

C O V E Y
LEADERSHIP
C E N T E R

PRINCIPLE-CENTERED LEADERSHIP WEEK

UNIT CONTENTS

POWER AND LEADERSHIP

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- Who Is Powerful?
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CAPTURE/EXPAND

POWER AND LEADERSHIP: PRIMARY PRINCIPLES

There are three basic types of perceived power, all based on a leader's capacity to influence others. We may be given power, through circumstance or position, to lead others toward good and worthy goals. But sometimes we do not succeed in sustaining power and influence with others. Why?

<p style="text-align: center;">Capture (purposes, main points, validations, applications, value)</p>	<p style="text-align: center;">Expand (evaluation, insights, illustrations)</p>
<ul style="list-style-type: none"> • Our behavior is a result of the way we see ourselves and the world. 	
<ul style="list-style-type: none"> • In the absence of clarity, people bring their own meaning to every situation. 	
<ul style="list-style-type: none"> • Historical approaches to understanding and teaching leadership have been largely ineffective because they have focused only on the leader. 	
<ul style="list-style-type: none"> • Leadership is an interpersonal phenomenon that involves choices by the followers. 	

<p style="text-align: center;">Capture (purposes, main points, validations, applications, value)</p>	<p style="text-align: center;">Expand (evaluation, insights, illustrations)</p>
<ul style="list-style-type: none"> • Leadership involves the wise use of power. 	
<ul style="list-style-type: none"> • Leaders translate intentions into reality by operating from power bases: what they can do to others, for others, and with others. 	
<ul style="list-style-type: none"> • Coercive power is based on fear in the leader and in the followers and leads to external, negative control, resistance and sabotage. 	
<ul style="list-style-type: none"> • Utility power is based on fair exchanges and leads to external, positive control, conditional compliance, and situational ethics. 	
<ul style="list-style-type: none"> • Principle-Centered power is based on honor and leads to self-control and ethical behavior. 	

Power and Leadership

<p style="text-align: center;">Capture (purposes, main points, validations, applications, value)</p>	<p style="text-align: center;">Expand (evaluation, insights, illustrations)</p>
<ul style="list-style-type: none"> • Most people have experienced principle-centered power as a follower—we understand its value because it has been a part of our life. 	
<ul style="list-style-type: none"> • We can increase our principle-centered power through a sustained process of developing personal awareness, capacity, clarity, and congruence. 	

FOUR LEADERSHIP PARADIGMS

There are three basic types of perceived power, all based on a leader's capacity to influence others. We may be given power, through circumstance or position, to lead others toward good and worthy goals. But sometimes we do not succeed in sustaining power and influence with others. Why?

The four leadership paradigms describe different views we can have toward people and how these views relate to our leadership style.

Four basic paradigms describe qualitatively different ways we can look at people. They also help illustrate how flawed or incomplete paradigms can violate people's natures and result in low or sub-potential productivity.

First, the authoritarian management paradigm. Using this paradigm, we see people primarily as stomachs (economic beings). If that's my view of my people, my task as a leader is to motivate them through the great jackass method: the carrot and the stick—the carrot in front to entice and intrigue them, to lead them to their benefits, and the stick behind. Notice that I am in control. I am the authority. I am the elite one. I know what is best. I will direct them where to go, and I will do it through the carrot and stick. Of course, I must be fair with the economic rewards and the benefit package. But it's all designed to meet the needs of their stomachs.

Second, the human relations paradigm. In this paradigm we acknowledge that people are not only stomachs but also hearts (social beings). We see that people have feelings. Hence, we treat people not only with fairness but with kindness, with courtesy, with civility, with decency. But this paradigm shift may

only mean a shift from being an authoritarian to being a benevolent authoritarian because we are still the elite few who know what's best. The power still lies with us, but we are kind to people as well as fair.

Third, the human resources paradigm. Here we work not only with fairness and kindness but also with efficiency. We see that people have minds in addition to stomachs and hearts. In other words, people are cognitive, thinking beings. With this larger understanding of people's nature, we begin to make better use of their talent, creativity, resourcefulness, ingenuity, and imagination. We begin to delegate more, realizing that people will do what's necessary if they're committed to a particular goal. We begin to see people as the main resource. Not capital assets, not physical properties, but people—their hearts and minds. We begin to explore ways to create an optimal environment, a culture that taps their talents and releases their creative energy. We recognize that people want to make meaningful contributions. They want their talents identified, developed, used, and recognized.

Fourth, the principle-centered paradigm. Now we work with fairness, kindness, efficiency, and effectiveness. We see that people are not just economic, social, and psychological beings but also spiritual. They want meaning, a sense of doing something that matters. People do not want to work for a cause with little meaning, even though it taps their mental capacities to their

fullest. There must be purposes that lift them, ennoble them, and bring them to their highest self.

Using this paradigm we manage people by a set of proven principles. And what are these principles? They are the natural laws and governing social values that have gradually surfaced in every great society, every responsible civilization over the centuries. They can be found in the form of values, ideas, ideals, morals, and teachings that uplift, ennoble, inspire, fulfill, and empower people.

Most surveys in organizations show that people want to be managed by the human resource and the principle-centered paradigms. They want meaning and purpose in their life. They want their bosses to treat them as whole people. But they want to manage the people who report to them by the human relations paradigm. In other words, "I want you (up there) to ask for my opinion, but I want you (down there) to go along with my opinion like a good soldier. Be cooperative and helpful and go along."

The authoritarian management paradigm (stomach) says, "Pay me well." The human relations paradigm (heart) says, "Treat me well." The human resource paradigm (mind) says, "Use me well." The principle-centered paradigm (spirit) says, "Let's talk values and goals. I want to make a meaningful contribution." ▲

EXERCISE

WHO IS POWERFUL?

Instructions

Think of an individual in your organization who is recognized for having power or influence.

Recall a recent incident or setting in which you felt particularly powerful as you accomplished something requiring the involvement of others.

1. What is the source of their power?

Power to:

Power for:

Power with:

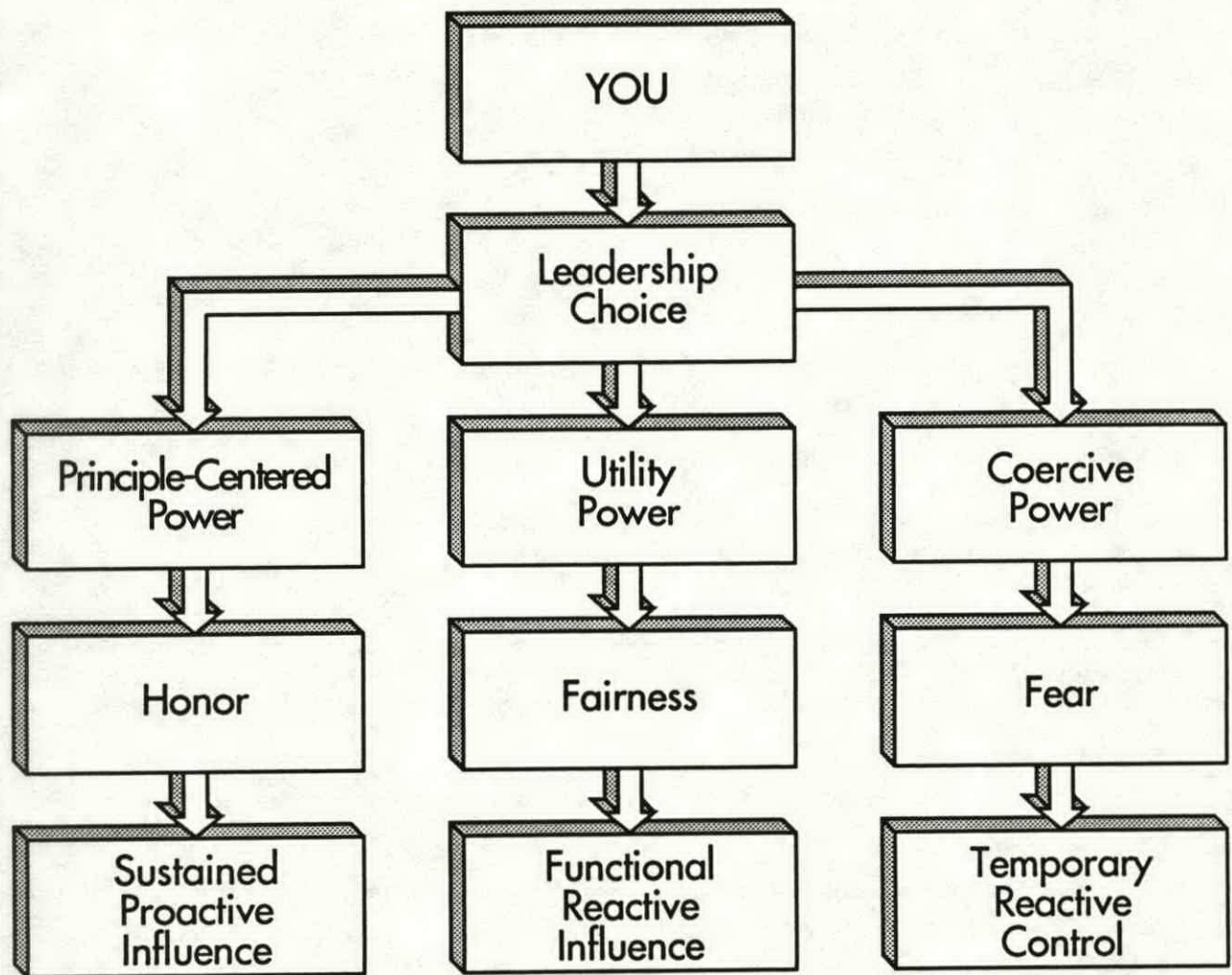
2. What was the source of your power?

Power to:

Power for:

Power with:

POWER PROCESS



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CONTENT SUMMARY

POWER AND LEADERSHIP

There are three basic types of perceived power, all based on a leader's capacity to influence others. We may be given power, through circumstance or position, to lead others toward good and worthy goals. But sometimes we do not succeed in sustaining power and influence with others. Why?

Types of Power

Coercive Power, based on what you can do to others:

- Coercive—power based on fear. Failure to comply with a leader's request could result in some form of sanction: punishment, reprimand or social ostracism from a group, or penalty

Utility Power, based on what you can do for others:

- Reward power, based on the expectation of receiving praise, recognition, or income for compliance.
- Positional power, derived from an individual's position in the group or organizational hierarchy.
- Expert power, based upon a special skill, expertise, or knowledge. Followers believe the expertness is relevant to their needs and situation and exceeds their own.
- Charisma power, based on the appeal of attractiveness or other traits. Followers admire and are attracted to the leader.
- Informational power, based on knowing or having access to key ideas or data which have high potential value to the followers.
- Opportunity power, based on emergency or non-routine situations. Usually transient, but may provide a forum or stage for a leader to be highly visible; and if preparation or good fortune allows performance or productivity to be high, the power may generalize to other settings and situations after the emergency passes.
- Resource power, based on access to key persons, commodities, goods, and services that are valued by the group.
- Instrumental power, based on your ability to make things happen that members of the group value and want to have happen.
- Appraisal power, associated with your capacity to give informative feedback that is critical to the members of the group because it allows them to do better or be more effective (improve performance, have reality checks, etc.)
- Relation power, based on your relationship with someone (family, association, etc.) who is powerful. Others can access them through you.

Principle-Centered Power, based on what you can do with others:

- Legitimate power created when individuals perceive that their leaders are honorable, so they trust them, respect them, are inspired by them, believe deeply in the goals communicated by them, and therefore desire to be willingly and wholeheartedly led.

EXERCISE

WHO MADE A DIFFERENCE?

Instructions

Many of us have had a few people in our lives who we remember all of our lives because of the impact they had on us. Is there someone who really made a difference in your life? A schoolteacher or coach who gave you an opportunity to excel or overcome shyness or just feel good about yourself? A scoutmaster or youth leader who took you under their wing? An older brother or sister who was always there for you? An uncle or aunt or other family member who was available on your terms? Your first boss or someone else you have worked for who saw possibilities in you that you did not initially see in yourself? Maybe your own spouse, who accepted you, no matter what foolish or unwise thing you might have done? Perhaps it was your own mother or father, or someone who became a mother or father to you.

Pick someone who fits this description. Think for a few minutes about this person, then answer the questions to the right.

1. Who was this person? (name, role, relationship to you)

2. How did this person treat you? (What did this person actually do?)

3. How did this person make you feel about yourself?

4. How do you feel about this person today?

POWER PROCESS

We may be given power, through circumstance or position, to lead others toward good and worthy goals. But sometimes we do not succeed in sustaining power and influence with others. Why?

Two obstacles can get in the way:

- a. What drives, motivates, inspires, and gives meaning to us may be things, rather than the general good we can do in our relationships with other people, or
- b. We may seek the acclaim (praise, recognition, status) others can give us. If we get our validation, our feelings of self-worth, from the way others treat us, we can become controlled by others' opinions of us. In so doing, we lose sight of our original goals, we become externally controlled, and other people, sensing our shift in focus, stop trusting our intentions, our motives, and our actions.

When we are given power, we may be diverted from worthwhile goals by the temptation to use our power in the following ways:

- a. We may attempt to hide or disguise something we are doing that is wrong.
- b. We may become proud, thinking less of others who do not have the same power.
- c. We may focus on our own personal ambitions, and see others only as stepping stones in our path.
- d. We may make decisions and take actions which deprive, exclude, or take advantage of others.
- e. We may try to force others to do what we want.

If we succumb to any of these temptations, our principle-centered power—which is a result of the honor given us by those who choose to follow us because they trust and respect us and our goals—begins to diminish.

It is a natural inclination for most of us, when we get in a position where we feel or think we have power or authority over others, or have actually been authorized or granted power over others, that we use our position to take advantage of them, to get what we want. That's the main reason we are prevented from claiming and taking advantage of the influence opportunities presented to us by circumstance or position. Our responses, driven by self-interest, cause those we would attempt to influence to have less respect for us, to honor us less. And when we are honored less, our power dissipates. Eventually, it disappears completely.

There is a universal principle for being effective with others, maintaining power with others, and sustaining influence with others. This is the Power Principle. The Power Principle is simply stated: Honor is Power. The more we are honored, respected, and genuinely regarded by others, the more power we will have with them. Depending on how we deal with others, the honor they give to us will increase or decrease, and our power with them will increase or decrease. To be honorable is to have power.

KEY POINTS

WHAT DOES IT MEAN TO BE HONORABLE?

Honor

Honor is great respect.

When we honor others, we respect them, we trust them, we believe in them.

We tend to hold in high esteem those who are honest, who manifest integrity in their beliefs and actions. A man or woman of honor has unquestioned integrity and dependability.

According to the dictionary, honor is uprightness, living with the highest moral principles, having an absence of deceit or fraud, adhering to truth. Honor connotes a fine sense of and strict conformity to what is considered morally right, especially in business dealings. Honor is uncompromising honesty and trustworthiness, a soundness of moral principle which no power or influence can impair. Honor suggests a combination of liking and respect, deference, homage, reverence, and veneration.

We live with honor when we are true to what is right. We can be an honor to our family, company, or country when we are true to the best which they represent. We are on our honor when we accept and acknowledge personal responsibility for our actions.

Honor is both a noun and a verb. The verb is the way we treat those we respect. The noun is the result of how we live.

Honorable

When we are honorable, we are worthy of being honored. We are honest, upright, and sincere. We are faithful to our cause, purpose, or belief. We are faithful to our duty and what is expected of us. We are genuine. We have high credibility. We are reliable. We are reputable, noble, pure, and scrupulous in our intent and in our actions.

To be honorable is to live with honor.

Honors

Honors are the various types of recognition that can come to us. Honors may include praise, status, notoriety, accolades, credit, fame, or glory. Some evidences of honors are medals, awards, badges, ranks, decorations, titles, commendations, and ratings.

There is a clear distinction between "Honor" and "Honors." Honor has to do with internal characteristics we possess, which may cause us to do certain things. Honors has to do with the recognition others give us because of what we have done. Honor has to do with our real and perceived intent or motive. Honors may come because of what we have done, regardless of intent.

We can have honor and be honorable without having honors bestowed upon us. Likewise, we can have honors bestowed upon us without being honorable.

Legitimate power has its roots in honor. When we live with honor, our legitimate power grows. Honors, however, can get in the way of legitimate power. Utility power has its roots in honors. Honors are often the acknowledgment of our utility power.

If we want to increase our legitimate power, we can develop and cultivate our honor, rather than seek honors, status, recognition, and praise.

KEY POINTS

POWER TOOLS

Descriptions by followers of leaders they honor often include reference to how they are dealt with when such leaders attempt to influence them. Honorable Leaders tend to use the following Power Tools:

- a. Persuasion, which includes sharing reasons and rationale, making a strong case for our position or desire while maintaining genuine respect for the other person's ideas and perspective.
- b. Patience, with the process and the person. In spite of the failings, shortcomings, and inconveniences created by the other person in the relationship, and our own impatience and anticipation for achieving our goals, we maintain a long-term perspective, and stay committed to our goals in the face of short-term obstacles and resistance.
- c. Being gentle (not harsh, hard, or forceful) and teachable (operating with the assumption that we do not have all the answers, all the pieces of the puzzle, all the insights; valuing the different viewpoint, judgment and experience the other person may have).
- d. Being unconditionally accepting, desiring the best for the other person, withholding judgment, giving the benefit of the doubt, requiring no evidence or specific performance as a condition for maintaining high self-worth.
- e. Being kind (sensitive, caring, thoughtful).
- f. Acquiring and accumulating accurate information and perspective about the other person, represented by knowledge of the person as he really is, can be, and might be, as a fully-functioning, actualized person of great worth, worthy of respect for what he is, regardless of what he owns, controls, or does, giving full consideration to his intentions, desires, values, and goals rather than focusing on his behavior alone.
- g. Acknowledging error, mistakes, and the need for "course corrections" in the other person, but doing so in a context of genuine acceptance, warmth, care, concern (tough love).
- h. Treating everyone this way consistently, so that what we do is not a manipulative technique that we bring into play when we don't get our way, are faced with a challenge or confrontation, or are feeling trapped. Rather, this becomes a set of values, a personal code, a manifestation of our character, a function of who we are, a reflection of who we are becoming.
- h. Do all these with integrity, matching words and feelings and thoughts and actions, with no desire other than for the good of others, without malice or desire to deceive, take advantage, manipulate, or control.

EMOTIONAL BANK ACCOUNT

The Emotional Bank Account is a powerful metaphor that describes relationships and P/PC balance in an independent reality. It relates the amount of trust that has been built in a relationship. The metaphor suggests that every interaction with another human being can be classified as a deposit or withdrawal in that person's trust. For example, you make deposits in another's trust by showing kindness, keeping promises, honoring expectations, proving loyalty, and making apologies. In other words, you put something into a relationship. You build and you repair. Withdrawals, as you might expect, are the opposite. Behaviors and actions such as demonstrating unkindness, breaking promises, violating expectations, showing duplicity, and being proud take away from a relationship. Withdrawals breach trust.

Trust, built by seemingly small things, can also be destroyed in small ways. This idea is well expressed in the following quote:

Sometimes when I consider what tremendous consequences come from little things...I am tempted to think...there are no little things.

Bruce Barton

In effect, you choose between tremendous positive or negative consequences each time you do the smallest thing.

In every relationship, the only deposits and withdrawals that you can control are your own. To build trust, you must choose to treat every problem and every interaction with another person as an opportunity to make a deposit in that person's Emotional Bank Account. By making deposits in relationships, you build your own and others' security. You encourage integrity, creativity, self-discipline, and appreciation.