creating a new normal for the organization's members as the leader's role shifts to ensuring that the changes are being carried out consistently (Burnes, 2004a; Westover, 2010). The leader must focus on making sure that the desired actions and

attitudes become habitually practiced within the organization to make sure that the refreezing process is properly enacted (Lewin, 1958). This often requires a leadership approach that focuses on followers. Figure 1 illustrates Lewin's three-step organizational change model.

Figure 1. Lewin's organizational change model. Adapted from "Group Decision and Social Change," by K. Lewin, 1958, in E. E. Maccoby, T. M. Newcomb, and E. L. Hartley (Eds.), *Readings in Social Psychology*, p. 209. Copyright 1958 by Holt, Rinehart, and Winston.

Servant Leadership

Servant leadership, initially proposed by Greenleaf (1970), offered an alternative approach to the once-traditional views of leadership. Greenleaf's approach proposes that leadership comes naturally to individuals who are servants by nature and that an attitude of service is necessary in order to effectively lead one's followers. The goal of a servant leader should not only be to serve, but also to encourage the development of servant leadership qualities in their followers, thus allowing followers to serve both within and outside of the organization (Greenleaf, 1970). These leadership behaviors can be used to help encourage members to commit to the change process (Greenleaf, 1977; Russell & Stone, 2002; Spears, 1995).

Building on Greenleaf's (1977) work, Barbuto and Wheeler (2002) developed a servant leadership construct that included 11 characteristics, with an emphasis on the element of calling. Barbuto and Wheeler (2006) later distilled these characteristics into five distinct factors: (a) altruistic calling, (b) emotional healing, (c) wisdom, (d) persuasive mapping, and (e) organizational stewardship.

Altruistic Calling

Altruism has been defined as behavior that aims to benefit others without the expectation for reward (Eisenberg, 1986). Behaviors like altruism allow leaders to create a sense of harmony within a group (Ciulla, 2004). Greenleaf (1977)

explains that such behaviors are necessary to meet the needs of one's followers. Altruism has since been identified as a key component of servant leadership by both Patterson (2003) and Winston (2003), who include altruism in their theoretical servant leadership models. Barbuto and Wheeler (2006) recognize altruism as a calling and define *altruistic calling* as the desire to bring about a positive change in the lives of one's followers. This desire, or calling, is the fundamental characteristic of servant leadership (Barbuto & Wheeler, 2002).

Emotional Healing

Emotional healing is defined as the ability and willingness to help one's followers through a time of emotional or psychological trauma (Barbuto & Wheeler, 2006). Servant leaders, according to Yukl (2006), "must listen to followers, learn about their needs and aspirations, and be willing to share in their pain and frustration" (420). Those who practice servant leadership are more likely to listen to the emotional needs of their followers and respond to them with empathy (Beck, 2010). Barbuto and Wheeler (2002) characterize emotional healing as the ability to examine a set of circumstances from others' perspectives and truly listen to their needs. Emotional healing allows leaders to create working environments that promote recovery and healing from stress or trauma (Beck, 2010).

Wisdom

Wisdom, according to Barbuto and Wheeler (2006), is the ability to be aware of one's surroundings and make sound judgments based on the anticipation of possible outcomes. Effective leaders are those individuals who can use reason and careful observation to complete a given task (McKenna, Rooney, & Boal, 2009). The ability to form opinions based on observed environmental cues allows the servant leader to make well-informed decisions (Barbuto & Wheeler, 2006; Beck, 2010). Servant leaders are able to recognize details from their surrounding environments and use this information to guide their and their followers' actions.

Persuasive Mapping

The ability to influence one's followers is a fundamental skill for any leader to possess (Yukl, 2006). According to Barbuto and Wheeler (2002), servant leaders are able to influence their followers by encouraging them to use mental frameworks to envision greater possibilities. Barbuto and Wheeler (2006) define *persuasive mapping* as the ability to influence others using reason and conceptualized frameworks. Leaders who are able to persuade through reason are often viewed as being more influential than those who use coercion or fear (Greenleaf, 1977; Spears, 1995). By using reason and conceptualization, the members of an organization contribute to the creative process and help to move the organization forward (Barbuto & Wheeler, 2002).

Organizational Stewardship

Stewardship, which Spears (1995) includes as one of his 10 characteristics of servant leadership, has been recognized as an essential element of leadership (Burns, 1978; Coleman, 1998; Spears, 1995). Block (1996) defines *stewardship* as "the willingness to be accountable for the well-being of the larger organization by operating in service, rather than in control, of those around us" (6). Both leaders and followers are given the responsibility of acting as agents or stewards of their organizations (Russell & Stone, 2002). *Organizational stewardship* is simply the act of taking responsibility for the care and well-being of the organization and its members (Barbuto & Wheeler, 2006). As organizational stewards, servant leaders are charged with the responsibility of acting as trustees of their organizations and encouraging their followers to act in kind.

Servant Leadership and Change

Servant leadership offers a follower-centric approach that could effectively bring an organization through the phases of change described by Lewin (1958). Through the incorporation of Barbuto and Wheeler's (2006) construct and Lewin's model, a clearer view of the leader's role in the change process emerges. This pairing of perspectives highlights the important role followers play in organizational change success and how the characteristics of a servant leader

are a powerful positive force in introducing and implementing change. Lewin's model offers a strong follower-focused approach to organizational change and repeatedly emphasizes the importance of allowing for employee growth and development throughout the change process. The very essence of servant leadership is focused on the growth of followers and makes it an ideal leadership strategy for introducing and implementing change using Lewin's model.

The role of a leader in the change process is crucial (Burnes, 2004b; Lewin, 1958; Schein, 1995, 1999; Van Dijk & Van Dick, 2009). The lack of focus on the followers within an organization during the change process may have a significant impact on why a change effort was unsuccessful (Westover, 2010). Most scholars agree that a leader's communication is a powerful influence within an organization and that followers look to this communication to learn how to react and behave in a given situation (Van Dierendonck, 2011). While leaders may communicate changes to followers, all too often the communication falls short in relieving the anxiety or stress followers may feel. At times, followers may not understand or see value in the necessity of changes, resulting in apprehension toward adopting them (Burnes, 2004a).

The servant leadership approach to change seeks to mitigate the stress on followers during the change process. Unlike other approaches, servant leadership posits that altruistic calling is the driving force behind the changes. A servant leader is conscientious about why change is necessary and is focused on making sure that the change will be beneficial and not damaging to his or her followers. In the servant leadership approach to change, change is not enacted to advance the leader's career, or to solely make a profit. It is the altruistic calling characteristic of servant leadership that allows the leader to focus on changes that will benefit, grow, and further develop his or her followers and the organization. Before the changes are even communicated to the followers, servant leaders ensure that the changes will be in the best interest of the followers first, the organization second, and lastly, themselves.

Once the servant leader has determined that the changes will be in the best interest of all involved, the unfreezing process begins. Lewin (1958) suggests

that it is during this process that the leader begins to prepare the followers for the changes. Change is a deeply emotional experience for followers, and a leader must help elevate and heal these emotions for changes to be successful (Cohen, March, & Olsen, 1972; Greene, 2000; Lindblom, 1959; Rowley, Lujan, & Dolence, 1997; Wilms, Schmidt, & Norman, 2000; Wilson, 1989). The servant leadership approach identifies the characteristics of emotional healing and wisdom as prominent traits utilized by the leader during the unfreezing stage.

While some attention has been given to the need for leaders to begin the freezing process, little research has focused on the leader's role as an emotional support during this process (Zell, 2003). Tannenbaum and Hanna's (1985) research discovered that during organizational change, followers experience extreme feelings of shock, frustration, anger, helplessness, and depression. According to Zell's (2003) study, the emotional process of organizational change experienced by followers mirrors the grieving process of the death of a loved one.

A servant leader may be better prepared than most to guide their followers through the unfreezing process. Barbuto and Wheeler (2006) note that one of the key characteristics of a servant leader is the ability to foster emotional healing within their followers. Servant leaders not only listen to the concerns of their followers, but also create an environment in which the followers feel safe and free to express how they are feeling (Barbuto & Wheeler, 2002; Beck, 2010). Zell's (2003) study found that followers that had open access to process their emotions with their leader were less likely to resist the change.

The other trait that the servant leader utilizes during the unfreezing step is wisdom. It is imperative that the leader is keenly aware of his or her surroundings in order to understand how followers are reacting and what type of comfort and support they need during this time. The servant leader uses wisdom to understand the context of the situation and make sound judgments based on possible outcomes (McKenna et al., 2009). Wisdom enables the leader to address the individual concerns of each follower as well as understand what is needed during this time of preparing for change.

Once followers have been prepared, it is time for the changes to be made. The servant leader utilizes the traits of wisdom and persuasive mapping during this phase. Lewin (1958) suggests that in order for followers to begin making changes, they must have a clear understanding of the direction that the change will bring them and how they are personally connected to the new, desired outcome. The servant leader must rely heavily on wisdom as a guiding force in how to effectively connect followers to the goal. Wisdom may also be seen as the catalyst for the servant leader to engage in the persuasive mapping process.

Greenleaf (1977) states that a true servant leader is first among equals. The power of a servant leader is not flaunted in a way to bark out commands to accomplish tasks, but rather is used to persuade and convince his or her followers (Van Dierendonck, 2011). It is in this spirit that the servant leader guides the followers in Lewin's (1958) change step. As noted earlier, Barbuto and Wheeler (2006) define *persuasive mapping* as the leader's ability to use conceptual frameworks to help followers envision the change. Lewin notes that a leader must allow followers to conceptualize the change and suggests that change be introduced in increments, giving the followers a pattern to observe and with which to become comfortable.

Gaining buy-in for change may be carried out in a variety of ways. Leaders often turn to a dictatorial approach when communicating how change will be enacted (Van Dierendonck, 2011). What makes the servant leadership approach different is how one goes about gaining the buy-in. The persuasive mapping style of buy-in allows followers to be fully engaged in the change enactment process. The servant leader uses logic to help the followers create their own conceptual model of how they are needed and valued in the change process, rather than being ordered what to do.

Ensuring that an organization's members are actively involved in the change is a critical element of the final stage of the servant leadership approach. The refreezing stage is typified by standardizing the new state of the organization so that all its members can accept the new normal (Burnes, 2004a). For the change to be effective, the members of the organization must accept psychological

ownership of the organization (Kykyri, Puutio, & Wahlstrom, 2010). The change will be solidified, and the new state will be accepted once members are able to develop this sense of ownership or responsibility for the organization.

Once they accept the change and become a part of the newly transformed organization, the members of the organization are also changed. The followers then become custodians of the change. During this stage, the leader must be able to demonstrate organizational stewardship and convince their followers to also become stewards of the organization (Barbuto & Wheeler, 2006). As servant leadership focuses on the growth and development of followers, it is an ideal leadership model for this final stage of the change process. Figure 2 illustrates Lewin's (1958) model with Barbuto and Wheeler's (2006) servant leadership factors used in each stage, creating a proposed servant leadership framework for organizational change.

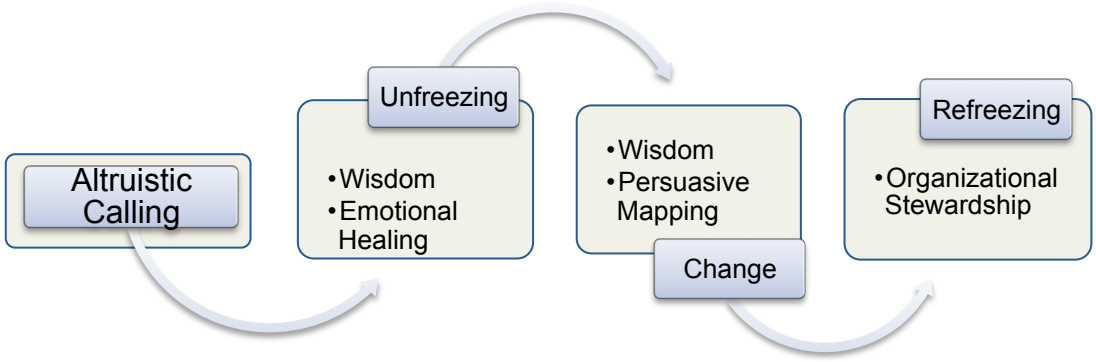

Figure 2. Servant leadership framework for organizational change

The proposed framework provides a construct for lasting personal and organizational change. Through the use of servant leadership, organizational leaders may better prepare their followers for change and guide them throughout the change process. With altruistic calling as the force leading the change process, servant leaders can draw on the behaviors identified by Barbuto and Wheeler (2006) to lead followers through Lewin's (1958) unfreezing, change, and refreezing stages. The proposed framework illustrated in Figure 2 creates a road map for change by taking leaders through each stage in the change process while also providing the leadership attributes needed to navigate through each

stage, beginning with the leader's acceptance of his or her altruistic calling and ending with promotion of the organizational stewardship needed for refreezing.

Conclusion

Leaders working within organizations that are experiencing change can use the framework offered in Figure 2 to better understand the stages of change and the servant leadership attributes that will allow them to lead such change. Although change is unavoidable, leaders can avoid unnecessary resistance from followers by understanding altruistic calling and allowing this attribute to guide the change process. This would require leaders to first adopt a follower-centric understanding of their own leadership. Through this understanding, leaders must recognize that change cannot be forced upon followers, but rather, change must be presented in a manner that can be embraced by followers. The followers need to be supported through each stage of the change process so that they can truly accept the change.

The proposed framework presents servant leadership as an ideal design to embrace followers during the change process. Greenleaf (1977) specifically notes that followers' growth could be seen in their becoming healthier, wiser, freer, more autonomous, and more likely themselves to become servant leaders. With this in mind, both leaders and followers should approach change as an opportunity to experience growth, both personally and professionally. The traits of a servant leader as outlined by Barbuto and Wheeler (2006) were added to Lewin's (1958) stages to address this very issue.

In this proposed framework, it is altruistic calling that initiates and underscores the entire change process. The leader must be driven to consider the needs of the follower first in all decision-making. Additionally, altruistic calling can act as the conduit for the development of leader/follower trust. Followers then trust that the servant leader will make decisions that are in their best interest and, in turn, may be open to the change. This relationship can grow as the leader addresses the individual needs of each follower and prepares them for the change.

In the proposed framework, a leader's ability to promote emotional healing is also recognized as a vital attribute. As organizational members let go of old ways and prepare for impending change, they each may have unique concerns. Emotional healing, if cultivated by the servant leader, can reinforce to followers that they are accepted for who they are and valued for their uniqueness. Followers can then understand that their value to the organization and the leader goes beyond what they accomplish for the organization. This acceptance can allow followers to grow in self-confidence and self-care. Servant leaders are committed to developing emotionally healthy followers and providing an environment in which followers can safely mature emotionally. The self-confidence of followers can then strengthen their belief that they are successfully equipped to approach the change.

While preparing followers for change, leaders must use wisdom in supporting and cultivating growth within their followers. Leaders should not randomly throw followers into the change, but rather guide and support them, preparing them for the change. It is this wisdom that allows leaders to use persuasive mapping to best communicate the desired change and ensure that followers fully understand what needs to be done. The servant leader helps followers envision the results of the change. Since the followers have been an integral part of ushering in the change, the leader is able to effectively foster a sense of organizational stewardship, ensuring that followers take ownership of the change and refreeze, making the change the new normal.

Though grounded in the existing leadership and change research, the servant leadership framework for organizational change will need to be tested to determine its validity. As an untested model, the proposed framework provides opportunities for future research within multiple organizational contexts. Empirical evidence will provide deeper insight into the role that servant leadership may play in the organizational change process and create a foundation for further study. If proven effective within the context of organizations, the proposed framework may help reduce resistance to change, and change may no longer need to evoke fear in the members of an organization.

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Traditionally Inherited Leadership Among the Ewes in Togo, West Africa—Reasons and Beliefs: Building an Integrative Approach*

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This qualitative research of a problem-focused ethnography sought the reasons and beliefs associated with inherited leadership among the Ewes in Togo, West Africa. Data were collected for four months in the Ewe society using focus groups and interviews. The conclusions drawn from the data collected indicate that inheritance remains the hallmark of Ewe leadership, in which a chief surrounded by councils (council of notables and elders) runs the daily affairs of his village or *canton* under the checks and balances of the Dut□, to whom the royal family is accountable. Though contextual factors affect the mechanisms of the selection and functions of the chief, the dimensions, implications, and structure of traditional leadership, *Kpavi*, the instrument of collegial decision making and for mutual leadership that has prevented Eweland from autocratic decisions, remains strong, bringing the community consensus leadership style and mutual leadership.

Key words: colonization, council, *Fia*, inheritance, leadership, notability

Most leadership successions in Africa are characterized by transfer from father to son, a reflection of neopatrimonialism, which remains fundamental to African State and society (Bamfo, 2005); a sort of familism (Kuada, 1994), which resulted in constitutional upheaval (Banjo, 2008); and ethnic favoritism (Franck & Rainer, 2012). Adadevoh (2007) affirms that "the African challenge is primarily one of leadership" (11), and Manyim (2009) notes that "it would be absurd to allow our young [African] people to grow up with the same leadership paradigms that have led Africa to where she is today" (49). But what does Africa need to do to institute effective leadership? What African leadership paradigms needed to be addressed, and how? These crucial questions are deeply relevant in that two inherited leadership paradigms still prevail in Africa: the colonial and the

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traditional. Warioba (2006) argues that "before colonization, our [traditional] societies had a known system by which the successor was chosen. In some societies, the succession was hereditary whereas in others it was matrilineal" (1). In some societies, a successor had to possess certain qualities, such as the ability to bring rain or lead troops into battle. Some societies had no hereditary leaders, and the choice of successor depended on special qualities, such the ability to arbitrate. Unfortunately, this created a system of inherited leadership simply "to ensure that the successor had royal blood" (Warioba, 2006, 1).

As a consequence, inheritance remains both traditionally and politically the hallmark of leadership positions in Africa.. While Slater and Fenner (2011) describe the phenomenon as an authoritarian durability, Habisso (2011) simply calls it perpetual presidential incumbency syndrome. Meanwhile, since traditional leadership predated and survived colonialism (Samuelson, 2013, this study hypothesized that African politically inherited leadership is the offspring of African traditionally inherited leadership. To investigate and understand this phenomenon, this quantitative research study, designed using problem-focused ethnographic study methods, examined indigenous inherited leadership among the Ewes in Togo, West Africa, to answer the following research questions:

Research Question 1: What are the reasons and beliefs associated with inherited leadership among the Ewes in Togo, West Africa?

Research Question 2: How could agapao[1] leadership and hope theory be useful in building an integrative operational leadership framework among the Ewes to improve leader and leadership development and affect African political leadership?

Research data were collected in Togo, West Africa, from November 2014 to February 2015. Using the methodology of direct research (Chambers, 2000; Wolcott, 1999), the procedures (participants' interviews, observations, and focus groups), the transcription process, the analysis methods, and the structure of the

[1]According to Winston (2003), *agapao* is an "action-oriented [verb] based on an altruistic relationship in which both the leader and follower are benefited through a morally 'right' process that is less intense than a marriage or exclusive relationship" (2).

findings, with the assistance of NVivo 10 (2012) qualitative data analysis software, ethnographic results are presented. Culturally relevant suggestions regarding the improvements of leadership succession and how to operationalize the projected integrative approach are also offered.

A Brief History and Leadership of the Ewe People Group in Togo

Prior to colonization by Europeans, the "Ewe people group initially consisted of 18 tribes and states and in all these tribes, 14 speak dialects of one language, the Ewe" (Dalzel, 1793/1973, 9). According to Ellis (1890), the land prior to the 17th century, as described by earlier European explorers, was "one continuous water-way by lagoon from the Volta to the Niger Delta" (5), and the Ewes' "great indolence makes them easily submit to the despotism of kings, chiefs, and priests; while they are as improvident as they are indolent" (10). Dotse (2011) describes their geographic location:

> The Ewe speaking people of West Africa inhabit the areas between the River Volta in modern Ghana and the River Mono on the western borders of the Ancient Kingdom of Benin (Dahomey) . . . and [extend] from the Atlantic coast inland up to about latitude 7 6' N in the east and latitude 7 20' N in the west. Across the southeastern boundary line [are] a related people—the Fon of present day Republic of Benin (formerly Dahomey). (2)

Dotse (2011) claims that "the boundaries of the new African nations are those of the old British, Belgian, French, German, and Portuguese colonies" (1). Specifically, Dotse mentioned that "according to the UNESCO grouping of languages (1985), Ewe is a community language of Africa" and its speakers live within three West African countries—the Republics of Ghana, Togo, and Benin (Dahomey)—and as far as Badagry in the Federal Republic of Nigeria (2). Though divided among these three countries, the Ewes have their spiritual and historical home in Notsé (Notsie), Togo. Notsé is to the Ewe-speaking people what Egypt was to the Jews (Avadokou, age 60). Notsé was "their last stop and center of dispersion. In those days there was general hostility everywhere. It was in this context that two walls were built around Notsie" (Dotse, 2011, 6). Dotse explained that it was on the advice of Agokorli III, the first king of the Ewes, that the wall was built as two semicircles that faced east toward Tado. Notsé was

divided into separate quarters inhabited by members of the different migrating groups. Each group lived in a separate area under its own head or chief. Although each of these heads was the judge in matters concerning his own people, a supreme king ruled over all of them. The early kings of Notsé ruled well, and the kingdom flourished.

Dotse (2011) notes that the prosperity of the city was recorded in 1669 by the French traveler Elbee, who wrote:

> The king of this land is powerful and runs it well; his grand politics are devoted to conflict resolution and fairness; his neighbors hesitate to attack because of his power. It is believed that he can deploy easily five thousand warriors and that the town is as populated and as large as Paris. (6)

The king of Notsé carried several titles, including *Anyigbafia* (king of the earth), *Mawoufia* (God's king), and *Homefia* (indoors king). With the European arrival and colonization, the rise of Ewe nationalism in both Ghana and Togo was more of a reaction to the May 1956 plebiscite that partitioned Eweland between the Gold Coast and Togo than to any sense of overriding ethnic unity. However, this study specifically focused on the Ewes in Togo, where they still have their spiritual and historical home (Gayibor, 2006; Greene, 2002).

Literature Review

Leadership studies in Africa remain dominated by essentialist perspectives, characterized by "realist ontologies, positivistic epistemologies, and nomothetic methodologies" (Staber, 2006, 191). Historically, though *headmanship*—meaning that a homestead was led by a man who was actually a father or a husband—was never meant to be hereditary (Samuelson, 2013), the sons of headmen—in their own personal interest—perpetuated the myth that headmanship was hereditary (Koyana, 2004). The preference for hereditary leadership became part of the cultural belief system, when it was the sons of those in power who wished to take the place of their forebears (Koyana, 2004). In other words, headmanship was a means to an end, and that end was orderly governance at the discretion of the powers that be. It owed its status and position to the will of the traditional leaders or the hierarchy of leaders at a given time. Koyana (2004) notes:

> District chiefs, like paramount (Chief), had under them subordinates, headmen, nearly or distantly or not related at all, and where they were strong enough they supplanted all except near relatives with sons of their own. (154–155)

Two inherited leadership paradigms are perceptible in Africa: one colonial and one traditional (Khunou, 2011). Also, Westerners have generally seemed to believe that African kings and chiefs are leaders who lead in a *prestige-ascribed* manner, contrary to the *prestige-achieved* model, a Western-based form of leadership in which leaders are hard workers who are democratically elected. Naturally, African men learned to gain leadership knowledge by observing nature (Ryder, 2006). This biomimicry leadership considers leaders to have absolute power, but that they also carry out the people's will. This practice evolved over the centuries to meet the needs of collective solidarity based on kinship (Khunou, 2007) and for the common good. The name of a tribe is usually derived from its traditional founder or from a totem of the royal family (Balatseng & Van der Walt, 1998), though Schapera (1967) states that the name of a tribe sometimes originated from historical incident. Additionally, European medieval lordship, though similar in behaviors, strongly differed from African traditional leadership, which was a "community of blood" and "community of properties" (Matukanga, 1997, 101). Thus, contrary to West's (2008) functional lord, who sees power as a commodity of necessity to accomplish any endeavor, Hiers (2011) argues that the goal of working together toward a solution "is to benefit everyone, and ultimately achieve that goal" (582). This was based on the understanding that "everything is connected and everyone has his or her own unique talents, perspectives and gifts; and everyone has an important role to play in creating a healthy and happy community" (Matukanga, 1997, 101).

The modern political leaders in Africa have been categorized into seven groups: incompetent, rigid, intemperate, callous, corrupt, insular, and evil (Hickman, 2010). The leaders are simply toxic leaders also referred to as despotic or tyrannical leadership. It is a leadership that uses manipulation or coercion to achieve its goals, harming those under its authority (Shero, 2014). Although power transfer remains the crucial issue, some inheritabilities are

regulated or institutionalized, while others are not. Govea and Holm (1998) and Banjo (2008) agree that leadership succession involves three stages: the vacating of power by the old leader, the selection of the new leader, and the legitimization of the new leader. Most successions among the Ewe people are characterized by transfer from father to son, a reflection of neopatrimonialism, which remains fundamental to African state and society (Bamfo, 2005). A form of *familism* (Kuada, 1994), this practice leads to constitutional upheaval (Banjo, 2008) and ethnic favoritism (Franck & Rainer, 2012). This can cause costly rent-seeking by different ethnic groups (Easterly & Levine, 1997) and even generate conflict over the provision of public goods (Alesina, Baqir, & Easterly, 1999).

Sub-Saharan Africa "is clearly among the most religious places in the world" (*Pew Forum*, 2010, 3). Hale (2004) purports that African leadership is "spiritual in essence and practice" (16). This justifies Mbiti's (1969) and Komba's (1997) affirmations that African kings are not simply political heads—-they are mystical and religious heads, the divine symbols of their people with their office serving as the link between human rule and spiritual government. This explains the three types of kingships that Thomas and Luneau (1977) distinguish: divine kingship, religious kingship, and magic kingship. The *divine kingship/chiefship* is theoretical, "for in practice the three blend in one" (Thomas & Luneau, 1977, 189). *Religious kingship* exists when one of the most important celestial divinities gives a person particular functions in a rigorous dynastic function (Komba, 1997); whereas the *magic kingship* is a pledge of continuity of royal power that warrants its authenticity by creating a rupture in family organization. Though change "is organic and inevitable" (Bennis, 1999, 71), inherited leadership cherishes it less, hypothetically closing itself off from an integrative approach to leadership.

Ryder (2006) argues that men learned and gained traditional leadership knowledge by observing the leader's nature, arguing that the king, the doer of all good acts, was lovable, lord of all subjects, and independent. Ndlovu and Dube (2012) note that the hereditary nature of traditional leadership power "was traditionally exercised only through traditional councils which helped negate absolutism" (52). Nyathi (2000) explains that chieftaincy "was won on the

battlefield" (127), which highlights why chieftaincy was won on the basis of bravado and war heroism. To that end, LiPuma and Koelble (2009) reveal how several chiefs rely on a council that is usually made up of elders and representatives from each village. Participative leadership allows people some influence over the leader's decisions. Given that in traditional societies, leadership was/is inherited by birth and not earned, it is top-down leadership. In consequence, the ability of an individual to become that top-down single leader (Andreas & Lindstrom, 2008) depends on the level achieved by his or her father (Staniland, 1975). As previously noted, Govea and Holm (1998) and Banjo (2008) agree that leadership succession involves three stages: the vacating of power by the old leader, the selection of the new leader, and the legitimization of the new leader. Govea and Holm note that some power transfers or leadership inheritability are regulated or rule directed, and the rest are not. In addition, Govea and Holm identify institutionalized or regular successions worsened by lack of institutionalization "which creates succession that is self-justificatory and the leader almost self-selected" (130). This clearly depicts the political African leadership, characterized as neopatrimonialism, that is still fundamental to African state and society (Bamfo, 2005). Neopatrimonial regimes are characterized by the chief executive upholding state authority through an extensive network of personal patronage, rather than through ideology or impersonal law (Snyder, 2000). It encourages the personalistic, materialistic, and opportunistic character found in politics (Berman, Eyoh, & Kymlicka, 2004). Neopatrimonialism goes hand in hand with familism (Kuada, 1994) and leads to constitutional upheaval (Banjo, 2008) and ethnic favoritism (Franck & Rainer, 2012), causing costly rent seeking by different ethnic groups (Easterly & Levine, 1997), which generates conflict over the provision of public goods (Alesina, Baqir, & Easterly, 1999). Kuada (1994) asserts that the term *familism* describes a form of social organization in which all values are determined by reference to the maintenance, continuity, and functioning of the family group. This phenomenon created a system ranging from centralized kingdoms to federated empires to loosely conjugated kinship (Amoateng & Kalule-Sabiti, 2011; Koyana, 2004;

Sakyi, 2003); descent groups remained one of the major leadership problems in modern Africa (Hadenius & Teorell, 2007). In that perspective, this study hypothesized that the African authoritarian durability and syndrome of perpetual presidency incumbency is the offspring of the traditionally inherited leadership and examined the reasons and beliefs associated with this leadership by focusing on the Ewes in Togo, West Africa. Figure 1 shows the conceptual framework of the study.

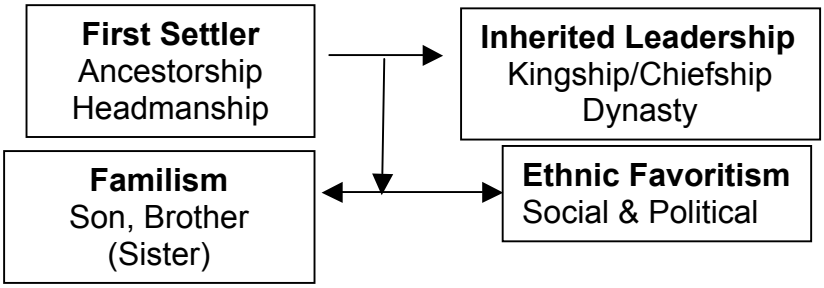

Figure 1. Hypothetical inherited traditional leadership model

This model indicates that the root cause of inherited leadership is land and the first settler. These preconditions feed inherited succession with familism and ethnic favoritism, both dependent on each other. It would be easier to argue that inherited leadership co-depends on land and blood or familism and ethnic favoritism. With a very hierarchical system, chiefs are generally associated with towns or villages and are categorized by who is eligible for them. For example, Staniland (1975) outlines five levels of chieftaincy; the first four levels are labeled *royal* chieftaincies (ancestorship, grandsons, daughters, sons of the sister of the first ancestor), and the fifth level is for the court elders.

Method

Building on Lewin's (1951) insight that "there is nothing so practical as a good theory" (169), the research questions driving this study were to know the reasons and beliefs associated with traditionally inherited leadership among the Ewe in Togo and how Agapao leadership (Winston, 2003) and hope theory (Luthans & Avolio, 2003; Snyder, 2000) could be useful in the construction of a Ewe integrative leadership approach. For this reason, the following practical field

guide to studying inherited leadership among the Ewes in Togo was created. The use of the term *field guide* is intended to evoke an ethnographic approach to collecting data, analyzing it, and writing the article (Goodall, 2000). An ethnographic approach uses

- *naturalistic observation* of everyday communication episodes and events as the primary source of data;
- *participant-observer interaction and interviews* to collect stories, accounts, and explanations for the events and episodes observed;
- *a critical/historical framework* for developing key questions, problems, and issues to pursue through observations of and interactions with [participants] of the study; and
- *a narrative format* for describing and analyzing the data. (Eisenberg & Goodall, 2001, 365)

This is a way of doing field research in a culture for the purpose of finding the reasons and beliefs associated with inherited leadership. Fieldwork with a guide allows researchers to observe and examine all aspects of a cultural system to comprehensively describe components of the culture as accurately and with as little bias as possible. This is to achieve emic validity (Agar, 1980) and to experience, understand, and interpret the reasons and beliefs associated with the Ewe inherited leadership.

To meet Wolcott's (1999) and Geertz's (1973) required long-term participant observation to discern what is real versus what is ideal, what is explicit from what is tacit, and what is emically valid, and to provide the sociocultural contexts, processes, and meanings systems (Whitehead, 2004) of the Ewe world, a member of the four-person research team conducted face-to-face interviews with participants and engaged in focus group interviews "with six to eight interviewees in each group" (Creswell, 2009, 181). This study focused on the following variables drawn from general African studies literature and social identity theory (Hogg, 2001; Huddy, 2001):

- Why is leadership inherited, and what are the beliefs associated with leadership inheritability?
- What are the qualifications to be a leader or to inherit leadership?
- What happens when there is no inheritable leader?
- What is the Ewe social organization? Kinship or families?
- Are leaders and their families recognized as distinct individuals?
- Do leaders have more power than the rest of the people?

Given the great distance from the United States to Togo and financial limitations, both the fieldwork and the people were prepared ahead of time by a research assistant and Chief Dzidzoli Detu X, delegated by the Ewe paramount chief. In the first phase, an American research team member observed the daily lives of chiefs, notables, and other Ewe people and participated in chiefly meetings and discussions, since observation was as important as participation. For this study to be ethical, the researcher followed instructions suggested by Winston, Fields, and Cabanda (2011), which consisted of engaging in open conversations in places known and chosen by the people to study and interview in order to observe, see, and hear things that were important to the people while taking notes (Winston et al., 2011). He conducted mainly informal (and occasionally formal) interviews in addition to group discussions, taking notes when necessary. The researcher analyzed the notes and wrote the analysis, checking the validity and credibility of the findings by referring to other researchers. A member of the research team also collected qualitative documents (public and private documents) and qualitative audiovisual materials. All telephone interviews were declined by participants.

Data Collection and Participants

Based on statistics and background information from the U.S. Department of State (2015) and *Ethnologue* (n.d.), the Ewe society was selected to help understand the problems, reasons, and beliefs associated with inherited leadership. Apart from one non-Ewe, the population for this study was all Ewe in

Togo (*N* = 65), from the villages of Afagnan, Aného, Kpalimé, Lomé, and Notsé. The Ewe population includes the following (Decalo, 1996, 72):

- Ewe in Notsé, the original home and modern base of the Ewe, considered to be their "spiritual home" (Gayibor, 2006; Greene, 2002).
- Mina (Guin) in Anecho (Aného). They speak Gengbe, a dialect of Ewe (Capo, 1991; Kozelka, 1984) the lingua franca of Togo and Benin, and,
- Ouatchi (Watchi, Wachi) along the coast.

This population of men and women aged 19 to 88 was composed of Ewes, Minas, and Ouatchis. The *World Directory of Minorities and Indigenous Peoples* (2015) indicates that the Ewe, Ouatchi, and Mina are three of the main minorities in Togo, with Ewe representing 1.3 million (21%) of the population, followed by 366,000 Ouatchi (5.8%), then 201,000 Mina (3.2%). However, during the data collection, the Ewes paramount king informed the researchers that the name or attribute *Ouatchi* no longer exists, the literature indicates that the Ouatchis existed and were therefore included in the study to present a holistic view of their traditionally inherited leadership and its associated reasons and beliefs. The data collection took place in various areas of the Ewe region (east, west, and south) as well as with the Minas, who are the immediate neighbors of the Ewes.

The second phase of data collection included immersion, participation, and observation of the ways Ewe leaders lead and how members respond and follow. During the fieldwork, from November 2014 to February 2015, a member of the research team from the United States stayed, observed, participated, and conducted group discussions and interviews at the Ewe king's palace at Notsie, also interviewed non-leaders and one non-Ewe. The resulting data were then used as a cross-check for internal validity and reliability for the findings (Gibbs, 2007). The research team member recorded every interview. The recordings were transcribed the within a week, providing sufficient time to listen to them repeatedly—as many times as three. To capture accurate English transcription as well as nonword vocalizations, especially vocalizations that express surprise, extended thought, and other tones, the researcher set up a translation team composed of five bilingual native Ewe speakers—the research assistant, a high

school teacher, and three English students—who assisted the researcher in translating the recordings. The researcher sought team members who were willing to help but who also understood the importance of anonymity and confidentiality.

The research team member typically gathered multiple forms of data such as interviews (e.g., e-mail, face to face, focus groups), observations, documents (public documents such as newspapers), and visual materials (photographs, art objects) rather than relying on a single data source. Also, the research team member took field notes while observing as participants and participating as observer, spending more time as observer than as a participant, keeping a journal during the research study. During the translation process, the research team member, from the United States, would first play the audio recordings, segment by segment, at slow speed on his computer. The translation team carefully listened to the segment played, as many times as they needed to capture the best understanding and meaning. Each translation team member suggested his or her English translation. When they (including the research team member) reached an agreement on the best translation, the research team member typed the collective accepted translation into a Microsoft Word document on his computer. The audio recordings were only available to the translation team during translation periods—twice every week at the residence of the research team member, a total of 20 hours transcription (i.e., 1.5 hours per 1-hour recording). As appreciation, token gifts were sporadically given to the students and at the end of the work.

Eisenberg & Goodall (2001) argue that

> what people at work *say* and *do* are the substance of who they are (at work) and what your study should be about. . . . Don't neglect the places—the *contexts*—and their influences over the interaction. As Marshall Sahlins, a famous anthropologist, once put it, "A culture is the meaningful order of persons and things." Don't forget to observe *things.* Describe them. Ask people to comment on their meanings, *here.* . . . You are studying the *particulars* of human actions. Pay close attention to details. Nuances of speaking, of gesturing, of touching, of *not* saying something, all count. You are looking at what is said and done, what is given or foregrounded, but you are searching for

> what is unspoken, not done, withheld, and in the background, in the depths of shadows only the actors know. (369)

Working with the transcription team helped deepen the researchers' perceptions of the beauty, wealth, and structure of the Ewe language, including a deeper and more meaningful understanding of Ewe proverbial sayings. Also, the teamwork and efforts provided a framework for not only accurate English transcription, but also capturing nonword vocalizations. Capturing nonword vocalizations are key, since some vocalizations express surprise and extended thought. The research team from the United States considered this method more practical and very appropriate in capturing the richness of diversity in transcription. The organization of the data into themes and categories was facilitated by NVivo software (2012).

Analysis

The primary method of analysis followed Patton's (2002) analytical framework approach: preparation of raw data files (data cleaning), close reading of text, and creation of categories. Of the 65 research interviews, 23 occurred in urban areas, 24 in semi-urban areas, and 18 in rural settings. Some chiefs are working second jobs: one is the mayor of the city of Kpalimé, whereas four other chiefs are a civil engineer, a television and radio presenter, a senior medical radio and imaging technician, and a topography and banking student. The majority of the interviewees consisted of retired teachers, civil servants, farmers, phytotherapists, traders, and a district officer of the Bas Mono district at Afagnan. The participants ranged in age from 19 to 88 (M = 53.5) with 11 women aged 19 to 76 (M = 47.5) and 54 men aged 25 to 88 (M = 56.5). Table 1 on the following page presents the demographic data and interview context for the participants.

Table 1: Demographic Profile of Participants (*N* = 65)

Demographics	*N*	%
Gender		
Male	54	80.3
Female	11	19.6
Context		
Individual interview	*N*	
Canton chiefs	6	
Chief's wife	1	
Community members	8	
District officer	1	
Queen mothers	2	
Secretaries to canton chiefs	3	
Village chiefs	3	
Focus group interview		
Quartier chiefs or representatives	16	
Notables	8	
Royal family members	15	
Students	3	

Nine chiefs (village and canton chiefs), eight notables, and two queen mothers were interviewed. In addition, 16 quartier chiefs or representatives of chiefs also participated, for a total of 35 leaders. The number of chiefs consisted of more than half of the 65 participants. A *quartier* is said to be a part of a town in an urban area or a concession (family heads based on the number of the first sons of an ancestor) in rural areas. The participants were more than 80% male. This percentage, a crucial indication of how male-oriented or dominated the Ewe society is, reflects the reality that there are more male leaders than female leaders, though there is a growing class of female queens, chiefs, and notables. The final stage of analysis, the reporting, included a practically informed interpretation of views and perspectives of Ewes' inherited leadership. The whole process of analysis fell into three main groups: memos, categorizing strategies, and connecting strategies (Maxwell, 2005). This provided a theoretically informed interpretation of the culture of the society (LeCompte & Schensul, 2010).

Results

Patton (2002) suggests strategies for increasing the quality of analysis, including presenting and considering rival conclusions and negative cases, triangulating research through use of various data collection methods and sources, and presenting findings in the context of the research methods. To that end, before we coded the data using Nvivo software (2012) to derive and categorize the themes, the data collected in Ewe with some French had to be translated into English. A summary of the results of the first research question revealed the following categories: inheritance and its characteristics, notability or the importance of the council, and the interplay between the Dut□ and Fiat□.

Inheritance and Its Characteristics

The research data indicated that for Ewes, a chief is born exclusively from a royal or blood lineage.

> A king is someone who *is born king*, either from a *royal family/lineage*. God appointed such a person through circumstances and events to become king or through *royal family* because her ancestors, grandfather, or father worked with a king or as a *Tsiami* [the intermediary between th chief and the population]. (Chief Chaold, age 54)

In the past, the Ewe society had a king, royal council, the *ga* (one of the two heads of each quartier), judicial organization, and an army. Although the Ewe king and chiefs do not have physical armies today, spiritual warriors are present to fight spiritually for the king, the kingdom, and its population. Thus, traditional African kings/chiefs have acted as “the judge, administrator of the properties of the community and master of rites” (Potholm, 1981, 29) and have been characterized by undiluted wisdom that is mastery of traditions, with perspicacity and conciliation skills. While Fisiy (1995) underlines the controlling power that kings and chiefs had over people and resources, land proved more important, because it was crucial, both for rural people and politically, in that “the control of individuals hinges on the control and the management of lands” (50). In addition, Hammond-Tooke (1985) explains that kinship authority differed from territorial authority. The Ewe leader was also characterized by *Fiatiklp*□ (scepter), regalia,

Fia ŋtimewo (chief's immediate entourage), and *Fiahawo* (chief's/queen's government). A chief's regalia is mainly composed of symbols of royal power, such as a royal stool and ceremonial regalia (e.g., royal crown, big clothes).

Ceremonies and rituals were distinctive features of Ewe inherited leadership.

> The legitimacy of the Ewe king or chief comes from the people but more importantly the ancestors, thus, from God, *Mawu*. This explains why it is said, "You are born King, and you die as a king." The hidden dimension to this is that a person born to be king has a sign on him from birth "that only traditional priests can detect. As such, the role of the king is bidimensional and extremely so; his job does not come from men but from God. His charges are thus divine and connect him directly to the divine. He leads the city and incarnates the collective (Mensah, 2005, 11).

Thus, before their official enthronement, Ewe chiefs go through *Dzogbe Yiyi* (going to the desert) and Mina chiefs go through *Aveyiyi* (going into the sacred forest). At these spiritual desert or magical hotspots (Avadokou, age 60), kingmakers perform many initiation rituals that symbolize purification and real enthronement (Awume, age 30). Through these initiations, the new chief is given the mysteries of kingship and spiritual power that he alone possesses, with the aim to make him the unique possessor of the "sacred character of traditional chieftaincy" (Mensah, 2005, 12). As a result, he becomes a depersonalized and sacred being who represents the collective, ensuring the practice of ancestral cults. To arrive at that place, ancestors are consulted through divination (*Fa*). According to Ewe philosophy, ancestors do not make mistakes because they know more than humans. So, by *ancestors,* the Ewes mean something that is divinely certain or has mathematical accuracy. The medium of such accuracy is *afa,* as Gayibor (2006) notes:

> The sons of the deceased king are not necessarily his successor, for all the princes of the royal clan can lead. So, a choice must be made from among all the princes, choice guided by gods and afa. . . . "We have interrogated three times the gods and afa; at each time, he responded: "it is Folli who should be the king." (192)

While divination portrays Ewe leadership as spiritual, caution was advised regarding the accuracy of divination (Chief Zounmagba II, age 40). Nevertheless, Yukl (2010) argues that:

> Ceremonies and rituals can be used to increase identification with a group and make membership appear special. Initiation rituals are used to induct new members into a group. . . . Rituals and ceremonies are most effective when they emphasize the group's values and traditions. (375)

Ewe leadership was influenced by contextual factors, especially colonization, which birthed a new cluster of chiefs: *Yovofia* (White man's chief) in addition to the traditional one (*Aw□mefia*). Adabra (2012) explains that *Aw□mefia* became a purely traditional chief, guardian of traditions, whereas *Yovofia*, appointed by colonial masters, became canton chief and served as an auxiliary of the central administration in Lomé, Togo's capital. *Aw□mefia* is the equivalent of *Mawufia* (God's king) of Notsé. Gayibor (2006) and Decalo (1996) affirm that Notsé was and is the historical and spiritual home of the Ewes who were "under one central king before" (Obianim, 1990, 7). There are other residual effects of colonization.

- Colonization meant the end of kingdoms. Chief Dzidzoli Detu X, age 60, said:

  > There are no more kings in Togo. The appellation 'traditional chiefs' are from White men. Culturally and traditionally, we are called *Togbui*. It means we are the continuation of something immemorial—ensuring what the ancestral stool.

- Colonization brought about the categorization of chiefs (superior, canton, village, and quartier chiefs).
- Colonization also introduced governmental intrusion through the reconnaissance delivered to each new appointed chief by the Ministry of Territorial Administration. According to the statutes of traditional chieftaincy in Togo (Loi N 2007-002, 2007), "traditional chieftaincy, guardian of ways and customs, is an institution of the territorial administration" (Clause 1).

For Migbondjoin (age 88), the traditional institution is politicized, thus making some chiefs "the cell phones of politicians" and causing administrative problems (e.g., districting and redistricting). In addition to implicit theories, the Ewe leadership is not exempt from gender stereotypes and role expectations.

> In Eweland (*Eweto*), traditional chiefs or kings are called *Fia* or *Togbui* (male) and *Fia Nyonu* or *Mama* (female). As such, he or she has a *Zikpi* (royal stool) that grants him or her the authority to reign and lead. (Avadokou, age 60)

Zipki (ancestral, royal, war Zikpi) was said to be the only sovereign property that the nation, tribe, or clan has. It is their Ark of the Covenant or constitution—a national institution that grants someone the authority to lead and to reign, whereas the throne is the voice of the people (Avadokou, age 60). It is the platform of Ewe difference and inheritance. Village chief Awahotou IV (age 40) argued that royal stools are different from the ancestral stools. The latter is about beliefs and religion, whereas the former is about power and authority.

The Importance of Notability

> There is no chieftaincy without notability. Notables are to traditional chieftaincy what parliament is to politics. As the major council in traditional leadership, notability is an institution born with kingship, kingdom, or chieftaincy. (Lawson-Avla, age 70)

Traditionally, there were two major councils: an extended or restrictive council, also known as secret or royal council; and the council of notables. The royal council, which still operates, consists of the most influential members of the royal clan (Westermann, 1935), with the main roles of advising the king, judging him at times, admonishing him when necessary, and choosing for him a vice-king (*agbonugla*), in charge of seconding the king, so that he does not decide alone. The royal council consists of four notables: *e□èno* (high priest), *bok□* (official diviner), *dut□* (lord), and *avafiaga* (army general). This restrictive council also examines urgent and grave affairs, makes important decisions regarding the future of the nation, and makes decisions to be submitted for approval by the extended council composed of lineage chiefs (Gayibor, 2006, 86). The council of notables also assists the king in running the daily affairs of the city or canton, or village. In addition to daily affairs, the paramount prerogatives of the council of notables include choosing new kings and rendering justice. Ewe leadership has not been gender indifferent; the council of notables has slowly been opening to women.

The council of notables has two primary functions: selecting a new chief or king upon the death of the previous, and decision making and justice rendering.

The Process of Appointment of a New Chief or King. The process of appointing a new chief or king only begins after a ruling chief dies. While waiting on the *Fiat*□ to find a relevant successor to assume the functions of the chief, there is a regent (*Fiazidzi kp*□*la* or *Fiatefe n*□*la*). Acting in an interim capacity, a regent's duties include preparing the funeral of the deceased king and preparing the nomination of the new king. Chapter 2 of the statutes of traditional chieftaincy in Togo (Loi N° 2007-002, 2007) explains the mechanisms and prerogative reserved for the council of notables, whose choice the Ministry of Territorial Administration validates by issuing an official reconnaissance, locally known as *decret*, after thorough analysis of the minutes from the council and a moral investigation about the candidate from local police or gendarmerie. "The appointment and the enthronement of a traditional chief follows the . . . customs of the locality" with the appointment decided by hereditary succession or popular consultation by the "customary council," which is the council of notables (Loi N° 2007-002, 2007, Clauses 10–11). The statutes also stipulate that the traditional chief, once chosen, "must be officially recognized" (Loi N° 2007-002, 2007, Clause 13).

While in the past kings had a variety of council members or notables (Westermann, 1935), such as leaders for social, military and civil divisions (Mamattah, 1976, 241), the roles of the council have changed with the influence of colonialism as well as modernity and technology. With Christianity, the type of enthronement and leadership is also changing, creating traditional customary chiefs and traditional Christian chiefs.

Decision Making and Justice Rendering. To avoid power accumulation and the situation whereby becoming a chief becomes a sole decision of the royal family, the Ewe lord selects notables from various backgrounds and quartiers, or villages. They are in charge of leading their own villages and quartiers, but participate in traditional jurisdiction at their level and areas—not the king nor his children. This traditional conciliation is characterized by equal hearings of both parties in a highly neutral way, especially ensuring that no decision or sentence is ever reached without Ewes going to *Kpavi* for deliberations. *Kpavi* is the total

wisdom and knowledge of the Ewe people, the spirit of consultation and wisdom to judge (Avadokou, age 60), characterized by a consensus style of leadership that flattens the hierarchical traditional leadership to enable common decisions and avoid autocratic ones. A sentence can be appealed before the canton chief.

Interplay Between the Dut□ and Fiat□

Dut□ and *Fiat□* represent the two key pillars of the Ewe leadership. The *Dut□*, the first occupants of a territory or their descendants through historical verbal agreement, chose a royal family (*Fiat□*) to take care of his administrative and management affairs. As such, the *Dut□* approves and enthrones the new chief, looks after the chief and the city, and charges different families with roles related to administration of the city—mainly *Fiat□, asafo* (army), and *tsami* (notables)—and monitors their work. These roles are not given based on wealth, but rather proven abilities. This explained why the chief is said to be sitting on the *Dut□'s* laps. When the chief is misbehaving, the *Dut□* secretly addresses the issue with the royal council (Adabra, 2012, 287), the governing body that also has an advisory legitimacy. Amazed by the flexibility and the horizontality of the Ewe inherited leadership on the continuum of decision making and mutual leadership, a question was raised: Would Ewes follow through with the revolutionary change in leadership plan issued by the first Ewe king, who stipulated that the Ewe chief should lead for three years only and leave power? Time will tell.

Building the Integrative Approach

Though with a very powerful team leadership, the best way to become chief among the Ewes is to be chosen by ancestors (*Fa*) and to go through ritual initiations. The hidden agenda behind *Fa* is the truth that Ewes thirst after a true leader and believe that when the ancestors reveal and choose a person, the person might/must be automatically good. In light of the data, some variables of Winston's (2003) *agapao* are exemplified by traditional Ewe chiefs, namely, displaying concern for others; showing mercy in beliefs and actions with all people; creating and sustaining peace in the organization, providing an environment in which peace grows; and understanding that chiefship and

leadership are sacred callings from a self-centered life to a sacrificial life for the benefit of their people. This inclination toward sacrificial leadership may become the launch pad for leadership integration (*Togbui, Mama,* and *Soh□fia* [youth leader]) and hope theory integration (goal + paths). To that effect, the construction of the Ewe integrative leadership approach is shown in Figure 2.

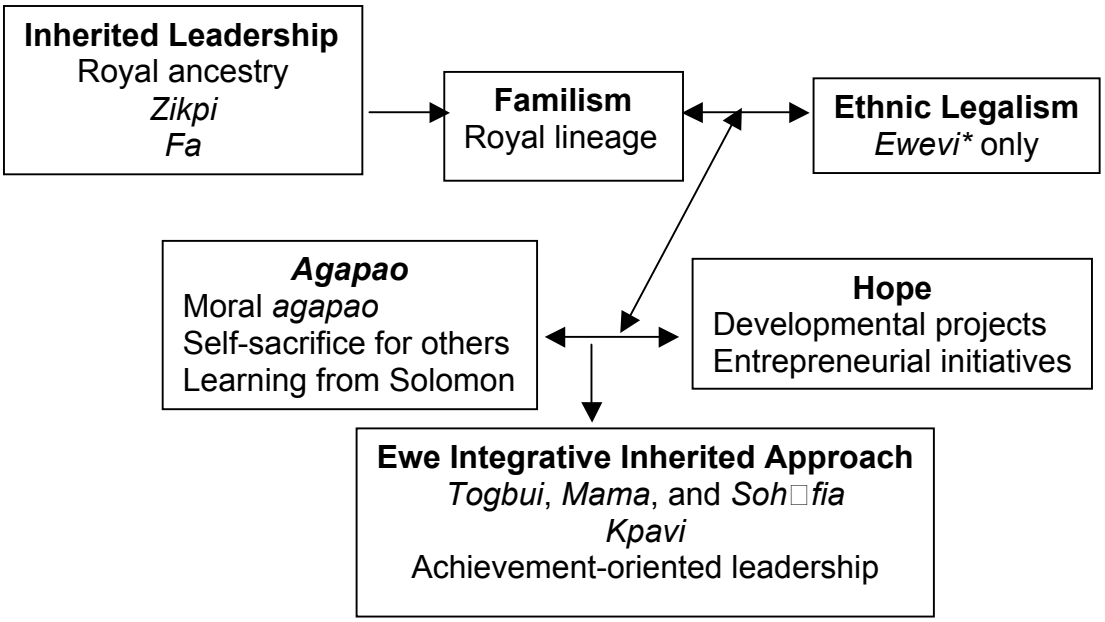

Figure 2. Ewe integrative approach model
*Ewe native only

This model portrays inheritance as the foundation of Ewe leadership on spiritual and material pillars: royal ancestry, *Zikpi,* and *Fa.* Royal ancestry was based on land and royal blood (royal DNA) with autochthony, the principle of *we are where we were* or *we were here before you came.* Autochthony made the Ewe leadership inherited, and thus exclusive (*Ewevi*, or Ewe natives, only). A person who was not born Ewe was excluded from politics. Non-natives would be political observers for life. On national and continental levels, autochthony translates into tribalism and ethnocentrism whereby a tribe is the only one credited with the political privilege to be the president of the country for life. Since ethnography is to be true to indigenous values, intellectual integrity suggests that the Ewe integrative inherited leadership model (mixed leadership) could

functionally integrate the male leadership, female leadership, and youth leadership without forgetting *Kpavi.* With the hope that the Ewe leadership will someday shift from inherited to merited and open itself to non-natives, the operationalization of the mixed leadership model calls for the construction of a symbiotic environment in which Ewe leadership takes into account the historical and cultural benefits; the colonial residual effects; and the impact of technology, modernity, and the development of human rights while remaining conservative with regard to positive traditional customs and rites. For the integrative approach to be operational and to develop the Ewe leadership into a feature of action that will serve as a mediator between leadership mission and structure as described by West (2008), *Kpavi,* the ultimate Ewe instrument of cohesion and participation need to be preserved and improved.

Conclusion

This study provided answers to the research question regarding the reasons and beliefs associated with Ewe inherited leadership. With inheritance as the hallmark of the Ewe inherited leadership, a combination of divine, religious, and magic kingship is founded on spiritual pillars (ancestral stool), divination, and initiation rituals (enthronement) and physiobiological reasons (land, kingblood, and kingwalk). The multiple ceremonies and rituals (e.g., *Fa*) stand for legitimacy, constitutionalism, and leadership socialization. Traditionally, kings are not autocratic because they serve with notables, elders, and royal councils and *Kpavi,* a traditional collegial decision-making instrument that prevents autocratic decisions. *Kpavi* also ensures consensual, mutual, and participative leadership for mutual decision making. Since change is the only thing that does not change, Ewe chieftaincy, closed to women for centuries, is seeing a growing number of female traditional chiefs, queens, and notables. Though highly vertical, thus hierarchical, Ewe leadership is well structured with specific positions, role definitions, and expectations carried out by notables, customary priests, the lord, and the royal family, all assisting the chief in the daily running of the affairs of the village or canton, either to render justice (conciliation) or appoint a new chief.

Whatever the responses, there are perceived areas and spoken possibilities for integrating Christian faith (e.g., God, substitution, and royalty) shared by so many Ewes and Minas, with the culture they value and hope to preserve (mixed leadership).

Recommendations for Future Research

Though 65 participants were enough for this qualitative research, any appropriate follow-up to this study could be a theory-development study that compares the individual attributes (e.g., personality traits, beliefs, values, and interests) to that of the culture, climate, values, goals, and norms of the Ewe inherited leadership. A second theory-development study could use biblical exegesis of kings' descriptions and leaders' narratives in the Bible to construct a hybrid cultural-biblical model of inherited leadership. The new study could focus on biblical culture and extensive exegesis before comparing the results from this study of indigenous culture, working toward a synthesis of inherited leadership. Third, a study surveying perceptions and attitudes of inherited leadership from various demographic groups in the historic Eweland would provide a firmer foundation for follow-up studies. Fourth, a study could examine whether or not the Ewe chief-organization fit is a predictor of normative commitment, job satisfaction, and intentions to leave independent of age, gender, and tenure and the fear of ancestors and *Zikpi.* Such studies should confirm or refute findings from this study as well as compare the chiefs' and government's attitudes for differences along the axis of chief modalities and chief concerns.

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Managing and Negotiating Conflict: A Key Managerial Leadership Practice*

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How managerial leaders go about managing and negotiating conflict situations impacts both the process and outcome of conflict. After a brief review of the literature, a conflict managing–negotiating cycle is offered, and the value of leveraging this framework is noted. A proven practical coaching approach and real-world application example with an executive are provided to help operationalize the cycle. This approach may help enhance a managerial leader's interpersonal influence in situations requiring skill in managing and negotiating conflict with people in the workplace. Some challenges including, how managing and negotiating conflict both impact and relate to international context, electronic communication, and the growing incidence of work incivility, are considered.

Key words: behavioral practice skills, interpersonal influence, managerial leadership, managing and negotiating conflict, people skills

The behavioral practice of managing and negotiating conflict is a key area for managerial leaders to competently execute in their action role as an influencer of people and situations (Kerns & Ko, 2014). Influence skills, including the management and negotiating of conflicts, are "people skills" that cut across the key action roles that a managerial leader needs to competently perform. Managing and negotiating conflict comes into play, for example, when striving to set a clear and motivating direction, focus people on relevant and important areas, and coordinate and link organizational resources, especially people.

The extant literature offers many definitions for *conflict* (De Dreu, 2011; Deutsch, 1973; Korsgaard, Jeong, Mahony, & Pitariu, 2008; Tjosvold, 2008). In most definitions, the idea of incompatible perceptions or actions emerges when one party interferes with another. These differing perceptions or actions can occur in competitive as well as cooperative situations (Tjosvold, 2007; Tjosvold, Wong, & Chen, 2014). Conflict is a normal part of organizational life, arising when there are incompatibilities across diverse situational contexts. Managerial

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leaders are integral in influencing the outcomes of conflicts. The extant literature relating to managing and negotiating conflict confirms that incompatibilities among and between individuals in organizations is inevitable and may lead to destructive or constructive resolution (De Dreu & Gelfand, 2008; Deutsch, Coleman, & Marcus, 2014).

The research literature also offers an abundance of theoretical frameworks for understanding conflict and negotiating. These studies concern styles (Rahim, 1995, 2001; Thomas, 1976; Van de Vliert & Kabanoff, 1990), integrative negotiating models (Bazerman & Neale, 1994; Brett, 2000; Fisher, Frederickson, & Peffer, 2006), constructive controversy (Deutsch, 1973; Johnson, Johnson, & Tjosvold, 2014), and task–relationship conflict (De Dreu & Weingart, 2003; Jehn, 1997). Various frameworks come with varying historical perspectives, foundations, and key terms (Tjosvold et al., 2014). This situation leaves practitioners with a need for practical frameworks and tools to help them enhance their skills in managing and negotiating conflict situations in the workplace.

The extant literature is increasingly addressing the topic of bridging the gap between management research/theoretical formulation and managerial leadership practice (Briner et al., 2012; Le, Schmidt, Harter, & Lauver, 2010). The practicing managerial leader could benefit from work that endeavors to bridge the gap between theory/empirical research and the practice of managing and negotiating conflict. This article offers a practice-oriented conflict managing–negotiating cycle framework and a seven-step approach to operationalizing this model. The value in managing and negotiating conflict and some challenging issues are also presented.

Managing–Negotiating Conflict Cycle

Substantial opportunities exist for practitioner-oriented scholars to utilize knowledge about managing and negotiating conflict to advance the effective practice of managerial leadership. The framework and approach offered here applies this knowledge by building upon observations and experience in working with a broad range of managerial leaders across varying organizational contexts.

Based on fieldwork, applied research, and consulting, along with relevant literature reviews (including some of the work referenced here), the author has made the following observations about managerial leaders managing and negotiating conflict in the workplace:

- Conflict is a normal part of organizational life that centers on incompatibilities of perceptions and/or actions (Tjosvold et al., 2014).
- Understanding the situational context surrounding conflict is critical (Kerns, 2015; Weingart, Behfar, Bendersky, Todorova, & Jehn, 2015).
- Effectively managing and negotiating conflict increases the opportunities for constructively resolving differences between parties (Trudel & Reio, 2011).
- There is an important relationship between performance and conflict levels that forms an inverted-U relationship. Too much or too little conflict can cause performance to suffer. There is an optimal level of conflict, depending on situational factors, where performance will flourish (De Dreu, 2006; Grant & Schwartz, 2011; Robbins & Judge, 2016).
- Conflict may be classified based on its source, including styles, values, goals, or the organizational level at which it occurs. (Bass, 2008; Gross & Guerrero, 2000).
- The difficulty in resolving a conflict can relate to the source. For example, resolving a difference in the amount of time allocated (e.g., limited resource) to a key action (e.g., prospecting for new clients) is likely easier to resolve then changing a salesperson's honesty; i.e., differing virtuous value (Kerns, 2005).
- Five strategies for managing and negotiating conflict exist and dynamically interact with an individual's concern for self and concern for others: (a) competing/forcing, (b) collaboration/problem solving (c) compromising/ sharing, (d) avoiding/withdrawing, and (e) accommodating/yielding (Pruitt & Rubin, 1986). The effectiveness of the approach taken by the managerial leader is situationally dependent; managing and negotiating conflict is linked to discrete contextual factors (Dierdorff, Rubin, & Morgeson. 2009).

- Situational conflict management involves executing a set of behavioral practice skills, including:
  - anticipating and proactively handling potential conflict situations;
  - describing conflict in terms of observable behavior;
  - assessing the source of conflict;
  - delivering the conflict-resolution negotiating style/approach that is most effective in a particular situation (De Dreu, Evers, Beersma, Kluwer, & Nauta, 2001; Rahim, 2001; Thomas & Kilmann, 2007);
  - showing behavioral flexibility in applying the various negotiation styles/approaches across situations; and
  - reflecting on conflict-resolution episodes/negotiations to determine what was learned.
- Managing and negotiating conflict seems especially challenging for managerial leaders who are transitioning from a technical expert role and/or individual contributor function into a supervisory role (Kaiser & Craig, 2011; Kaiser, Craig, Overfield, & Yarborough, 2011).
- Managing and negotiating conflict can be systematically approached to increase a managerial leader's effectiveness in influencing people and situations. (Callanan & Perri, 2006; Rahim, 2002; Shetach, 2009).

Based on the above observations and study of the topic of managing and negotiating conflict, the author has developed a practice-oriented framework for managing conflict that individual leaders can apply to enhance their effectiveness.[1] This framework is applicable in many settings, including work organizations, executive education classrooms, and applied research projects. The model is practitioner friendly and conceptually tied to relevant literature relating to conflict management and leadership effectiveness. The framework, depicted in Figure 1 on the next page, includes four phases—identifying-

[1]In developing leader performance enhancing frameworks and tools, the author and his colleagues utilize the following set of criteria (Kerns, 2014). The framework and tools need to (a) add value to an organization, (b) have face validity for practitioners, (c) be relevant to practitioners' daily work, (d) be evidence-based in practice and/or research, (e) be practical to implement in an organizational operating environment, and (f) be coachable/teachable.

clarifying, affirming/understanding, optimizing/integrating, and measuring/ evaluating. A brief review of the phases follows.

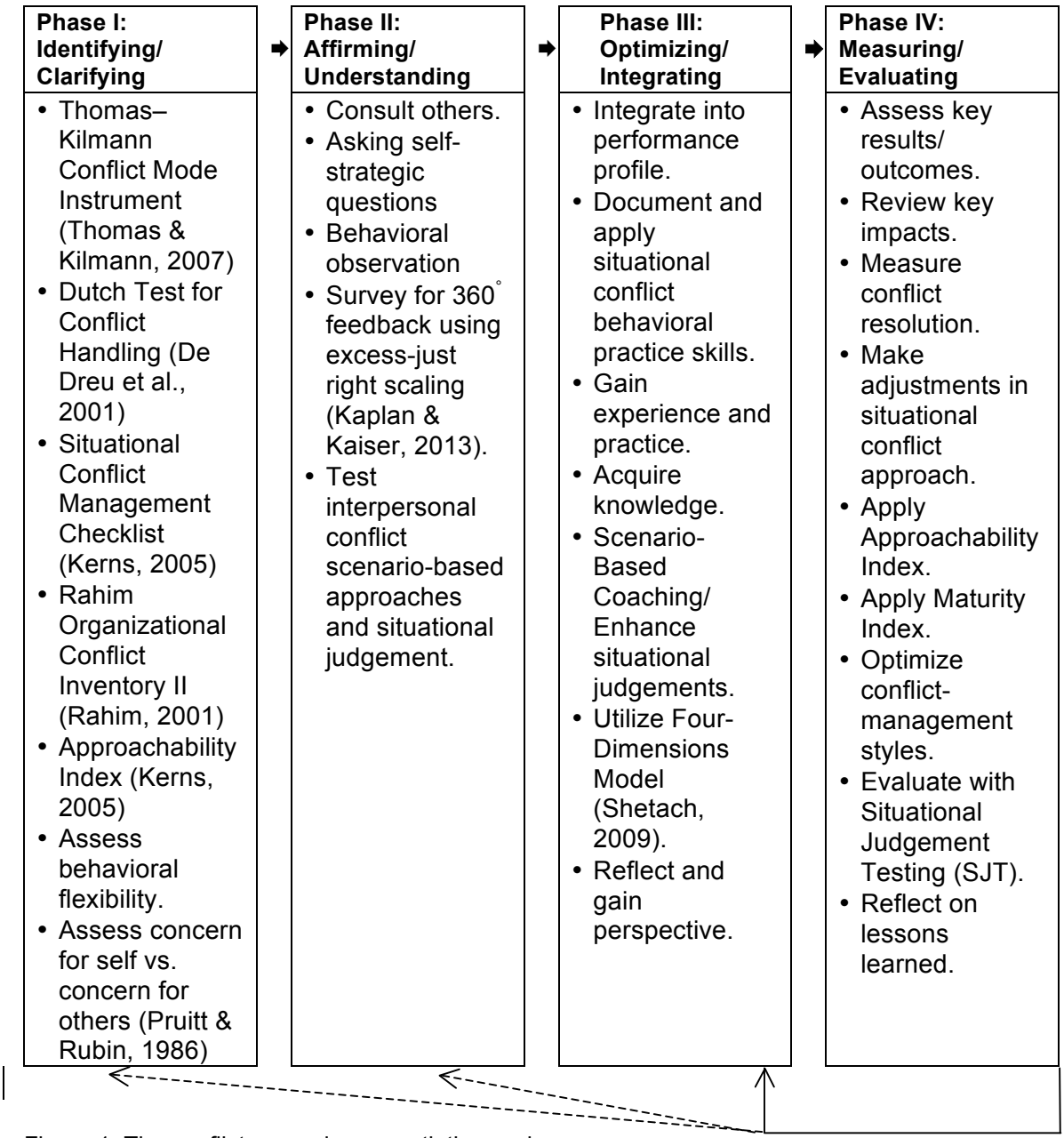

Figure 1. The conflict managing–negotiating cycle
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Phase I: Identifying/Clarifying

Identifying and clarifying one's relationship to the practice of managing and negotiating conflict is foundational. Various assessment tools are available to assist with this effort. The Thomas–Kilmann Conflict Mode Instrument (TKI) has proven to be a practical and practitioner-friendly tool to help assess managerial leader conflict style preferences. The TKI consists of a 30-item questionnaire that assesses one's behavior in conflict situations in which the interests of individuals seem to be incompatible (Thomas, 1976; Thomas & Kilmann, 2007). Upon completing this self-scoring instrument, respondents are provided with their TKI profile. Their profile helps them identify and clarify their conflict-management preferences across five modes. The Dutch Test for Conflict Handling and the Rahim Organizational Conflict Inventory (ROCI-II) are also useful instruments for identifying and clarifying conflict style preferences (De Dreu et al., 2001; Rahim, 2001). Indeed, a variety of instruments for identifying and clarifying conflict-management styles are available to help a managerial leader better understand his or her skills in managing and negotiating conflict situations. Since the approachability and behavioral flexibility of a managerial leader seem to enhance his or her effectiveness in managing and negotiating conflict, these two topics are also considered during this phase.

Phase II: Affirming/Understanding

Once a managerial leader's preferences and behavioral skills in managing and negotiating conflict are identified, it is important that he or she affirm and understand the identified patterns. This process involves seeking input from others to confirm agreement with the patterns of managing and negotiating conflict identified and clarified in Phase I. These consultations should be with trusted others who know the individual well and are willing to provide honest feedback. This exchange should assist the individual in more fully understanding how his or her approach to managing and negotiating conflict may be reflected in his or her managerial leadership behavior. In affirming one's approach, strategic questions such as "How do I tend to respond to conflict situations?" and/or "Do you see me varying my approach to addressing conflicts depending on the

situation?" should be asked. In addition to some of the Phase 1 tools, interpersonal conflict scenario-based approaches can be used to help managerial leaders further understand how they manage and negotiate conflict situations (Callanan & Perri, 2006). This approach helps affirm whether an individual's response to conflict is related more to situational dynamics or to his or her conflict-management style preferences.

Phase III: Optimizing/Integrating

After identified patterns of managing and negotiating conflict have been affirmed, several things can be done to optimize and integrate these conflict-resolution skills at work. The managerial leader should integrate actions that enhance the management and negotiation of conflict situations into his or her performance-based job description, then follow up to obtain feedback on how effectively he or she is executing the actions of a plan for managing and negotiating conflict at work. Feedback is especially useful when it focuses on situation-specific behavioral skills for conflict resolution, such as defining conflicts in observable behavior, assessing sources of conflict, and showing behavioral flexibility in applying conflict negotiation styles in different situations. The latter skill can be optimized by having individuals respond to real-world conflict scenarios and then receive feedback from others on their responses (Ployhart & MacKenzie, 2011). Part of optimizing and integrating conflict-management skills is gaining experience through practice; acquiring knowledge; and reflecting an approach, outcomes, and feedback to gain perspective and improve performance.

Phase IV: Measuring/Evaluating

Measuring and evaluating the impact that a managerial leader's managing and negotiating conflict practices have on the achievement of key results and other significant outcomes is a key component in the cycle. Data collected from approachability indices, key results, and performance-target tracking can help assess effectiveness. Typically, feedback obtained from this measurement and evaluation process also becomes a source for making behavioral changes and/or adjustments to optimize and integrate the managing and negotiating of conflict

situations at work (Phase III). Factors such as maturity and approachability have an impact on the success of outcomes. In combination, Phases III and IV have proved especially useful in helping managerial leaders manage the frequency with which they use certain conflict styles, adapting to various situations. This outcome of varying their responses to conflict situations seems to be especially prevalent when they reflect on what they have learned in resolving conflicts.

The Value of Managing and Negotiating Conflict

Interpersonal conflict in the workplace is one of the largest sources of occupational job stress (Spector & Bruk-Lee, 2008), is connected to reduced employee physical well-being and psychological health (Griffin & Clarke, 2011; Hershcovis & Barling, 2010), and is linked to work disability (Appelberg, Romanov, Heikkila, Honkasalo & Koskenvuo, 1996). The process of systematically managing and negotiating conflict situations offers substantial benefits in many areas for managerial leaders and their organizations. Increasingly, managerial leader effectiveness is linked to this practice area.

The adverse impacts that interpersonal conflict can have on an organization, along with the reported high incidence, make it an important and valuable area for managerial leaders to address competently. Hahn (2000), who employed a diary-reporting method for employees occupying service-oriented jobs over a 14-day period, found the incidence of workplace interpersonal conflict to occur from 25% to 50% of an employee's day at work. Managers have also been found to spend a significant amount of time managing workplace interpersonal conflicts (Denny, 2005; Ford & Barnes-Slater, 2002). It seems that the effective management and negotiation of interpersonal conflict can positively impact an organization's economic and humanistic bottom line.

To further strengthen the case for enhancing managerial leadership skills in managing and negotiating conflict, Brockman (2014) and Nixon, Mazzola, Bauer, Krueger, and Spector (2011) note other costs connected to interpersonal conflict at work, including:

- stress and physical sickness,

- reduced quality of work outcomes,
- turnover,
- absenteeism,
- poor work engagement, and
- diminished motivation.

The author's fieldwork and applied research in client organizations where managerial leaders practice effective conflict management support the value of helping managers become more competent in executing this practice. Positive outcomes stemming from managerial leaders effectively applying their skills in this practice area occur in competitive as well as more cooperative situations. When effectively applied, conflict-management skills can add value to situational contexts that foster either competition or cooperation (Tjosvold et al., 2014).

By effectively managing and negotiating conflict, a managerial leader can realize positive outcomes. For example, De Dreu (2011) reports that conflict can facilitate learning, innovation, and team performance. A managerial leader's career may be advanced when he or she effectively manages conflict (Laud & Johnson, 2012). Leaders may be seen as positive role models for managing and negotiating conflict (Bandura, 1986) and perceived as more approachable by others, which may enhance their ability to proactively intervene with others to resolve conflicts. The three core managerial action roles/tasks of setting a clear direction, enhancing operational focus, and linking with resources (especially people) are also advanced when a managerial leader can effectively manage and negotiate conflicts.

A Coaching Approach

The following seven-step approach is offered as a specific adaptation of the conflict managing–negotiating cycle that can be used to coach others in the effective management of conflict. This framework, developed within the context of executive coaching, provides one approach by which a managerial leader may become more effective at managing and negotiating conflict situations. To help clarify the approach, a real-world example follows.

Step 1: Position and Orient to the Process

The first step is intended to serve as the motivating preamble to initiating a conflict-management program. The coach should review some of the benefits of this approach, orient the client to this systematic and interactive process, and seek to gain commitment for using the approach from the client.

Step 2: Identify and Clarify the Conflict-Management Profile

Using appropriate assessment instruments, which may include those previously noted for Phase I of the conflict managing–negotiating cycle, the coach will facilitate the client in identifying and clarifying preferences and styles in managing conflict situations. The Approachability Index (Kerns, 2005) has been especially useful in helping managerial leaders examine how their actions in this area serve as an antecedent for their people to proactively bring conflict situations to them.

Step 3: Affirm and Understand the Conflict-Management Profile

Once the key preferences, styles, and approaches for managing and negotiating conflict have been identified, the client should be asked to do at least three tasks to affirm and understand his or her conflict-management profile. This affirmation process will help the client better understand his or her approach to conflict management. First, the client should be asked a number of strategic questions relating to his or her tendencies in handling conflict including, “How flexible is your approach to managing conflict?” and “To what extent do you model effective conflict-management skills?” Second, the results of the TKI and other assessments should be reviewed with the client to affirm how he or she typically responds in terms of managing conflict situations. This review helps the client better understand his or her reactions to conflict situations and provides ways to more fully define these responses. Third, the client should be asked to reflect on how his or her approach to managing and negotiating conflict impacts others at work. The goal for this step is for the client to (a) affirm his or her typical response pattern as it relates to managing and negotiating conflicts at work, and

(b) better understand those behavioral patterns and how they can be used to enhance his or her own and others' performance.

Step 4: Develop Behaviorally Specific Examples of Personal Best Stories

The coach should ask the client to identify five to six significant others who can document one to three situations in which they observed the client effectively manage conflict. Collecting these personal best stories (PBS) is important for helping individuals further affirm and understand their conflict-management practices as well as to optimize and integrate their profile. The "best-self feedback" tool from which the PBS process has been adapted has been applied in multiple settings (Cameron, 2008; Roberts, Dutton, Spreitzer, Heaphy, & Quinn, 2005).

Step 5: Develop and Document Managing and Negotiating Conflict Plan

To further optimize and integrate the practice of managing and negotiating conflict, the client should develop a one-page "managing and negotiating conflict plan" (MNCP) in consultation with the coach. This typically consists of six to twelve bullet points that index key actions that will enhance the client's practice of managing and negotiating conflict. These actions typically reflect many of the behavioral practice skill areas previously noted.

Step 6: Design a Performance Profile or Performance-Based Job Description

The coach should facilitate the client's development of a one- to two-page performance profile or performance-based job description for his or her current position (Kerns, 2001), integrating the individual's key actions for enhancing conflict-management skills. This step focuses and further optimizes the client's work in managing and negotiating conflict situations. It especially helps in the integration of conflict-management practices into the current work role.

Step 7: Execute, Coach, and Connect to a Happy-High Performance Organizational Culture

Using a self-coaching or executive coaching approach, each client should be introduced to the conflict managing–negotiating cycle and asked him or her to regularly review and evaluate how well he or she is developing and executing actions to manage conflict. This evaluation includes a review of the progress in executing the personalized MNCP, attaining key results, and achieving status as a happy-high performer by attaining high performance with high well-being (Kerns, 2008).

Applying the Approach: An Example

To illustrate and assist in putting the seven-step coaching approach into use, the following example is offered. (This example is drawn from the author's work as an executive coach/industrial-organizational psychologist with key executives; identifying information has been changed for confidentiality purposes.)

George is the president of a manufacturing and product development division within a multinational corporation. He has five key reports and reports to the CEO of the corporation. What follows is the adaptation of the seven-step approach to managing and negotiating conflict to George's situation in his role as division president. This program was part of a larger organizational consulting engagement within George's area of responsibility.

Step 1: Position and Orient to the Process

The executive coach oriented George to the overall seven-step approach and highlighted several benefits this approach offered him.

- George would be able to identify his conflict-management profile and have a systematic way to focus on managing and negotiating conflict.
- This is an innovative approach to applying and practicing the art and science of managing and negotiating conflict to the practice of managerial leadership.

- With coaching, George could learn to apply this approach with his five key reports.
- This approach would help directly drive his key result of increasing the number of happy-high performers in his division, starting with himself.
- The evidence-based support from research and practice provides credibility for the managerial leader's practice of managing and negotiating conflict.
- A workforce with an optimal level of conflict and productive resolution may contribute to his organization gaining a competitive advantage, especially as it relates to innovation.

After reviewing each of the program steps, the coach probed George to determine his level of commitment to completing this program. His commitment level was quite high, and he was particularly motivated to connect this practice to his overall key result of increasing annual revenue from new products in his division.

Step 2: Identify and Clarify the Conflict-Management Profile

George was asked to complete the Thomas–Kilmann Conflict Mode Instrument (TKI) and a Situational Conflict-Management Checklist. He also discussed his self-report observations from the Approachability Index and reviewed the frequency and nature of his conflict-management behavior in a variety of workplace situations. In consultation with the executive coach, George identified the following areas as part of his conflict-management profile:

- has little experience in explicitly managing and negotiating conflict but recognizes how it could positively impact performance;
- displays relatively few approachability behaviors and is weak at accommodating others;
- is effective at securing physical resources to help his people get projects completed;
- tends to hold people accountable, but follows up infrequently with his people in his managerial leadership role;

- needs to anticipate and proactively handle potential conflict situations more frequently; and
- needs to use different conflict strategies more explicitly, depending on the situational context.

Step 3: Affirm and Understand the Conflict-Management Profile

George was confident that he had identified relevant and important behavioral patterns associated with his managing and negotiating conflict. However, to strengthen his understanding and affirm these areas, he was asked to do three tasks. First, he identified several trusted individuals who knew him well and would be able to comment on his conflict-management profile including the areas listed in Step 2. He sought input from each of his five key reports, the CEO, and two peers from other divisions. Second, using the TKI, he learned that he preferred the competitive/forcing mode for managing conflict situations and did not use accommodation frequently. Based on these assessment tools, George described himself as being competitive in conflict situations and identified that he needed to learn to be more strategic in how he managed conflict situations. He was uncertain about how his key reports perceived his skills at managing conflict. George also completed an Approachability Index in consultation with his coach. These reviews focused on behaviors George projected that encouraged others to make contact with him. These assessments showed that he did not consistently display behaviors that "welcomed" others to approach him and that he missed opportunities to proactively identify potential conflict situations.

Step 4: Develop Behaviorally Specific Examples of Personal Best Stories

George asked several people to provide behavioral examples of times he demonstrated effective conflict-management skills. Each of the four individuals who responded provided three examples: George was most effective when he was acquiring physical resources for the division. Further, while he frequently challenged his key reports with demanding projects, he did not always follow up with them to assess their progress on those projects. His lack of consistent follow-up with them often kept him removed from the conflict situations.

Step 5: Develop and Document Managing and Negotiating Conflict Plan

In consultation with his coach, George reflected on the information gleaned in Steps 2, 3, and 4 to develop and document his MNCP. The key action areas intended to help him manage conflict included:

- increasing the number of times he explicitly engaged others regarding the progress of projects;
- tracking his approachability and other behaviors that show interest in others;
- more actively engaging his key reports in making final resource allocation decisions;
- assessing and balancing his self-interest with the interest of others when managing and negotiating conflict, especially before assigning challenging work to others; and
- increasing the proactive use of strategic accommodating when managing and negotiating conflicts.

His MNCP was regularly reviewed at monthly coaching sessions. George also routinely asked his key reports for feedback on some of the relevant areas on his MNCP. He was, for example, encouraged to regularly ask his key reports, as well as his boss, for feedback on their perceptions of the level of conflict in his division and how his management and negotiations of differences influenced their goals relating to annual revenues from new products.

Step 6: Design a Performance Profile or Performance-Based Job Description

As part of a performance management system, George and the other employees in his division had previously prepared a performance-based job description. This tool specified the key results, key actions, people, and technical skills for which each employee was held accountable. As part of the seven-step approach, George reviewed the earlier version of his performance-based job description, and fine-tuned the description of some key actions that were aligned with his agreed-upon key results. For example, he added “proactively show more interest

in key reports' project work" and "ask more probing process questions in meetings and individual conferences to surface differences and confirm areas of agreement" to his job description as key actions designed to drive his key results. These two actions, in particular, helped strengthen his key result of increasing the level of innovation within his division.

Step 7: Execute, Coach, and Connect to a Happy High-Performance Organizational Culture

George reviewed the conflict managing–negotiating cycle with his executive coach, emphasizing the optimizing/integrating and measuring/evaluating components. The coaching assignment was expanded to coach George in applying the seven-step approach with his five key reports. George particularly sought help when working with his key reports on identifying and clarifying their preferred modes of handling conflict and on the development of their MNCPs. As part of Step 7, George and his coach regularly evaluated his progress in managing and negotiating conflict and what impact these efforts had on his key results, particularly increasing innovation. These regularly scheduled feedback sessions served as an "accountability forum" for George as he practiced managing and negotiating conflict.

This seven-step approach is straightforward and provides a logical process for enhancing a managerial leader's performance in managing and negotiating conflict. This approach can also be delivered in a "coach the coach" format, as was done with George as he worked with his key reports with support from his executive coach.

Some Challenges

The practice of managing and negotiating conflict presents some challenges. Managerial leaders need a practical methodology to measure how well they are managing conflict. Although there is a noticeable lack of sound practice-oriented models that effectively integrate key behavioral skill areas for managing conflict, Kerns (2002) encourages managerial leaders to consider using the linkage research model (LRM) to measure effectiveness (Brooks, Wiley, & Hause, 2006;

Wiley, 2010). This approach can help a leader and his or her organization systematically focus on a variety of practice areas, including managing and negotiating conflict. Kerns (2002) offers a practical leadership-oriented description and application of the LRM. Organizational leaders are challenged, in general, to find and adopt practical frameworks that integrate key conflict-management skill components and are supported by straightforward approaches to assessing conflict-management effectiveness.

Closely associated with the previously noted challenge is the need to link positive business outcomes to the effective resolution of conflict situations. Both De Dreu (2011) and George (in the example offered in this article) remind us of the role that conflict can play in enhancing innovation. While one contributor is a scholar focusing on this topic from a research perspective, George, in his executive role, underscores how soft skill areas (e.g., managing and negotiating conflict) can influence important business processes (e.g., innovation), which, in turn, has an impact on key business metrics, (e.g., revenues from new product offerings). Conflict can, indeed, influence positive outcomes, as well as negatively impact organizations. Managerial leaders and applied researchers are challenged to continue to explore how conflict-management skills can help drive positive business outcomes.

Another challenge is for practicing managerial leaders, leadership developers, and applied researchers to consider how other interpersonal influence practices may interact with a leader's conflict-management profile. Other practice areas, such as high-impact communicating, self-awareness, and decisive problem solving, likely influence a leader's approach to managing and negotiating conflicts in the workplace. Knowing how other interpersonal influence practices may interact with conflict-management strategies at work would be valuable.

Conflict occurs across different contexts, requiring leaders to show flexibility in order to be effective at managing and negotiating conflict in various situations (Weingart et al., 2015). The author's field experience suggests that the more behaviorally flexible a managerial leader is in applying conflict-management strategies across changing situational contexts, the more likely he or she will be

successful in effectively managing and negotiating conflict. This observation should be more fully examined in workplace settings. Further exploration of the relationship between behavioral flexibility and conflict-management strategies seems like another valuable way to learn more about this issue.

Another challenge for better understanding and practicing conflict-management strategies is for managerial leaders to consider how the use of technology and electronic communication affects their efforts at managing and negotiating conflict situations. Practitioners need more practical frameworks and applied research that considers the role and impact of electronic communications on conflict management in the workplace. For example, Naquin and Paulson (2003) report that conflict management is less effective when facilitated through electronic communication methods than it is when addressed in person. Also, De Dreu (2011) indicated that e-based human resource management systems may play a role in helping employees avoid or circumvent initiating constructive negotiations for resolving interpersonal conflicts. The effects of electronic communication outside of regular worktime have also been recently studied by Butts, Becker, and Boswell (2015), who found that employees seem to have boundary-management preferences that play an important role in work–nonwork conflict. Also, the nature of the supervisor–employee relationship seems to affect work–nonwork conflict. The communication tone and the time it takes to deal with non-worktime electronic communications by the recipient seem to be important in influencing an employee's response to these types of transactions. The work on conflict management and electronic communication will likely benefit managerial leaders as they continue to address this area.

Another challenge is disseminating current knowledge about managing conflicts to more fully understand and manage cross-cultural differences. Globalization requires that managerial leaders need additional resources and perspectives to help them be more effective in managing and negotiating conflicts in international contexts (De Dreu, 2011). House, Dorfman, Javidan, Hanges, and Sully de Luque (2014) offer a challenge to connect global leadership to conflict-management strategies. There are many challenging

opportunities for both applying and studying practice-oriented frameworks for managing and negotiating conflict across cultures.

Finally, managing and negotiating conflict is a practice area for managerial leaders to apply to the challenge presented by the growing incidence of workplace incivility. Disrespect and disregard toward others by supervisors and peers seems to be increasing at work and causing negative impacts. Recent studies (e.g., Pearson, Anderson, & Porath, 2005) show an increase in employees' intentions to quit their jobs and in actually quitting because of exposure to workplace incivility. Also, beyond the impact on turnover, incivility in the workplace has a negative impact on the psychological and physical health of employees (Lim, Cortina, & Magley, 2008). There is a need to further examine the relationship between managing conflict and workplace incivility. Interesting work is emerging regarding, for example, the role of the five strategies for managing and negotiating conflict and their impact on predicting the frequency of workplace incivility (Trudel & Reio, 2011). This work needs to continue to help address the challenge of workplace incivility and how effective conflict-management strategies can have a positive impact on this workplace problem.

Addressing the challenges of assessment, linking to positive business outcomes, behavioral flexibility, electronic communication, workplace incivility, and international context will all advance the practice of managing and negotiating conflicts.

Concluding Remarks

The development and execution of frameworks and approaches to help managerial leaders effectively manage and negotiate conflict situations will be beneficial to individuals, groups, and organizations. Adapting research findings from several areas (e.g., organizational psychology, leadership studies, and human resource development), managerial leaders can enhance their managing and negotiating conflict skills. Because conflict is part of organizational life, managerial leaders need competencies to manage incompatibilities in the workplace and to reduce its negative effects on people. Managerial leaders with

the ability to manage conflict can bring out the best in individuals, groups, and organizations.

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Differences in Perceptions About Leadership Based on Work Experience*

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This study compared the perceptions of students and working professionals regarding the characteristics of the five components of a leadership model—leader, group, task, objective, and critic. This study found that students and professionals agreed on the top four out of five characteristics for critic, group, and leader. They agreed on two out of three characteristics for objective and three of the five characteristics for task. Two notable differences were: (a) students identified four of the five components as being related to the characteristic of decision, while professionals identified only one, and (b) students identified four of the five components as being related to the characteristic of knowledge, while professionals identified only two. Overall, students were found to be suitable surrogates for working professionals regarding perceptions about the characteristics of components of the leadership model.

Key words: general systems theory, leadership, leadership experience, work experience

Leadership experience has been shown to increase the effectiveness of a leader (Bons & Fiedler, 1976). The experience of a leader has regularly been studied as a variable in leadership success (Bass & Stogdill, 1990). However, the experience of the follower has not been studied as much. We know that followers affect what leaders can do. We also know that there is a mutual influence of leaders and followers on one another (Dansereau, Graen, & Haga, 1975; Graen & Schiemann, 1978). What we do not know is how much the experience of a follower influences his or her perceptions about a leader and the function of leadership.

Experience is assumed to result in increased effectiveness in job performance (Yukl, 1994, 308). Experience on the job and the resulting habitual behavior patterns should help reformulate and refine an individual's perceptions about areas of organizational life—perceptions that were initially formed during their college education. This includes perceptions about leadership in organizations. Formal education is one of the best ways to develop perspective on leadership,

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at least initially (Hughes, Ginnett, & Curphy, 1993). Those perspectives will then be altered or reinforced with the passage of "time on the job." Some perceptions may be changed more quickly and more radically than others. The purpose of this study is to examine the differences between the perceptions of business professionals and students regarding the characteristics of the components of a leadership model.

The next section will review the existing literature related to differences between the perceptions of business professionals and students, and is followed review of the methodology used for this study. Then the findings of the research and the limitations of the study are presented. Finally, a discussion of the findings, conclusions, and recommendations for future research are provided.

Literature Review

There are three basic characteristics—character, stewardship, and experience—at the core of ethical leadership (Gini & Green, 2014). If experience is measured as "time on the job" (Yukl, 1994, 308), then older generations should have more experience. Generational difference is a legitimate workplace variable for research (Lyons & Kuron, 2013). The premise of generational difference is based on differences in experiences that should impact values. Different experiences should strengthen, weaken, or completely change the values held by individuals over time. Since generations of individuals should have been exposed to similar cultural and societal experiences, they should have similar value systems. These value systems may or may not be quite different from later generations with different experiences. Generational issues relate to legitimate diversity issues in the workplace (Al-Asfour & Lettau, 2014). Similarly, generational issues were found to exist when providing leadership within the nursing profession (Stanley, 2010). Therefore, it might be expected that those generational issues would impact how different groups view leadership.

Decision making is one area where experience seems to matter. Students often lack the necessary skills and judgement when making project continuation decisions when compared to experienced managers (Chang & Ho, 2004). In

addition, Hughes and Gibson (1991) conclude that students are not adequate surrogates for industry managers in the decision-making process.

However, regarding investment decisions, the short- and long-term investment decisions of students compare well with those of practitioners (Liyanarachchi & Milne, 2005). Furthermore, advanced-level accounting students serve well as surrogates for accounting practitioners when working on relatively structured decisions (Mortensen, Fisher, & Wines, 2012). For well-structured decisions, such as investment decisions and accounting problems, students with adequate education may serve as suitable research surrogates. For less structured decisions, such as whether or not to invest additional resources in a project or building a financial planning model, students may not be suitable research surrogates. Students were found to be acceptable surrogates depending on the required domain knowledge and the nature of the task or function under examination (Ashton & Kramer, 1980; Libby, Bloomfield, & Nelson, 2002). It may be that students are suitable research surrogates for tasks performed by entry-level employees, but they are much less suitable surrogates for tasks performed by advanced-level employees.

It is unclear how perceptions about leadership compare to well-structured and unstructured decision processes. Students were found to be poor surrogates for generalizing about the perceptions and attitudes of CEOs (Walstrom, 1996/1997). They may or may not also be poor surrogates for generalizing about the perceptions of working professionals.

Previous research has found that perceptions about leadership are influenced by race (Sy et al., 2010), gender (Eagly & Karau, 2002; Johnson, Murphy, Reichard, & Zewdie, 2008), self-identity (Hogg, Hains, & Mason, 1998; van Knippenberg, van Knippenberg, De Cremer, & Hogg, 2004), and culture (Ayman, 1993; Ensari & Murphy, 2003). This study will investigate and analyze the impact of work experience on perceptions about leadership. The research questions are:

Research Question 1: How does work experience impact perceptions about leadership?

Research Question 2: Which perceptions are impacted the most and the least by work experience?

Method

Procedure

The leadership model described in Walstrom (2012) was used for this study. A questionnaire based on this model contained five leadership components: leader, group, task, objective, and critic. From a list of 20 characteristics, participants were asked to select five characteristics that they thought best described each of the five leadership model components. The characteristics were listed in random order underneath the component, and respondents were asked to circle the five characteristics that best described each component. Based on Walstrom (2012), the following characteristics were used:

belief	discovery	experience	power
cause	discussion	expert	purpose
comparison	effect	how	system
decision	example	knowledge	relation
direction	exchange	operation	why

Sample

The questionnaire was administered to junior and senior undergraduate students majoring in business. The students, who were mostly of traditional age, were enrolled in a face-to-face senior-level business core course. These subjects were selected as a sample of convenience for comparison with business professionals. As business majors, it was believed this group would provide the best comparison with business professionals. Their knowledge of business processes and functions would most closely match the knowledge of business professionals. This match should help mitigate the impact of business knowledge on the findings. A total of 222 usable student responses were collected.

The questionnaire was also administered to professional workers in three large business organizations: Company A, a Fortune 500 telecommunications corporation; Company B, a Fortune 500 transportation logistics corporation; and

Company C, a Fortune 500 fuel and transportation corporation. The author had personal contact with project managers in all three corporations who agreed to distribute the questionnaires within their organizations. Completed questionnaires were returned directly to the author in self-addressed prepaid envelopes. From the business professionals, 74 usable responses were collected: 15 responses from Company A, 28 responses from Company B, and 31 responses from Company C.

Due to a data collection error, demographic data were collected for only 105 of the 222 student respondents. The demographic data collected from the 105 was believed to be representative of the 222 students because of the homogeneity of the student population sampled. Demographic data were collected for all 74 business professionals. One-third of the professionals had been with their company for fewer than five years, and almost half (48%) had been with their company for fewer than ten years.

Table 1 shows the gender comparison of the surveyed professionals and students. Only 37.8% of the professionals were female, while 52.4% of the students were female. Nearly 60% of the professionals were male, while less than 50% of the students were male.

Table 1: Comparison of Gender

Gender	Professionals *n* = 74	Students *n* = 105
Female	28 (37.8%)	55 (52.4%)
Male	44 (59.5%)	50 (47.6%)
Missing	2 (2.7%)	0 (0.0%)

Table 2 on the next page shows the age groupings of the surveyed professionals and students. Nearly all (98.1%) of the students were under 25 years old. Nearly three-quarters (74.3%) of the business professionals were between the ages of 25 and 44.

Table 2: Comparison of Age

Age	Professionals *n* = 74	Students *n* = 105
<25	5 (6.8%)	103 (98.1%)
25–34	29 (39.2%)	2 (1.9%)
35–44	26 (35.1%)	0 (0.0%)
45–54	9 (12.2%)	0 (0.0%)
>55	3 (4.1%)	0 (0.0%)
Missing	2 (2.7%)	0 (0.0%)

Additional demographic data were collected from the business professionals regarding education and position. Eighty-one percent of the surveyed professionals had a bachelor's degree or higher. Of the surveyed professionals, 47 (63.5%) did not consider themselves management, 16 (21.6%) considered themselves to be lower management, 9 (12.2%) considered themselves to be middle or upper management, and the remaining 2 (2.7%) elected not to report.

Findings and Analysis

A quantitative analysis was performed to find the statistically significant differences between the perceptions of the surveyed business professionals and students regarding characteristics related to leadership. Analyses were performed to compare differences on each of the five leadership model components on all 20 characteristics.

Table 3 shows the percentage of responses that business professionals assigned to each descriptive term for critic, group, leader, objective, and task. Professionals assigned the highest percentages for critic to comparison (67.6%), why (56.8%), knowledge (37.8%), discussion (36.5%), cause (33.8%), and experience (33.8%). The highest percentages for group were discussion (77.0%), exchange (62.2%), purpose (45.9%), relation (43.2%), and discovery (37.8%).

The highest percentages for leader were direction (81.1%), decision (68.9%), knowledge (66.2%), experience (63.5%), example (56.8%), and purpose (45.9%). The highest percentages for objective were purpose (89.2%), direction (81.1%), and why (48.6%). The highest percentages for task were purpose (77.0%); direction (59.5%), operation (54.1%), how (52.7%), and effect (43.2%).

Table 3: Percentage of Responses Related to Each Component of the Leadership Model for Professionals (*n* = 74)

	Critic	Group	Leader	Objective	Task
Belief	27.0	4.1	20.3	27.0	0
Cause	(5) **33.8**	1.4	0	20.3	23.0
Comparison	(1) **67.6**	24.3	1.4	6.8	0
Decision	12.2	32.4	(2) **68.9**	31.1	21.6
Direction	8.1	32.4	(1) **81.1**	(2) **81.1**	(2) **59.5**
Discovery	20.3	(5) **37.8**	1.4	9.5	9.5
Discussion	(4) **36.5**	(1) **77.0**	23.0	12.2	10.8
Effect	23.0	4.1	8.1	28.4	(5) **43.2**
Example	14.9	6.8	(5) **56.8**	9.5	12.2
Exchange	28.4	(2) **62.2**	8.1	6.8	4.1
Experience	(5) **33.8**	24.3	(4) **63.5**	10.8	24.3
Expert	29.7	4.1	6.8	2.7	10.8
How	24.3	9.5	2.7	29.7	(4) **52.7**
Knowledge	(3) **37.8**	32.4	(3) **66.2**	24.3	32.4
Operation	2.7	21.6	1.4	16.2	(3) **54.1**
Power	14.9	12.2	18.9	1.4	4.1
Purpose	12.2	(3) **45.9**	(6) **45.9**	(1) **89.2**	(1) **77.0**
Relation	14.9	(4) **43.2**	16.2	12.2	6.8
System	1.4	18.9	2.7	20.3	31.1
Why	(2) **56.8**	5.4	8.1	(3) **48.6**	25.7

Note. High-frequency terms for each component are in bold. Top terms for each component are ranked in parentheses. Identified top terms were determined by finding significant similarities and significant differences within and between components. Therefore, the number of identified top terms varies between components.

Table 4 on the next page shows the percentage of responses the surveyed students assigned to each characteristic for critic, group, leader, objective, and task. Students assigned the highest percentages for critic to comparison (54.1%), knowledge (47.7%), belief (43.7%), discussion (40.1%), and why (40.1%). The highest percentages for group were discussion (89.6%), purpose (48.2%), relation (46.4%), decision (43.2%), exchange (41.9%), and system (41.4)%. The highest percentages for leader were knowledge (82.4%), experience (69.4%),

decision (60.4%), direction (59.5%), and power (53.6%). The highest percentages for objective were purpose (85.6%), direction (56.8%), knowledge (35.6%), and decision (34.7%). The highest percentages for task were purpose (84.2%), operation (64.9%), direction (63.5%), decision (33.3%), cause (32.9%), and knowledge (32.0%).

Table 4: Percentage of Responses Related to Each Component of the Leadership Model for Students (*n* = 222)

	Critic	Group	Leader	Objective	Task
Belief	(3) **43.7**	11.3	31.1	21.2	7.7
Cause	17.6	8.6	4.5	31.1	(5) **32.9**
Comparison	(1) **54.1**	32.9	1.4	15.3	3.6
Decision	34.7	(4) **43.2**	(3) **60.4**	(4) **34.7**	(4) **33.3**
Direction	6.3	27.5	(4) **59.5**	(2) **56.8**	(3) **63.5**
Discovery	10.8	22.5	0.5	14.9	14.4
Discussion	(4) **40.1**	(1) **89.6**	14.4	21.2	11.3
Effect	20.7	6.8	5.4	28.4	30.2
Example	13.5	1.8	38.7	14.9	9.5
Exchange	12.2	(5) **41.9**	1.8	5.0	5.9
Experience	32.9	6.3	(2) **69.4**	10.8	15.3
Expert	39.2	0.5	18.9	1.8	3.6
How	19.8	1.4	3.2	23.4	27.5
Knowledge	(2) **47.7**	23.0	(1) **82.4**	(3) **35.6**	(6) **32.0**
Operation	2.7	36.5	5.0	31.5	(2) **64.9**
Power	17.1	3.6	(5) **53.6**	4.1	5.4
Purpose	25.2	(2) **48.2**	33.8	(1) **85.6**	(1) **84.2**
Relation	10.8	(3) **46.4**	10.8	10.4	2.3
System	3.2	(6) **41.4**	2.3	16.2	30.2
Why	(4) **40.1**	3.6	0.5	30.2	16.2

Note. High-frequency terms for each component are in bold. Top terms for each component are ranked in parentheses. Identified top terms were determined by finding significant similarities and significant differences within and between components. Therefore, the number of identified top terms varies between components.

Table 5 shows a comparison of the percentages assigned to each descriptive term for the critic component by professionals and students. There was a statistically significant difference in percentages for eight characteristics. Five characteristics were significantly different at the .01 level: belief, cause, decision, exchange, and purpose. Two characteristics were significantly different at the .05 level: comparison and why. One characteristic, discovery, was significantly different at the 0.1 level.

Most notable were the differences for belief, cause, comparison, purpose, and why. While both groups rated comparison as most important, professionals rated it 13.5% higher. Students ranked belief third most important at 43.7%, while professionals rated it 27.0%, making it ninth on their list of 20. Why was ranked second by the professionals at 56.8%, but it was only ranked fourth among students at 40.1%. Professionals ranked cause fifth at 33.8%, while students rated it at 17.6%, making it twelfth on their list. Purpose was rated in the middle third of descriptors by both, but students rated it more than twice as important at 25.2% than professionals did at 12.2%.

Table 5: Differences Between Frequency by Professionals and Students for the Critic Component

	Percentage of Professionals (*n* = 74)	Percentage of Students (*n* = 222)	Two Tailed Significance Between Professionals and Students
Belief	27.0	(3) **43.7**	.008***
Cause	(5) **33.8**	17.6	.009***
Comparison	(1) **67.6**	(1) **54.1**	.037**
Decision	12.2	34.7	.000***
Direction	8.1	6.3	.617
Discovery	20.3	10.8	.069*
Discussion	(4) **36.5**	(4) **40.1**	.582
Effect	23.0	20.7	.690
Example	14.9	13.5	.777
Exchange	28.4	12.2	.006***
Experience	(5) **33.8**	32.9	.888
Expert	29.7	39.2	.134
How	24.3	19.8	.430
Knowledge	(3) **37.8**	(2) **47.7**	.135
Operation	2.7	2.7	1.0
Power	14.9	17.1	.645
Purpose	12.2	25.2	.007***
Relation	14.9	10.8	.386
System	1.4	3.2	.316
Why	(2) **56.8**	(4) **40.1**	.024**

Note. High-frequency terms for each component are in bold. Top terms for each component are ranked in parentheses. Identified top terms were determined by finding significant similarities and significant differences within and between components. Therefore, the number of identified top terms varies between components. *p < 0.1; **p < 0.05; ***p < 0.01

Table 6 on the next page shows a comparison of the percentages assigned to each characteristic for the group component by professionals and students. There was a statistically significant difference in percentages for 11 characteristics. Four characteristics were significantly different at the .01 level: cause, exchange, experience, and system. Six characteristics were significantly different at the .05 level: belief, discovery, discussion, how, operation, and power. One characteristic, decision, was significantly different at the 0.1 level.

Most notable were the differences for decision, discovery, discussion, exchange, and system. While both groups rated discussion most important, students rated it 12.6% higher. Professionals ranked exchange second at 62.2%, while students rated it at 41.9% (20.3% lower), making it fifth on their list. Decision was ranked fourth by the students at 43.2%, but the professionals only rated it at 32.4%, tying it for sixth. Professionals ranked discovery fifth at 37.8%, while students rated it at 22.5%, making it eleventh on their list. System was rated sixth by the students at 41.4%, but professionals rated it twelfth at 18.9%.

Table 6: Differences Between Frequency by Professionals and Students for the Group Component

	Percentage of Professionals (*n* = 74)	Percentage of Students (*n* = 222)	Two-Tailed Significance Between Professionals and Students
Belief	4.1	11.3	.023**
Cause	1.4	8.6	.002***
Comparison	24.3	32.9	.151
Decision	32.4	(4) **43.2**	.094*
Direction	32.4	27.5	.429
Discovery	(5) **37.8**	22.5	.017**
Discussion	(1) **77.0**	(1) **89.6**	.020**
Effect	4.1	6.8	.346
Example	6.8	1.8	.110
Exchange	(2) **62.2**	(5) **41.9**	.003***
Experience	24.3	6.3	.001***
Expert	4.1	0.5	.129
How	9.5	1.4	.024**
Knowledge	32.4	23.0	.128
Operation	21.6	36.5	.011**
Power	12.2	3.6	.036**
Purpose	(3) **45.9**	(2) **48.2**	.739
Relation	(4) **43.2**	(3) **46.4**	.639
System	18.9	(6) **41.4**	.000***
Why	5.4	3.6	.540

Note. High-frequency terms for each component are in bold. Top terms for each component are ranked in parentheses. Identified top terms were determined by finding significant similarities and significant differences within and between components. Therefore, the number of identified top terms varies between components. *p < 0.1; **p < 0.05; ***p < 0.01

Table 7 on the next page shows a comparison of the percentages assigned to each characteristic for the leader component by professionals and students. There was a statistically significant difference in percentages for 11 characteristics. Six of the percentages were significantly different at the .01 level: cause, direction, example, expert, knowledge, and power. One of the percentages, why, was significantly different at the .05 level. Four of the percentages were significantly different at the 0.1 level: belief, exchange, operation, and purpose.

Most notable were the differences for direction, example, knowledge, power, and purpose. Professionals rated direction most important at 81.1%, while students ranked it fourth at 59.5%. Students rated knowledge most important at

82.4%, while professionals ranked it third at 66.2%. Professionals ranked example fifth at 56.8%, while students ranked it sixth at 38.7%. Students ranked power fifth at 53.6%, while professionals rated it ninth at 18.9%. Purpose was rated sixth by professionals and seventh by students, but professionals rated it 12.1% higher at 45.9% than students, who rated it at 33.8%.

Table 7: Differences Between Frequency by Professionals and Students for the Leader Component

	Percentage of Professionals (*n* = 74)	Percentage of Students (*n* = 222)	Two-Tailed Significance Between Professionals and Students
Belief	20.3	31.1	.057*
Cause	0	4.5	.001***
Comparison	1.4	1.4	1.0
Decision	(2) **68.9**	(3) **60.4**	.179
Direction	(1) **81.1**	(4) **59.5**	.000***
Discovery	1.4	0.5	.529
Discussion	23.0	14.4	.120
Effect	8.1	5.4	.447
Example	(5) **56.8**	38.7	.008***
Exchange	8.1	1.8	.061*
Experience	(4) **63.5**	(2) **69.4**	.364
Expert	6.8	18.9	.002***
How	2.7	3.2	.840
Knowledge	(3) **66.2**	(1) **82.4**	.009***
Operation	1.4	5.0	.071*
Power	18.9	(5) **53.6**	.000***
Purpose	(6) **45.9**	33.8	.070*
Relation	16.2	10.8	.262
System	2.7	2.3	.834
Why	8.1	0.5	.020**

Note. High-frequency terms for each component are in bold. Top terms for each component are ranked in parentheses. Identified top terms were determined by finding significant similarities and significant differences within and between components. Therefore, the number of identified top terms varies between components. *p < 0.1; **p < 0.05; ***p < 0.01

Table 8 on the next page shows a comparison of the percentages assigned to each characteristic for the objective component by professionals and students. There was a statistically significant difference in percentages for seven characteristics. Three characteristics were significantly different at the .01 level: direction, operation, and why. One characteristic, comparison, was significantly

different at the .05 level. Three characteristics were significantly different at the 0.1 level: cause, discussion, and knowledge.

Most notable were the similarities. Both groups selected purpose as most important—professionals at 89.2% and students at 85.6%. Both groups also ranked direction second—professionals at 81.1% and students at 56.8%. However, the percentage frequency for direction was significantly different at the .01 level.

There were also some differences. Professionals ranked why third at 48.6%, while students rated it at 30.2%, not in the top five. Students ranked knowledge third at 35.6%, while professionals rated it at 24.3%. Students rated decision fourth at 34.7%, while professionals rated it at 31.1%.

Table 8: Differences Between Frequency by Professionals and Students for the Objective Component

	Percentage of Professionals (*n* = 74)	Percentage of Students (*n* = 222)	Two-Tailed Significance Between Professionals and Students
Belief	27.0	21.2	.321
Cause	20.3	31.1	.057*
Comparison	6.8	15.3	.026**
Decision	31.1	(4) **34.7**	.568
Direction	(2) **81.1**	(2) **56.8**	.000***
Discovery	9.5	14.9	.198
Discussion	12.2	21.2	.058*
Effect	28.4	28.4	1.0
Example	9.5	14.9	.198
Exchange	6.8	5.0	.584
Experience	10.8	10.8	1.0
Expert	2.7	1.8	.669
How	29.7	23.4	.300
Knowledge	24.3	(3) **35.6**	.061*
Operation	16.2	31.5	.005***
Power	1.4	4.1	.155
Purpose	(1) **89.2**	(1) **85.6**	.407
Relation	12.2	10.4	.679
System	20.3	16.2	.447
Why	(3) **48.6**	30.2	.006***

Note. High-frequency terms for each component are in bold. Top terms for each component are ranked in parentheses. Identified top terms were determined by finding significant similarities and significant differences within and between components. Therefore, the number of identified top terms varies between components. *p < 0.1; **p < 0.05; ***p < 0.01

Table 9 on the next page shows a comparison of the percentages assigned to each characteristic for the task component by professionals and students. There was a statistically significant difference in percentages for eight characteristics. Three characteristics were significantly different at the .01 level: belief, comparison, and how. Two characteristics were significantly different at the .05 level: decision and effect. Three characteristics were significantly different at the 0.1 level: cause, expert, and why.

Most notable were the similarities. Both groups rated purpose most important: professionals at 77.0% and students at 84.2%. Both groups also ranked direction and operation second and third most important. However, professionals ranked direction second (59.5%) and operation third (54.1%), while students ranked operation second (64.9%) and direction third (63.5%). Students and professionals both ranked knowledge sixth, students at 32.0% and professionals at 32.4%.

There were also some differences. Professionals ranked how fourth at 52.7%, while students rated it at 27.5%. Students ranked decision fourth at 33.3%, while professionals rated it at 21.6%. Professionals ranked effect fifth at 43.2%, while students rated it at 30.2%. Students ranked cause fifth at 32.9%, while professionals rated it at 23.0%.

Table 9: Differences Between Frequency by Professionals and Students for the Task Component

	Percentage of Professionals (*n* = 74)	Percentage of Students (*n* = 222)	Two-Tailed Significance Between Professionals and Students
Belief	0	7.7	.000***
Cause	23.0	(5) **32.9**	.093*
Comparison	0	3.6	.004***
Decision	21.6	(4) **33.3**	.044**
Direction	(2) **59.5**	(3) **63.5**	.540
Discovery	9.5	14.4	.236
Discussion	10.8	11.3	.915
Effect	(5) **43.2**	30.2	.049**
Example	12.2	9.5	.531
Exchange	4.1	5.9	.520
Experience	24.3	15.3	.109
Expert	10.8	3.6	.064*
How	(4) **52.7**	27.5	.000***
Knowledge	32.4	(6) **32.0**	.943
Operation	(3) **54.1**	(2) **64.9**	.107
Power	4.1	5.4	.626
Purpose	(1) **77.0**	(1) **84.2**	.193
Relation	6.8	2.3	.150
System	31.1	30.2	.885
Why	25.7	16.2	.099*

Note. High-frequency terms for each component are in bold. Top terms for each component are ranked in parentheses. Identified top terms were determined by finding significant similarities and significant differences within and between components. Therefore, the number of identified top terms varies between components. *p < 0.1; **p < 0.05; ***p < 0.01

Table 10 on the next page shows the combined similarities and differences between professionals and students in frequency of the top descriptive terms selected for each component.

Table 10: Similarities and Differences Between Professionals (P) and Students (S) for Top Terms Describing Leadership Model Components (in Percent)

	Critic	Group	Leader	Objective	Task
Belief	(3)S 43.7				
Cause	(5)P 43.7				(5)S 32.9
Comparison	(1)P 67.6 (1)S 54.1				
Decision		(4)S 43.2	(2)P 68.9 (3)S 60.4	(4)S 34.7	(4)S 33.3
Direction			(1)P 81.1 (4)S 59.5	(2)P 81.1 (2)S 56.8	(2)P 59.5 (3)S 63.5
Discovery		(5)P 37.8			
Discussion	(4)P 36.5 (4)S 40.1	(1)P 77.0 (1)S 89.6			
Effect					(5)P 43.2
Example			(5)P 56.8		
Exchange		(2)P 62.2 (5)S 41.9			
Experience	(5)P 33.8		(4)P 63.5 (2)S 69.4		
Expert					
How					(4)P 52.7
Knowledge	(3)P 37.8 (2)S 47.7		(3)P 66.2 (1)S 82.4	(3)S 35.6	(6)S 32.0
Operation					(3)P 54.1 (2)S 64.9
Power			(5)S 53.6		
Purpose		(3)P 45.9 (2)S 48.2	(6)P 45.9	(1)P 89.2 (1)S 85.6	(1)P 77.0 (1)S 84.2
Relation		(4)P 43.2 (3)S 46.4			
System		(6)S 41.4			
Why	(2)P 56.8 (4)S 40.1			(3)P 48.6	

Limitations

The subjects in this study were all working or studying in business. Findings may not apply to individuals working in other areas, such as not-for-profit, education, athletics, military, or political. The sample size for business professionals (*n* = 74) was large enough to determine statistical significance for comparison with the student sample *(n* = 222; Sproull, 1988, 119), and all but five of the business

professionals were over 25 years old. However, a greater number of business professionals over 45 would have provided a better experience gap. Such an age separation from the students would have provided more conclusive results.

Discussion and Conclusions

There was a significant difference between professionals and students on 45 out of 100 characteristic selections. There were 11 significant differences for both the group and leader components, eight significant differences for both the critic and task components, and seven significant differences for the task component.

However, among the important characteristics for each component, there was much more agreement. For the critic component, there was agreement between professionals and students on four of the top five characteristics: comparison, knowledge, why, and discussion. For the group component, professionals and students agreed on four of the top five characteristics: discussion, purpose, exchange, and relation. For the leader component, professionals and students agreed on four of the top five characteristics: decision, direction, experience, and knowledge. For the objective component, professionals and students agreed on two of the top three characteristics: direction and purpose. For the task component, professionals and students agreed on the top three characteristics: direction, operation, and purpose. Based on these findings, it appears that professionals and students both identify the same characteristics as being important when describing the components of a leadership model. Therefore, students can serve as suitable subjects when examining issues related to leadership.

Some subtle differences did appear between the two groups. Students saw the critic as having a belief, while professionals identified the critic with a cause. Belief indicates actions motivated by internal ideology, while cause indicates actions with undetermined motives, perhaps an underlying political agenda. This would support the idealist mentality often associated with younger generations.

Students saw the group as making decisions, while professionals saw the group as making discoveries. Again, being idealistic, students may see the group

as having the power to make decisions, while professionals see the group as being involved in the discovery of information that will be considered in the decision, but not in making the decision itself.

Students saw the leader as having power, while professionals saw the leader serving as an example. The students may see the leader as holding a position of power, while professionals with experience realize that the power of the leader is limited and the leader will be more effective when leading by example rather than trying to dictate by power.

Students saw the objective as providing knowledge, while professionals saw the objective as providing a reason why. Professionals know that they bring the knowledge to solve the problem. Students, on the other hand, realize their knowledge is limited and expect knowledge to be provided to them. Professionals need to know the reason why so they will be able to measure the effectiveness of their work toward meeting the objective. Students' scholastic endeavors regarding why have been driven by course instructors so their focus has been on "what" rather than "why."

Task is the component where the greatest differences and the fewest similarities were found. Students saw the task as providing a cause, decisions, and knowledge, while professionals saw the task as providing a way how to do something and a desired effect. Students often engage in tasks for their scholastic endeavors without appearing to understand why other than because the instructor said so. Therefore, students may not be able to see how a task fits into the bigger picture of making contributions to the organization. Professionals, on the other hand, desire to contribute to the work of the company and, therefore, need to be able to understand the effect of their work on the company and how it impacts the overall company mission. These factors provide the motivation professionals need that students attach only to the grades they receive.

Future Research

One-third of the professionals were found to have five years or fewer experience on the job, while one-half were found to have ten years or fewer. Future studies should investigate larger samples of professionals with more than ten years of

experience to determine how more work experience transforms and refines perceptions of leadership. This study found that work experience did not have a significant impact on perceptions about leadership. Future studies should explore the impact of leadership experience on perceptions. In other words, do leaders view the components of leadership differently than non-leaders?

This study investigated perceptions regarding components of a generic leadership model. Future studies should explore perceptions regarding specific leadership cases, examples, or scenarios, which would help operationalize a leadership model for people.

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Corporate Social Responsibility in Higher Education Institutions: The Experience of the College of Business and Economics at Qassim University*

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Many debates on the topic of corporate social responsibility (CSR) have taken place since the late 20th century. As such, the notion of CSR is becoming more prevalent in the curricula of most universities (e.g., business and economics courses). For this study, university students and faculty members were surveyed on the importance of teaching CSR in business schools, how it should be taught, and at what level of higher education. The results indicate that promoting awareness and dialogue about this important phenomenon can help increase accountability, transparency, and integrity. Suggestions and implications are explored for higher education faculty and administrators working toward the promotion of CSR in education.

Key words: corporate social responsibility (CSR), curriculum, higher education, Saudi Arabia

Today's global social, economic, and environmental challenges, coupled with financial scandals and the recent economic crisis that caused the collapse of many companies, have once again brought attention to the importance of corporate social responsibility (CSR). Such changes and challenges have led to an increased focus on CSR issues, making them significant topics for all stakeholders. However, in order to meet those challenges, business students at the university level need CSR education.

It is generally recognized that CSR has become an indispensable approach in achieving growth and profitability of businesses throughout the world. Using CSR activities in the creation of successful businesses has become an attractive

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method in Western management. Therefore, education on CSR issues at higher education institutions has become a priority, and it is necessary for those institutions to respond efficiently to those issues.

This study used a stakeholder approach to analyze the perceptions and attitudes of university students and faculty toward CSR. The conceptual basis of this study rests on the proposition that the College of Business and Economics (CBE) at Qassim University in particular, and higher education institutions in the Kingdom of Saudi Arabia in general, need to adopt sustainable strategies and approaches for embedding CSR in their curricula.

Purpose

This study sought to highlight the role of CSR as an essential feature of higher education. It focused on the need for CSR to play a major role in business school education. This study also aimed to provide a proposal of how to embed CSR into curricula and to discover the best ways to accumulate CSR knowledge.

Literature Review

Bowen's (1953) influential book, *Social Responsibilities of the Businessman,* delineated the importance of CSR. Many believe that social responsibility is vital to the success or failure of a multinational corporation. More specifically, *social responsibility* is the process whereby people function as good citizens and are sensitive to their surroundings from a political, economical, environmental, technological, and social perspective. For example, a multinational corporation that pollutes the host country's environment is not operating in a socially responsible manner. According to Knox and Maklan (2004), "the argument that a firm has social responsibilities has been accepted" (514). Over the years, many researchers have conducted studies on this topic. Garriga and Melé (2004) explain that "society and business, social issues management, public policy and business, stakeholder management, corporate accountability are just some of the terms used to describe the phenomena related to corporate responsibility in society" (51).

Defining Corporate Social Responsibility (CSR)

The term *corporate social responsibility* (CSR) has many definitions. The Commission of the European Communities (2001) defines *corporate social responsibility* as "a concept whereby companies integrate social and environmental concerns in their business operations and in their interaction with their stakeholders on a voluntary basis" (6). The document identifies two distinct dimensions of CSR: internal and external. From this view, socially responsible practices within a company primarily involve employees and relate to issues such as investing in human capital, health, and safety, and managing change, while environmentally responsible practices relate mainly to the management of natural resources used in the production. For the external dimension, CSR extends into the local community and involves a wide range of stakeholders, including business partners and suppliers, customers, public authorities, and NGOs representing local communities, as well as the environment (Commission of the European Communities, 2001). Similarly, the more recent ISO 26000 defines CSR as the responsibility of an organization for the impact that its decisions and activities (products, services, and process) has on society and the environment, by means of an ethical and transparent behavior that takes into consideration the expectations of all interested parties (Bartesaghi, 2011). Windsor (2006) argues that *CSR* is any concept concerning how managers should handle public policy and social issues, while Nazari, Parvizi, & Emami (2012) argue that *CSR* can be broadly defined as the activities making companies good citizens who contribute to society's welfare beyond their own self-interests.

As globalization accelerates, large corporations that serve as global providers have progressively recognized the benefits of providing CSR programs. Riar (2006) argues that CSR usually denotes a long-term commitment that requires a large amount of resources to be sustainable in the long run and might not have immediate effects. Unfortunately, there is no single, universally accepted definition of CSR.

Corporate Social Responsibility (CSR) and Universities

Universities are considered the most appropriate societal actor in educating future generations. Many authors have identified a significant gap between the theoretical thinking and development of academic CSR models and the incorporation of the concept in real business practices. In addition, a study has revealed the increasing tendency for universities and business schools to include CSR in their syllabi (Mahoney, 1990). Others, however, have attempted to propose and identify different teaching methods and approaches at the university level (McDonald, 2004).

Grigore, Stancu, and Zaharia (2013) argue that social responsibility of higher education concentrates on the responsibility of students, academics, staff, and the community. This is mainly expressed through the ethical behavior of academics and staff, honesty and moral conduits, and performance of higher education institutions, all of which should contribute to the general development of society. Grigore et al. add that the concept of *university social responsibility* emerged as a consequence of the roles that universities play in society. They note that the integration of CSR into the university curricula is a process that needs time, but can lead to a spread of knowledge to students, faculty, and other stakeholders. Several international and regional initiatives are in favor of increasing CSR education. Some of those initiatives are discussed below.

The Initiative of the Bucharest Declaration

The Bucharest Declaration on Ethical Values and Principles of Higher Education in the Europe Region, adopted at the 2004 International Conference on Ethical and Moral Dimensions for Higher Education and Science in Europe, provides a framework for problems associated with the ethical and moral dimensions at universities. It includes the following principles.

- Universities cannot be regarded simply as “factories” producing scientific and technological experts within a global knowledge economy. Universities must have key intellectual and cultural responsibilities in a knowledge-based society.

- The values and ethical standards that universities espouse will not only have a crucial influence over the academic, cultural, and political development of their academics, students, and staff, but also help shape the moral contours of society at large, promoting the highest possible ethical standards.
- High ethical standards should be respected and put into effect not only at a rhetorical level, but in every aspect of the work of institutions, including their internal governance and management, engagement with external stakeholders, and their teaching and research programs.

Thus, the major points of the Bucharest Declaration (2004) support the promotion of CSR education and research in all universities.

CSR and Universities: The Uruguayan Experience

Vázquez, Lanero, and Licandro (2013) analyzed the perceptions and attitudes of 200 Uruguayan undergraduate students toward CSR in organizations, as well as their experiences of current and desired education on the matter. Descriptive and factor analyses revealed a generalized awareness of the relevance of socially responsible criteria, in line with a high demand for CSR education, particularly in the context of relationships with employees, consumers, and respect for the environment. Vázquez et al.'s findings made obvious some existing gaps between perceived and desired importance awarded to CSR contents in academic programs.

CSR and Universities: The African Experience

Asemah, Okpanachi, and Olumuji (2013) examined the need for universities to implement CSR programs. Stakeholder theory and uncertainty reduction theory were used as the theoretical framework for the qualitative research study. Ten public relations practitioners from the Nigerian Institute of Public Relations (NIPR), Plateau State Chapter, were interviewed about the need for universities to carry out CSR programs. Responses from the interview showed that participants thought that universities ought to be socially responsible to their stakeholders. Other findings revealed that CSR helps organizations, including

universities, to improve their images, and that there are various areas of CSR on which universities should focus: economic responsibility, philanthropic responsibility, environmental responsibility, employee wellness and health, employment of qualified lecturers, and legal responsibility. Asemah et al. conclude that universities around the world should always engage in CSR to earn the goodwill of their stakeholders and should endeavor to communicate their CSR programs to the stakeholders so that they are understood. It is worth mentioning that while most of the universities in Nigeria do not offer a comprehensive module on CSR, they integrate it into some courses, such as those on business ethics and health, safety, and environmental management.

In another study from Africa, Amoako, Agbola, Dzogbenuku, and Sokro (2013) argue that universities and training institutions need to take the lead in transforming society and accept the difficult role of beginning such changes. This will make them responsible, visible, and involve actors within their respective communities. Teaching CSR is one way of tackling the proposed changes in business and economics education. CSR has emerged as a promising concept for business engagement in society to address major societal challenges that governments and nonprofit sectors have failed to successfully address. In light of the above, Amoako et al. argue that business schools in Africa should try to integrate CSR into core business education. By doing so, the schools will produce responsible managers with broad ranges of stewardship skills in addition to high-level technical competencies, thus meeting the expectations of a dynamic and modern business environment.

These authors conclude that academic institutions and researchers focusing specifically on corporate citizenship in Africa remain few and underdeveloped and propose a model of CSR education that emphasizes a holistic approach that embeds and integrates CSR education into the entire university curriculum.

CSR and Universities: The European Experience

Dahan and Senol (2012) conducted research on CSR practices at Istanbul Bilgi University. They note that for any institution to be successful in CSR strategy, CSR actors have supported by management. Their study examined the CSR

performance of Istanbul Bilgi University and attempted to ascertain the factors that were likely to affect the CSR performance of the university through two in-depth interviews with the secretary general and the university's representative for the working group Principles for Responsible Business Education (PRME). The findings from Dahan and Senol's (2012) research showed that CSR performance cannot be successful if the management of an organization does not support it. They also showed that Istanbul Bilgi University carries out CSR, but only minimally. The authors concluded that most universities, including Instanbul Bilgi, only focus on teaching CSR in terms of CSR initiatives and do not perform corporate social responsibilities. The authors therefore recommended that universities should endeavor to carry out CSR as it is one of the ways they can earn the goodwill of their stakeholders.

To find common CSR trends, Gomez and Preciado (2013) analyzed the websites of the top 100 business schools at American universities and their corresponding university websites to discover alignments between the curricula of business schools and overall CSR campus initiatives. The study found that sustainability initiatives and programs were highly promoted at the university level, but was only a prominent course trend in the graduate curricula. The results of the study also showed the existence of a relationship between CSR theory and practice in consumer issues and environmental areas. These results indicate business schools' lack of commitment to encouraging and adapting these important topics into their graduate curricula.

Matten and Moon (2004) surveyed deans, directors, professors, and researchers of European business schools and analyzed the extent to which business schools are committed to teaching CSR and ethics courses. The authors found 27 general labels for CSR programs: 16% of the institutions used CSR, 25% used "sustainable development," and 16% described their environmental or ecological management programs as CSR. Business ethics courses were taught in 22% of the schools, and ethics was taught in 18%. However, CSR modules were sometimes removed from the mainstream curriculum and usually introduced as elective modules.

A report from the European MultiStakeholder Forum on CSR (2004) refers to the important role of universities in building the necessary capacity for relevant CSR strategies, resulting in graduates—future managers and employees—who have sufficient cognition of a good attitude and improved capacities to coherently approach CSR. The report also requires universities to play a role in the improvement of information on CSR for consumers, employees, and other stakeholders.

CSR and Universities: The Malaysian Experience

Ahmad and Saad (2013) argue that the goal of CSR is to ensure that organizations embrace social responsibility and cultivate activities that provide positive impact on the environment, society, consumers, employees, communities, and all other members of the public sphere. Therefore, it is highly important to enhance and augment the teaching of CSR across various disciplines in higher learning institutions. Since 2006, most organizations in Malaysia have been highly encouraged to carry out their social responsibility activities, with the government providing support for CSR policies through its tax reduction incentives. Various CSR awards and their acknowledgement provide high value to and positive reputations for the organizations that implement CSR-related activities. As a result, there is an increasing awareness among businesses to focus beyond compliance with laws in order to respond to the dynamic economic, societal, and environmental changes.

By implementing effective CSR education, higher learning institutions in Malaysia are playing their role in university social responsibility (USR), which invests in the need for social well-being and economic, legal, environmental, and philanthropic responsibilities. This will help organizations in implementing CSR as part of their strategy and is also in line with government policy and the national agenda. Simultaneously, higher learning institutions also cultivate the good values of a socially responsible attitude within the university's environment/atmosphere. This is similar to a higher learning institution's role at the forefront of the sustainability movement.

The fulfillment of social responsibility in a higher education institution is not accomplished only by the courses and services it provides to society, but also by the needs of the social context in which the learning institution is involved. Social responsibility is about bringing the industry and community together to complement each other's functions toward sustainable development. This partnership between industry and community will be responsible for the positive social impact. Subsequently, the culture of CSR can be more readily instilled if the learning institution itself acts as a role model, which in turn, replenishes itself through increased funding from positive goodwill.

There are several ways of incorporating CSR courses into university education: (a) the components of courses must embed CSR skills; (b) the objectives of each course and what to develop through teaching should be based on local and global scenarios; (c) the components of CSR dimension and concepts should be taught; (d) expected results and outcomes should be taught; (e) continued research and development should be done to advance knowledge in CSR and identify the gap. In Malaysian communication schools, CSR subjects or programs range from contextual questions to the understanding of CSR, business ethics, and organizations' roles in society (Ahmad & Saad, 2013). Modules in different institutions focus on a variety of issues, such as environment, sustainability, communication, and community engagement.

CSR and Universities: The Saudi Experience

Ali and Al-Aali (2012) surveyed 237 executives and managers working in companies listed in the Saudi Stock Exchange (Tadawul) and 213 nontraditional students enrolled in graduate business programs in the Kingdom of Saudi Arabia about their attitudes toward CSR. They found that Saudi participants have a broad understanding of CSR issues. Consistent with general expectations, participants and their corporations appeared to be committed to meeting government regulations and rules. While manifesting the strictness of government regulations, the results disclosed a high degree of attentiveness and receptiveness of the business community to government regulations and initiatives pertaining to certain CSR issues. The study further revealed the fact

that participants appeared not to limit their CSR focus to charity and philanthropic activities. The study results refuted common assumptions that managers in Saudi Arabia, and the region in general, focus primarily on the charitable aspects of CSR. The results further illustrated that the concept of CSR is not independent of sociopolitical developments.

Method

This study focused on collecting data from various stakeholders concerned with CSR education at Qassim University, particularly the College of Business and Economics. The population included the faculty of the college and business and accounting students. We sought their views on how CSR as a discipline could be embedded into the academic curricula. The purposive sampling method was used to select respondents. Selected students (*N* = 150) and faculty members (*N* = 68) were asked to express their views on CSR education during a focus group discussion. This approach was chosen to allow respondents, especially individual students, to express their views regarding CSR education. In addition, we administered the Osgood Differential Scale (Osgood, Suci, & Tannenbaum, 1957) to collect data.

During the focus group, participants were asked to rate a number of statements for each question (see Table 1) using a five-point Likert scale, where 5 = strongly agree and 1 = strongly disagree.

Q. 1: What is the perceived importance of CSR principles in business curricula?

Q. 2: At what level should CSR principles be incorporated in the curricula?

Q. 3: What is the best method of incorporating and delivering CSR topics in the curricula?

Analysis and Results

The analysis shows that when CSR is studied as a course, it explores the challenges and opportunities of current CSR models as well as the next generation of issues that business practitioners face. New frameworks and concepts help organizations to focus and integrate social responsibility to position firms for greater success. CSR education also provides practical

knowledge and insights needed to improve decision making, leverage partnership, manage risk, and measure performance. Descriptive statistics of the responses are presented in the tables on the following pages.

Table 1: Faculty Responses on the Importance of CSR Principles

Questions	Strongly Agree 5	Agree 4	Neutral 3	Disagree 2	Strongly Disagree 1	*M*, *SD*	% Agree
1. It is crucial to teach CSR in the CBE curricula.	62	1	3	2	0	4.81, 0.652	92.6
2. CSR principles will formulate the futures of business firms that adopt those principles.	57	4	2	2	3	4.62, 1.008	89.7
3. CSR principles are important because they reduce rate of losses and financial violations.	53	4	3	2	6	4.41, 1.261	83.8
4. CSR principles are important because they could lower negative impacts that may affect future generations.	51	7	2	3	5	4.41, 1.212	85.3
5. CSR principles become among the most important methods that enhance the company's image.	48	11	1	4	4	4.40, 1.161	86.8
6. It necessary for the CBE to contribute to the professional efforts that seek to enhance the working practices in the field of CSR.	49	12	6	1	0	4.60, 0.715	89.7

Table 2: Faculty Responses to How and at What Educational Stage to Embed CSR Principles Into CBE Curricula

Questions	Strongly Agree 5	Agree 4	Neutral 3	Disagree 2	Strongly Disagree 1	*M*, *SD*	% Agree
1. It is necessary to design a separate course titles: "CSR" in the CBE curricula.	54	6	2	2	4	4.53, 1.099	88.2
2. Intermediate and secondary schools are considered the proper educational stages to embed CSR principles.	34	12	3	14	5	3.82, 1.424	67.6
3. It is necessary to embed CSR principles at the bachelor's degree level.	55	3	1	4	5	4.46, 1.239	85.3
4. It is more appropriate to embed CSR at the graduate degree level.	33	11	8	4	12	3.72, 1.544	64.7
5. It is better for the CBE to establish a separate educational program especially for CSR.	12	9	6	27	14	2.68, 1.408	30.9
6. CSR issues should be embedded in the core courses of the CBE curricula.	54	5	2	3	4	4.50, 1.140	86.8
7. CSR issues should be embedded in elective courses of the CBE curricula.	21	4	1	28	14	2.85, 1.595	36.8

Table 3: Faculty Responses to the Best Method for Embedding CSR Issues in the CBE Curricula

Questions	Strongly Agree 5	Agree 4	Neutral 3	Disagree 2	Strongly Disagree 1	*M*, *SD*	% Agree
1. The best approach is to embed CSR issues into training sessions for the CBE students.	23	8	4	25	8	3.19, 1.717	45.6
2. The best approach is to embed CSR issues into learning case studies in the courses.	57	4	1	4	2	4.62, 1.110	89.7
3. The best approach is to embed CSR issues into research activities.	23	6	6	16	17	3.03, 2.000	42.6
4. The best approach is to embed CSR issues into exam questions.	13	9	5	26	15	2.69, 1.755	32.4
5. The best approach is to embed CSR issues into formal teaching in classrooms.	39	16	2	4	7	4.12, 1.592	80.9

Table 4: Student Responses on the Importance of CSR Principles

Questions	Strongly Agree 5	Agree 4	Neutral 3	Disagree 2	Strongly Disagree 1	*M*, *SD*	% Agree
1. It is crucial to teach CSR in the CBE curricula.	134	7	2	4	3	4.77, 0.781	94.0
2. CSR principles will formulate the futures of business firm that adopt those principles.	123	12	6	3	6	4.62, 0.960	90.0
3. CSR principles are important because they reduce rate of losses and financial violations.	136	8	2	3	1	4.83, 0.607	96.0
4. CSR principles are important because they could lower negative impacts that may affect future generations.	118	13	8	4	7	4.54, 1.040	87.3
5. CSR principles become among the most important methods that enhance the company's image.	113	12	9	11	5	4.45, 1.102	83.3
6. It necessary for the CBE to contribute to the professional efforts that seek to enhance the working practices in the field of CSR.	115	9	10	7	9	4.43, 1.178	82.7

Table 5: Student Responses to How and at What Educational Stage to Embed CSR Principles Into CBE Curricula

Questions	Strongly Agree 5	Agree 4	Neutral 3	Disagree 2	Strongly Disagree 1	*M*, *SD*	% Agree
1. It is necessary to design a separate course titles: “CSR” in the CBE curricula.	133	8	3	2	5	4.74, 0.846	93.4%
2. Intermediate and secondary schools are considered the proper educational stages to embed CSR principles..	112	7	6	15	10	4.31, 1.305	79.3%
3. It is necessary to embed CSR principles at the bachelor’s degree level**.**	145	2	3	0	0	4.95, 0.302	98.0%
4. It is more appropriate to embed CSR at the graduate degree level.	117	14	6	5	8	4.51, 1.085	87.3%
5. It is better for the CBE to establish a separate educational program especially for CSR.	133	5	3	4	5	4.71, 0.900	92.0%
6. CSR issues should be embedded in the core courses of the CBE curricula.	131	6	4	3	6	4.69, 0.935	91.3%
7. CSR issues should be embedded in elective courses of the CBE curricula.	92	12	8	15	23	3.90, 1.566	69.3%

Table 6: Student Responses to the Best Method for Embedding CSR Issues in the CBE Curricula

Questions	Strongly Agree 5	Agree 4	Neutral 3	Disagree 2	Strongly Disagree 1	*M*, *SD*	% Agree
1. The best approach is to embed CSR issues into training sessions for the CBE students.	45	23	37	39	6	3.41, 1.270	45.3%
2. The best approach is to embed CSR issues into learning case studies in the courses.	126	13	1	7	3	4.68, 0.869	92.7%
3. The best approach is to embed CSR issues into research activities.	34	21	9	65	21	2.88, 1.428	36.7%
4. The best approach is to embed CSR issues into exam questions.	31	22	7	63	27	2.78, 1.442	35.3%
5. The best approach is to embed CSR issues into formal teaching in classrooms	132	7	4	3	4	4.73, 0.833	92.7%

The analysis shows that there is an overall agreement by the faculty and students about the high importance of CSR in business curricula: 78.4% of the faculty members and 82.1% of the students strongly agree about the importance of CSR in business education. They agree that CSR principles are crucial to the success of businesses and the company's image in the society, and that CBE must have adequate focus on this topic in its curricula. The faculty and students also have a fair amount of agreement on the following aspects.

- Faculty (88.2%) and students (93.4%) strongly agree that CBE should introduce a separate course on CSR in its curriculum.

- With regard to when CSR principles should be introduced, 67.6% of the faculty agree or strongly agree (*M* = 3.81) that they should be introduced at the intermediate- and secondary-school level, while the students had a higher level of agreement; 79.3% agree or strongly agree (*M* = 4.31) on this aspect.
- Both faculty and students strongly agree (*M* = 4.46 for faculty; *M* = 4.95 for students) that CSR principles should be incorporated in bachelor's degree curricula.
- Nearly two-thirds (64.7%) of the faculty moderately agree (M = 3.72) that it is more appropriate to incorporate CSR principles at the graduate level. Thus, faculty members seem to attach more importance to CSR at undergraduate level. On the other hand, 87.3% of the students strongly agree (M = 4.51) that CSR should be incorporated at the graduate level.
- A majority of the students (92.0%) agree or strongly agree that a separate educational program on CSR should be offered by CBE (*M* = 4.71), while only 30.9% of the faculty members are of this opinion (*M* = 2.68).
- The majority of faculty members (86.8%) and students (91.3%) agree or strongly agree (*M* = 4.50 for faculty and *M* = 4.69 for students) that CSR topics should be embedded into core courses.
- Faculty members are not in favor of incorporating CSR topics into elective courses (36.8%, *M* = 2.85), whereas 69.3% of the students moderately agree (*M* = 3.90) with this idea.

The faculty and students have considerable disagreement on these aspects.

- Both faculty and students moderately agree that CSR topics should be covered in special training programs (*M* = 3.19 for faculty; *M* = 3.41 for students).
- Both faculty and students strongly agree that CSR topics should be covered through case studies (*M* = 4.62 for faculty; *M* = 4.68 for students).
- Faculty members are neutral to the idea of covering CSR topics through research (*M* = 3.03), while students moderately disagree with this idea (*M* = 2.88).

- Both faculty and students disagree with the idea of covering CSR principles only in exams (*M* = 2.69 for faculty; *M* = 2.78 for students).
- Both faculty and students strongly agree that CSR topics should be covered in classroom teaching (*M* = 4.12 for faculty; *M* = 4.73 for students).

The survey indicates that both faculty and students attach a very high importance to the inclusion of CSR in academic curricula. There is also a fair level of agreement between them regarding the level at which the CSR topics should be introduced. Both are of the opinion that CSR should be largely covered at the bachelor's degree level. While there is some level of disagreement about the method of delivery for teaching CSR principles, both faculty and students agree to the idea of covering CSR topics in classroom teaching and through case studies.

Implications for Educational Administrators and Managers

From the analysis, it becomes clear that the role of business colleges in providing the main CSR education is highly essential for enhancing CSR skills for business students and providing them with CSR education. Business colleges can also provide additional CSR education for practitioners and industries and increase research in the field. The analysis illustrates that universities and training institutions need to take the lead in transforming society and take on the difficult role of beginning such changes. This will make them responsible, visible, and involved actors within their respective communities.

In order to promote the importance of CSR, the first step is for universities to implement CSR in its curriculum and more importantly, integrate CSR as one of the core values of each university's business school. Students in graduate business programs are also beginning to focus their research on CSR (see Matten & Moon, 2004), Furthermore, the scandals that have emerged in recent years provide new justification for why CSR education is needed in all business programs (see Silberhorn & Warren, 2007).

Some progress has been made to enlighten all organizations about the importance of CSR. Although CSR is becoming more prevalent, there are some concerns. "More specifically, information that is conveyed to investors is usually

limited. Cho, Lee, and Pfeiffer (2013) note that ",there is little evidence on whether information about CSR performance conveyed through third-party entities provides benefits to investors by reducing uncertainty". (71). Managers and leaders need to share their vision of CSR with their employees and followers to make sure that CSR is a priority for each and every organization. From a policy perspective, Knox and Maklan (2004) propose "that CSR leaders and other management need to build a consensus behind a CSR vision of what and to whom they wish to be responsible and how they wish to measure and report on their performance against the vision" (514). As such, there are four main stages of commitment to CSR (see Figure 1). The different stages, ranging from least responsible to most responsible, are obstructionist, defensive, accommodative, and proactive. With current and future managers learning more about the implications of CSR, there will be more organizations that fall into the proactive stage in the future.

Figure 1. Stages of social responsibility Adapted from "Corporate Social Responsibility, a Strategy to Create and Consolidate Sustainable Business" by M. C. Ganescu, 2012*, Theoretical and Applied Economics, 11*(576), p. 93. Copyright 2012 by the General Association of the Economists in Romania.

in the obstructionist stage usually does as little as possible to address and embrace CSR. Organizations in the defensive stage do the bare minimum to comply with CSR norms. An organization in the accommodative stage will go above and beyond to comply with CSR norms. Organizations in the proactive stage view themselves as citizens of a society and proactively seek opportunities to contribute as well as develop and assist society.

Conclusion and Recommendations

Business schools in the Kingdom of Saudi Arabia should try to push toward the movement of integrating issues of CSR into core business education, not for the sake of integration, but to meet the expectations of a dynamic and modern business environment. The core business education should then create responsible managers with a broad range of stewardship skills in addition to high-level technical competencies. Hence, universities should contribute to the promotion of CSR, resulting in graduates who have sufficient cognition of and a good attitude toward CSR.

As corporations and organizations become more powerful both nationally and internationally, it is imperative for managers to take into consideration the impact of CSR on all aspects of a nation. This paradigm shift from focusing merely on profits to focusing on CSR for managers is a notion that should be addressed not only in management education, but also in management training. We offer the following recommendations for the College of Business and Economics (CBE) at Qassim University:

- The CBE should invest in research and communication technology for CSR education at the university level and beyond. To achieve this aim, it is recommended that the CBE establish a research center to promote the practice of ethical principles, good values, and integrity at all levels.
- Students at the CBE should be learning about CSR issues throughout their undergraduate coursework, and it should become a normal mindset to consider them as criteria when making business decisions in their future careers. All university lecturers need to convince students that the only way to behave in business is the ethical way—for the benefit of the individual and society.

We also offer the following recommendations for all higher education institutions in the Kingdom of Saudi Arabia and around the world:

- CSR programs should contribute a bulk of their resources to education.

- Collaborations between educational institutions and corporations will accelerate educational reform and thus bring about the desired social development.
- Educational institutions should be encouraged to cater effectively to changing environment, economic, and industry needs. In this sense, educational policy should encourage greater collaboration between industry and universities in curricula and course design as well as in conducting joint industry research.
- The research urges business and management schools to seek out an interactive approach to teaching CSR and its issues, allowing graduates to become competitive actors on the social development market.

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