ETHICAL LEADERSHIP

A reflective guide for working in communities

Student's Book

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Contents

Welcome to
ETHICAL LEADERSHIP:

A REFLECTIVE GUIDE FOR WORKING IN COMMUNITIES

AIM OF THE BOOK

The aim of this book is to develop introductory knowledge and skills that are important for exploring ethical leadership. It examines your own experience in organisations and throughout society, and looks at how to adapt and apply these skills to produce positive change in your communities.

This resource is a tool to explore key concepts in your field of ethics in leadership and your own experiences of leadership in your daily life.

OVERVIEW

Ethical Leadership has eleven chapters that look at different aspects of leadership. The book also looks at the idea of "ethics" and explores how ethics relates to leadership.

Each chapter begins with a set of Guiding Questions that can be used as a preview to your learning. At the end of each chapter, you might want to review and discuss the Guiding Questions.

You can also explore the reading-based discussion questions, either in reflective journals or in group conversation.

ETHICAL LEADERSHIP IN THE CLASSROOM

There is a Trainer's Guide for people studying in a face-to-face or online classroom where they are guided by a trainer or teacher. This contains exercises and activities to support you to explore the concepts and skills in greater depth.

Exercises

Exercises check your understanding of the most important information in each text in the book.

Activities

Activities encourage the learning and application of useful skills, such as analysis and reflection.

ETHICAL LEADERSHIP FOR SELF-STUDY

You can study this book independently to understand concepts about ethical leadership and reflect on your personal experiences, with or without the Trainer's Guide.

ADDITIONAL COMPONENTS

You can download a PDF version of this book and the Trainer's Guide from the link and QR code below. In addition, you will also find slides and handouts that you can download, use and adapt for your face-to-face or online classroom.

Note: These will be especially useful if you plan to cascade your new knowledge and skills as a trainer when you complete this book.

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CHAPTER 1
INTRODUCTION

This chapter explores definitions of both ethics and leadership. It examines personal experience with leadership and compares the difference between egalitarian and hierarchical decision-making.

Guiding Questions for this chapter are:

- ◼ Who makes decisions in organisations?
- ◼ What impact do decisions have on organisations, individuals and society?
- ◼ What is the difference between hierarchical and egalitarian decision-making?

1.1 | YOUR EXPERIENCE OF LEADERSHIP

||ı· What are your experiences of leadership?

A good way to start understanding leadership is to think about your own experiences or organisations and the leadership within them. You may think that you don't have much leadership experience, but you are probably wrong.

Humans are social animals. People have always come together in groups to try to achieve things. In your everyday life, you are already part of lots of groups.

Leadership is part of life. Below are some examples of groups. You might have some experience of leadership in one of more of these groups:

- Family groups.
- Community groups.
- Businesses and social enterprises.
- Workplaces.
- Clubs and societies.
- Sports teams.
- Religious groups.
- Music groups.
- Educational organisations.

- Civil society organisations.
- Political groups.

Leadership is about how decisions are made in groups. It is about who makes these decisions and why. And it is about the effects of these decisions on the group as a whole.

Discussion / Reflection

1. Who makes decisions in your family? How are these decisions made? How are they communicated? Does everybody agree with the decision? Do some people disagree?

2. Are you a member of a religious community? If so, who makes the decisions in this community? Who benefits from the decisions that they make? Is anyone affected negatively by these decisions?

3. Have you ever been part of an organisation that you thought was effective (good at reaching its goals) but not good for the community or society (its goals were not good things)?

1.2 | EGALITARIANISM AND HIERARCHY

┃┃┠· How do leaders make decisions?

To understand how people work together in organisations, you can analyse their leadership and ethics.

- ■ Leadership is about how organisations work, how they are guided and directed and how they reach their goals.
- ■ Ethics is about making sure that an organisation's goals are good, and that the organisation achieves them in a good way.

Ethical leadership means doing good for the organisation (so that it is effective), doing good for individuals (for example, employees or customers) and also doing good for society as a whole.

There are two main ways that organisations make decisions:

- ■ Leaders make decisions, and everybody else follows the decisions that they make. These organisations have a *hierarchical* structure.

- ■ Everyone takes part in the decision-making collectively. These organisations have *egalitarian* structures.

One example of a hierarchical structure from the animal kingdom is the "shrew train" of the Asian house shrew. When a family of shrews wants to go somewhere, it forms a chain and each one holds on to the next one's tail. The mother shrew takes the lead. One of the babies will hold on to her tail and follow her, and then another baby will hold on to that baby's tail, and so on until all the shrews are linked together in a line.

A shrew train is made up of a leader shrew (the mother) and a lot of follower shrews (her babies). The leader decides the direction, and the followers follow after. The shrews can travel very fast like this.

The animal kingdom also has examples of egalitarian structures. Ants, bees and fish all make collective decisions. Social animals like gorillas and wolves do too. Wolves hunt in packs and often need to cooperate very closely with each other.

◄ A shrew train is an example of hierarchical leadership. The babies all follow the mother shrew, who makes all the decisions.

Most human organisations are hierarchical in some ways (they have leaders and followers), and egalitarian in other ways (they make decisions collectively).

So which is better - egalitarianism or hierarchy?

If you are doing a task that involves a lot of specific expertise, for example flying an aircraft or performing brain surgery, then hierarchy is a good thing. For these tasks, the person has to have very specific experience and expertise. You don't want unskilled people to fly the aircraft or use the knife.

However, many decisions require a much broader range of skills and expertise. For example, imagine that you are part of a social club, and you are planning an annual picnic. There is no single set of skills in 'picnic planning' that you can train in. But there are lots of things to think about:

■ Where should we go on the picnic?
■ What food should we bring?

■ How should we organise the food - will we make it ourselves or buy it?
■ How should we get to the picnic spot?
■ What is the best time for a picnic?
■ How should we inform people about the plans?
■ How should we deal with rubbish?
■ How can we support people who have specific needs (e.g. people who cannot walk far, or people who don't eat certain foods)?
■ How should we pay for any costs?
■ How should we communicate decisions so that as many people as possible are happy?

Egalitarian structures may be more useful for decision-making in situations which involve complex planning and require a broad range of different skills. This means that you can hear more voices and take advantage of a wider range of expertise and understanding.

To understand which is better we can ask ourselves, "Which is more effective?" and, "Which does more good for the organisation, individuals and society?"
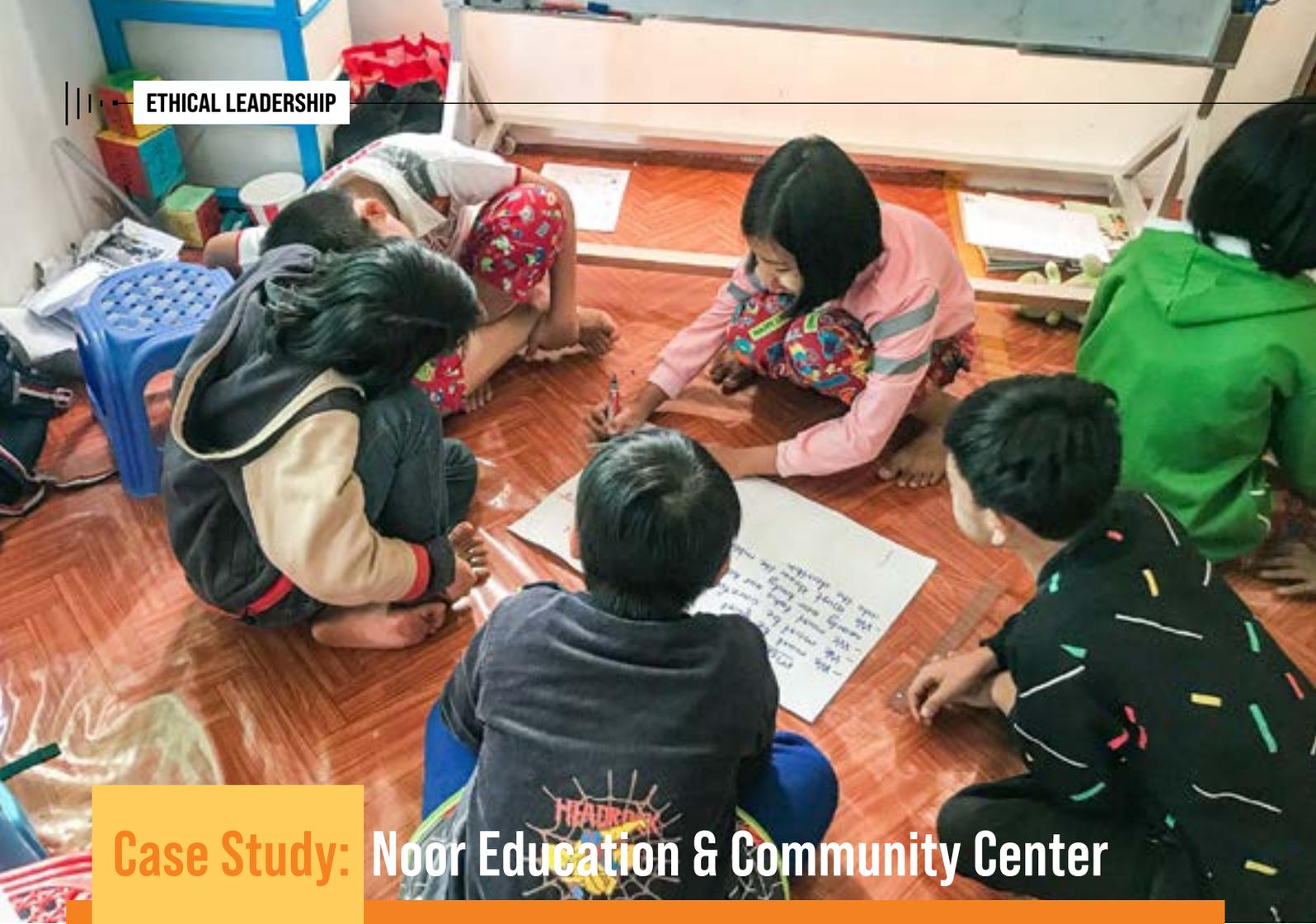
Case Study: Noor Education & Community Center

Noor Education & Community Center is an affordable, youth-run centre in Bago, Myanmar. It helps young learners and young adults to improve their English and critical thinking.

When Noor organise their curriculum, they work with all levels of leadership – from administration to teachers – to discuss what is needed in their curriculum. They work together and make decisions collectively with the manager of the centre. Teacher Aye Chan says, "I think this kind of leading style encourages everyone to participate, and builds confidence." She believes that it motivates teachers to develop professionally and to not be afraid to take on more responsibility.

Teacher Elvan continues, "Working this way makes staff more independent and responsible." He believes that all staff recognise their shared responsibilities for making their teaching and curriculum effective, for meeting their outcomes, and for staying empowered and proactive.

Although all staff believe that this leadership structure is the best option for their team, they still experience challenges with this structure. For example:

- They must consult all staff in their decision-making, so decisions take time.
- It is often challenging to decide who should lead certain activities.
- It can be risky if someone on the team or new team doesn't have the same values as them. It could disrupt the balance that they have created at Noor.
- What will happen if someone doesn't act ethically within the team? Who will manage it?

Clear understandings of Noor's leadership culture and policies are necessary to ensure Noor can maintain this inclusive structure.

Case Study: Kha Malone Thee Taugh Clinic

Kha Malone Thee Taugh Clinic is a community-based organisation. It provides and advocates for health care, education and protection for people on the Thai-Myanmar border. KMTT Clinic organises their departments based on expertise and experience, according to the needs of each department.

Because KMTT Clinic provides essential health care and legal support, staff with more experience and expertise, such as medical doctors and gender-based violence (GBV) advocates, have more control over decision-making within their departments. The advantages to this structure are that the patients and clients feel safe, and that decisions can be made more quickly, especially in emergency situations.

Although KMTT Clinic is hierarchical in many ways, all departments are invited to participate in the creation of policies, such as human resource policies, and to make annual suggestions on the organisational structure. Even the field-based staff are welcome to talk to the director of KMTT Clinic directly without going through their line manager. However, clear structures are needed to ensure communication is efficient and effective.

Discussion / Reflection

1. Do you normally prefer egalitarian or hierarchical decision-making in the groups you are part of?
2. Why is it important to discuss ethics when we talk about leadership?

CHAPTER 2
WHAT IS ETHICS?

This chapter defines ethics and its role in decision-making, compares ethical approaches and analyses the role ethics plays in different religions.

Guiding Questions for this chapter are:
- ■ What are ethics and what role does ethics play in our decision-making?
- ■ What is the difference between factual and ethical questions?
- ■ What are the characteristics of common ethical approaches?
- ■ What role does ethics play in religion?
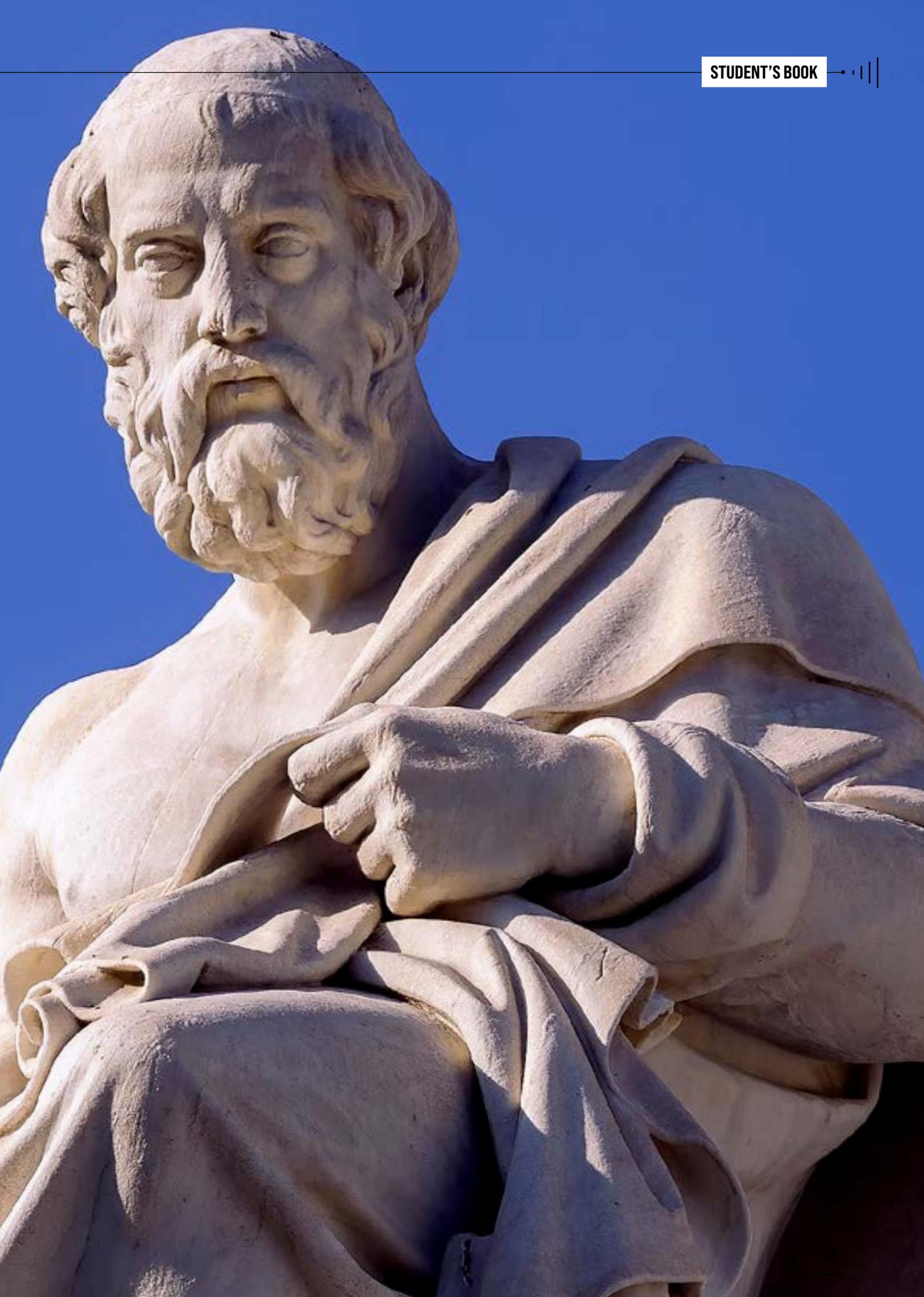
2.1 | ETHICS AND ETHOS

||I· How do we decide if a decision is good or bad?

Ethics is the study of ideas about right and wrong. It involves deciding how we should act and what decisions we should make. This also involves deciding what is good, what is bad, and why.

The word *ethics* comes from the Ancient Greek words *ethos* and *ethikos*. In Ancient Greek, somebody's ethos was their character – how they acted, their way of life, customs and habits.

Ethos in English today has a similar meaning. Individuals all have their own ethos. Your ethos is lots of things: the way that you make money, the way that you treat others, the kinds of things that you do in your free time, the way that you speak (both what you say, and how you say it), the things that you believe in or that you think are important in life.

But ethos is not just about individual people. Groups could have their own ethos: families, companies, civil society organisations, sports teams, school, etc. If you worked for an organisation where everybody was friendly, and where friendliness was considered important, you might say that friendliness was part of the organisation's ethos.
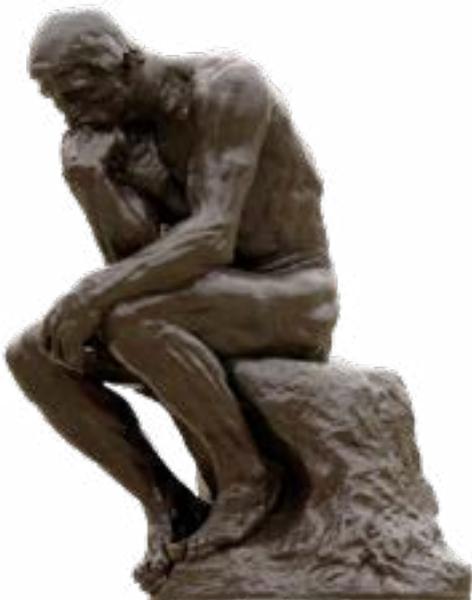
In the Pali language, the word *sīla is* often translated into English as *ethics*. This means something like "character, habit and behaviour". In traditional Buddhist thought, sīla covers three things:

- How you speak.
- How you act.
- How you make a living.

When people talk about ethics, they are not just trying to describe different kinds of ethos. They are also trying to make decisions about what kind of ethos is best. They are trying to decide what is good and what is bad.

Ethics is not just about individual actions and decisions, but also about how teams, communities, organisations and even governments act and make decisions. This is why ethics is central to leadership.

All organisations have their own ethos. This can lead to difficulties for their members. There can be differences between the personal ethos of members, and the group ethos of the organisation.

Look at the following examples:

I.

You are a member of a sports team. Its most important value is loyalty to the team. You discover that your team is planning to cheat in the next match. You do not agree with cheating.

2.

There is a natural disaster. You are part of a religious community. You are on a committee that is trying to organise emergency aid. You think that you should only support members of your own community. Other committee members think that aid should be given to everybody if they are in need.

3.

You work in a company. It is planning a big construction project. You have seen research that says there will be a negative environmental impact. Your manager agrees that this is true, but thinks economic development is more important.

	Personal Ethos	Group Ethos
1	Not cheating	Loyalty
2	Support those from your own religious group	Support everybody in need
3	Avoid environmental destruction	Contribute to economic development

SOCRATES

Socrates was a philosopher who lived in Greece around 470BCE – 399BCE. Socrates didn't write anything down, so most of what we know about him comes from his followers, including the philosopher Plato. He worked as a stone-carver, and spent a lot of his life talking to people, exploring difficult ethical questions.

His main ideas included:

■ Wisdom begins by recognising your own ignorance.
■ No-one does wrong voluntarily – evil is the result of ignorance.
■ The unexamined life is not worth living.
■ Ethical virtue is the only thing that matters.
■ A good person can never be harmed, because whatever misfortune they may suffer, their virtue will still be there.

ETHICAL AND FACTUAL QUESTIONS

Disagreements are common between family, classmates, friends and/or colleagues. Disagreements can be uncomfortable, but they are impossible to avoid, because we all have different perspectives.

There are two main types of disagreement:

1. **QUESTIONS ABOUT WHAT THE SITUATION IS.** These questions are *factual questions*. These questions have either true or false answers that can be confirmed with research or evidence.

2. **QUESTIONS ABOUT WHAT PEOPLE SHOULD DO.** These questions are *ethical questions*. These questions ask you to think about conflicting ethical choices.

For example, you and your friend find a wallet in the street. The wallet is closed, and you can't see inside. Your friend asks, "How much money is in the wallet?" This is a *factual question*. To answer this question, you open the wallet and count. You find 100,000 MMK inside the wallet. You ask, "What should we do with the money?" Your friend thinks that you should keep 50,000 MMK each, but you think that you should try to find the owner. This is an *ethical question*.

Ethical questions are harder to answer than factual questions. In Ancient Greece, the philosopher Socrates recognised that ethical questions are harder to solve than factual questions, and also cause a lot more disagreement.
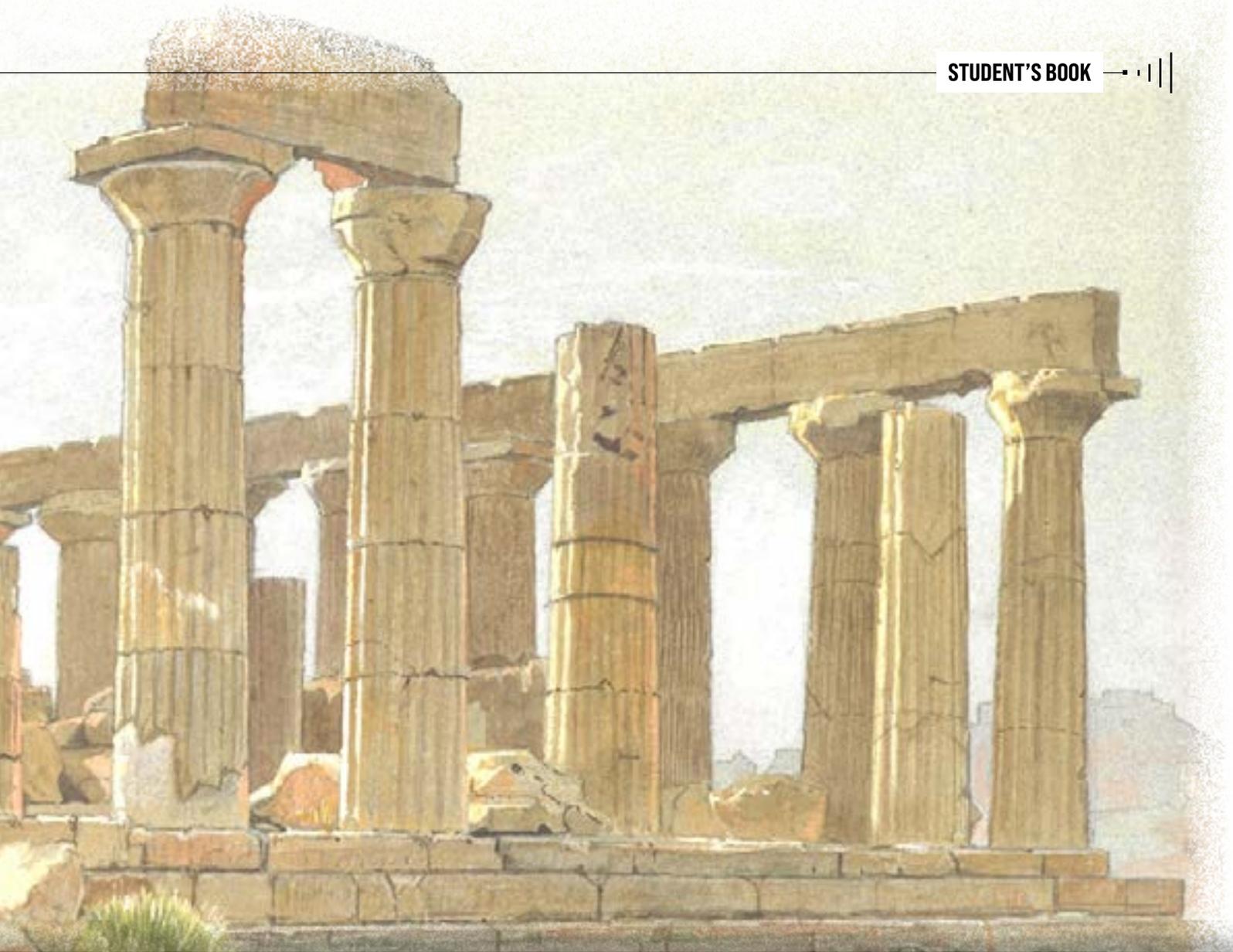
Ethical questions apply to all kinds of organisations. We can ask questions like:

- Does this company take care of the environment?
- Does that school treat its students well?
- Does a political organisation represent the interests of all the people that it says it represents?
- Is the government's decision fair? Does it disadvantage any particular members of the community?

Some questions are both ethical and factual. It can be useful to think about the difference between factual and ethical questions but there may be some overlap.

Discussion / Reflection

Two of Socrates' most famous ideas are:
1. Wisdom begins by recognising your own ignorance.
2. No-one does wrong voluntarily – evil is the result of ignorance.

Do you agree with these ideas?

2.2 | APPROACHES TO ETHICS

What are the different approaches to ethics?

Throughout history, people have taken all kinds of approaches towards ethics. In this chapter, we will look at four different approaches:

- **RULE-BASED ETHICS:** thinking about the rules that people should follow.
- **RELIGIOUS ETHICS:** thinking about right and wrong from religious perspectives.
- **CONSEQUENTIALIST ETHICS:** thinking about the consequences of our actions.
- **VIRTUE ETHICS:** thinking about virtue (what makes somebody a good person).

RULE-BASED ETHICS

One common way of thinking about ethics is by thinking about ethical rules. Rule-based ethics is often called *deontological* ethics. Here are some examples of ethical rules.

- You should never kill human beings.
- You should never tell lies.
- You should always be kind to strangers.

One of the most common ethical rules is the Golden Rule. It can be found, in different forms, in many different traditions and cultures. The Golden Rule says, "You should treat others as you want to be treated."

This rule can be found in some of the oldest written texts in the world, and it appears in most major religions.

RELIGIOUS ETHICS

Most religions also have their own ethical rules. For example, Christianity has the Ten Commandments, Buddhism has the Noble Eightfold Path and Islam has its Five Pillars. We will look in more detail at religious ethics in the next section.

CONSEQUENTIALIST ETHICS

A problem with rule-based ethics is that in some situations, following the rules may not be the best thing to do. For example, is it always wrong to tell lies? There are always situations in which we can find exceptions, and sometimes following the rules can lead to negative consequences.

Therefore, another way of considering ethics is thinking about consequences. Consequentialist ethics is when the right thing to do is the thing with the best outcome.

One of the most popular consequentialist theories is called utilitarianism. Utilitarianism is the idea that the best outcome is the greatest happiness, and the least suffering, for the greatest number of people.

" YOU SHOULD TREAT OTHERS "
as you want to be treated.

VIRTUE ETHICS

Virtue ethics looks at the person doing the action, not at rules or consequences. This way of thinking about ethics that goes back to the philosopher Aristotle in Ancient Greece, and to Confucius in China.

Virtue ethics asks: What makes somebody a good person?

One possible problem with virtue ethics is that it is hard to agree on a list of virtues. One solution to this was proposed by Aristotle. He said that virtues are the middle-points between extremes. So virtue is about not having too little of some quality or too much. For example, when it comes to fear, people with too much fear are cowards, people with too little fear are risk-takers, but people with just the right amount could be said to have courage. So courage is a virtue because it lies between risk-taking and cowardice.

ARISTOTLE

Aristotle was a philosopher who lived in Greece between 384 B.C. to 322 B.C. He is known as one of the founders of Western philosophy. He is considered to be one of the greatest thinkers of psychology, politics and ethics.

Where Is Virtue?

TOO LITTLE FEAR	THE RIGHT AMOUNT OF FEAR	TOO MUCH FEAR
RISK-TAKING	COURAGE	COWARDICE

Discussion / Reflection

1. Of the three ethical approaches you have read so far, which do you believe is more likely to result in ethical action: rule–based, consequentialist or virtue? Why?
2. Is it easy or difficult to maintain the same ethical position all the time?

2.3 | RELIGIOUS APPROACHES TO ETHICS

How do different religious traditions approach ethics?

Different religious traditions have different ways of talking and thinking about ethics. Religions often combine various approaches to ethics. They mix together rule-based ethics (commandments), consequentialist ethics (what are the outcomes of actions), and virtue ethics (what do good people do?).

BUDDHISM

One version of Buddhist ethics is found in the Noble Eightfold Path. It is a list of behaviours to help people develop wisdom and compassion. Generally, the term *Buddhist ethics* covers all of the Noble Eightfold Path, which is:

1. Right Understanding.
2. Right Thought.
3. Right Speech.
4. Right Action.
5. Right Livelihood.
6. Right Effort.
7. Right Mindfulness.
8. Right Concentration.

CHRISTIANITY

Christians believe that they should do things because their god tells them to. Christian philosophers also often argue that, because God is good, the things that God tells people to do are good too.

In Christianity, there are two sets of commandments. The Ten Commandments of the Old Testament are:

1. Have no other gods except God.
2. Worship only God.
3. Always treat God's name with respect.
4. Have a day to rest and thank God every week.
5. Obey your parents.
6. Do not kill people.
7. Do not commit adultery.
8. Do not steal.
9. Do not lie.
10. Do not want things that belong to other people.

Christianity's New Testament, however, prioritises two commandments: "Love God", and, "Love your neighbour the way you love yourself."
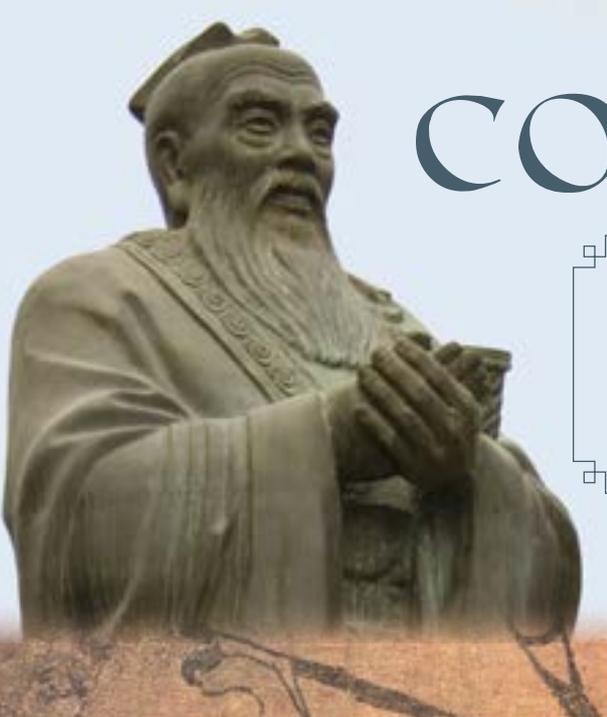
CONFUCIUS

Confucius was a philosopher who lived in China in a period known as the Warring States. He has strongly influenced all of Chinese history to the present day. Confucius was concerned about how people conducted their everyday relationships.

CONFUCIANISM

Confucianism is sometimes talked about as a philosophy and not a religion. Confucianism encourages followers to practise the Five Constants:

1. 仁 – *Ren* or kindness.
2. 义 – *Yi* or justice.
3. 礼 – *Li* or proper conduct or behaviour.
4. 智 – *Zhi* or knowledge.
5. 信 – *Xin* or integrity, standing by your word.

Confucius thought that if we act based on the Five Constants, then we will become better people, and the world will become more harmonious.

ISLAM

Like Christians, Muslims believe that they should do what their god (Allah) tells them to. Within Islam there are five pillars (*arkān*) that Muslims must follow. The Five Pillars of Islam are:

1. *Shahada* or faith
2. *Salah* or daily prayer
3. *Zakāt* or charitable giving
4. *Sawn* or fasting during the month of Ramadan
5. The duty to undertake the *Hajj* – the pilgrimage to Mecca – at least once in one's life.

Muslims believe that if you follow these five rules, then you are living the life of a good Muslim.

Discussion / Reflection

What do you think are the three most important rules in this section, and why?

CHAPTER 3
WHAT IS LEADERSHIP?

This chapter looks at what leadership is, different roles in leadership and how it is understood, and differences between leadership and management.

Guiding Questions for this chapter are:

■ What are the different types of leadership?

■ What are the important aspects of leadership?

■ What are the different roles in leadership?

3.1 | QUESTIONS ABOUT LEADERSHIP

People talk about how important good leadership is. But what does good leadership look like?

We may all recognise examples of leadership, or of good and bad leaders, in our daily lives. But when we are asked to define good leadership, things become more difficult.

These five questions will help us to think more deeply about leadership.

- Who is a leader?
- Where do we find leaders?
- What do leaders do?
- How do leaders lead?
- Why do leaders lead?

**Who
Where
What
How
Why**
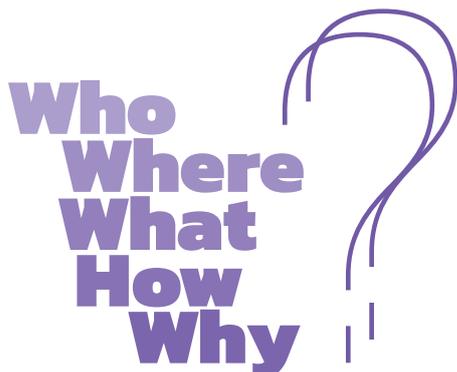
WHO IS A LEADER?

Some theories or approaches of leadership are based on the question of WHO is leading. In these theories, leadership is related to the personality of the person who leads. These are called person-based approaches. In this view, a leader is a special kind of person. Person-based approaches see the person who is leading as the most important part of leadership.

One problem is that the way organisations actually work is complex. They involve a large number of people, with different personalities, working together. For much of the time, the personality of the person at the top is irrelevant to the work the organisation actually does.

It is undeniable that people at the top of an organisation can and do have a large effect on that organisation, whether for good or for bad. But this may not be because they have special personalities or qualities. It may simply be because they have more power to influence and control the work environment.

Zaw is cool

May Knows food

WHERE DO WE FIND LEADERS?

Another way of asking about leadership is to ask WHERE leaders can be found in the organisation. This could be called a position-based approach to leadership.

In many situations, the structure of organisations means that some people are seen as being 'at the top', and the rest of the people are seen as being 'below' them. Position-based approaches to leadership often see leadership in terms of hierarchy and formality. But when people think about position-based approaches, they are usually also looking at the 'official' or 'formal' structures of organisations, rather than how these organisations actually work in practice.

One limitation of this approach is that not all kinds of leadership are based on formal hierarchies. Look at the following two examples:

You are in a restaurant with a group of friends. One friend, May, regularly goes to the restaurant and knows the menu well. She has eaten there so many times that she has a lot of expertise. She knows what is good to eat and what not to eat. When you are ordering food, you and your friends say, 'Go on, May, order for us… you know what is good.' And May takes the lead.

In the same group of friends, Zaw is much cooler than the rest of you. You don't know why, but whenever you all go out together, Zaw just looks good. He knows the latest fashions. So if you need advice on what to wear, you know that you can ask Zaw.

In these two examples, both May and Zaw are both leaders because they have particular expertise. This means that when it comes to fashion, Zaw is a leader, and when it comes to ordering in the restaurant, May is a leader. But neither of these kinds of leadership are based on formal hierarchies. Both of them are informal, and do not assume a fixed hierarchy. This non-hierarchical leadership occurs when everybody in a group recognises that a particular person has a particular expertise, and so the group lets them take the lead.

Taking position-based approaches to leadership may mean that we overlook the range of expertise within groups and organisations (for example, May's menu advice, and Zaw's fashion advice), which could negatively impact the decisions we make.

WHAT DO LEADERS DO?

A third approach to leadership is to ask about what leaders do. We could call this an action-based approach to leadership. This approach sees a leader as somebody who does particular things to get particular results.

Action-based approaches to leadership are different from personality-based approaches, because they don't ask about the leader's character. They recognise that there is no-one set of characteristics that makes a leader. Some leaders are tall, some are short. Some are sociable, some are reclusive. Some are approachable, some are intimidating. What matters, according to action-based approaches, are the results these leaders achieve.

If we are looking at leadership, then clearly results matter. Organisations exist to do things in the world. As we have already seen, they need to be effective. Otherwise, there is not much point in them existing. But action-based approaches have problems too:

It is sometimes hard to see the connections between the actions of individual leaders and the results of the organisations they achieve (many results have multiple causes).

Results-based approaches often ignore important ethical questions about how we get to those results (remember that for leadership to be ethical, it needs to be both effective and good).

HOW DO LEADERS LEAD?

We have seen some approaches to leadership that ask about the personality of the leader (who), about their position in an organisation (where), or about the things they do (what). One more important question is how they do these things. We could call this a process-based approach.

Some questions to ask about a person's process-based approach to leadership:

- How do they respond to criticism?
- How do they behave towards the people with whom they work?
- How openly do they communicate?
- How transparent are the processes in the organisation they run?

We can see that this raises questions about leadership ethics. If we focus too much on WHAT we achieve without asking about HOW we go about achieving it, then there is a risk that the processes used could be destructive.

Process-based approaches look at the processes and procedures that make an organisation effective.

WHY DO LEADERS LEAD?

'Why do leaders lead?' is often overlooked. It could be called a purpose-based approach. In this approach, we ask about why the organisation exists and why we are worrying about leading it at all.

This is a question that is easy to forget. It can be very easy to be involved in the day-to-day running of an organisation and to forget to ask bigger questions about why the organisation is doing what it does.

CONCLUSION: WHAT IS GOOD LEADERSHIP?

There is no single way of thinking about leadership. We have to keep in mind lots of questions at the same time. We have to ask WHO, WHERE, WHAT, HOW and WHY. Understanding the answers to these questions helps us to think more deeply about good, ethical leadership.

Discussion / Reflection

In your community or school:
1. Who are the leaders?
2. Where are the leaders?
3. How do they lead?
4. What do they do?
5. Why do they lead?

3.2 | THE ROLES THAT LEADERS PLAY

||ı· What kinds of things might you do if you are involved in leadership? What are the different roles that leaders might play?

In this chart, the different roles are divided into four categories with examples.

Imagining: Getting creative, learning, shaping the organisation's vision	**Planning**: Organising, thinking through, directing
Supporting: Encouraging, giving advice, helping	**Cooperating**: Listening, trusting, communicating

PRODUCERS, MANAGERS AND LEADERS

Imagine you are in an environment club. You are planning a tree-planting in a very dry area of Karen State to celebrate Earth Day. There are different kinds of people in this club. There are the producers, who are doing the planting. They are buying the tools, digging holes for the trees, and watering the tree seedlings. There are also managers, who are not planting any trees. The managers are doing the paperwork, checking that the producers plant their trees correctly, and organising the transportation and food for the group. The producers and the managers are both important for the club. However, are they also the leaders?

The leader is the person who looks at the overall aims and purposes of the club, and is prepared to make big changes in direction if necessary. The leader might say things like "'Wait. Wrong season. Where is the water to keep these trees alive?"

We can think about the roles like this.

- ■ **PRODUCERS –** Carrying out the basic tasks, processes and functions of an organisation.
- ■ **MANAGERS –** Supervising the producers, making sure that the tasks are being done, that the processes are running smoothly and that the organisation functions well.
- ■ **LEADERS –** Providing oversight and vision.

Another example is a community choir which often sings together and performs in public. The choir has a director who decides on the music and directs musical performances. It also has ten or twelve singers, and there are few people who help out with organising things. So the roles look like this:

- ■ **PRODUCERS –** The singers: the people who perform.
- ■ **MANAGERS –** The people who organise the concerts, keep the contact details of members and remind them when rehearsals are.
- ■ **LEADERS –** The director.

However, the three roles of producer, manager and leader often overlap. Sometimes producers are also managers. In the choir example, the singers may be involved in organising or leading. They might arrange meetings, send out newsletters or help decide what music to sing. Often leaders are involved in managing or producing (the director may also sing in the choir, or organise publicity for performances).

It can be useful to distinguish between management and leadership. Management is about making sure the functions, processes and tasks already in place work more effectively. Leadership is about imagining new possibilities, so that new functions, processes and tasks can be put in place.

However, in lots of organisations, these three roles of producer, manager and leader all overlap. In your own organisation or community group you may find you do some producing, you do some managing, and you do some leading. This might be formal – according to the structure of the organisation – or informal.

WHY LEADERSHIP NEEDS ETHICS

Think again about the environment club. The leader is the person saying, "Wrong season", and asking questions like, "Where will the water come from?" "Who will look after the trees until the rainy season?"

This story about leadership is limited. The leader is interested in getting the best results (planting the trees), but doesn't ask bigger questions about why the organisation is doing what it is doing. They are planting to celebrate Earth Day, but is it sustainable? Do the local people want these trees? Could the club spend their money in a more useful way?

The Environmental Club leader asks the four of the five questions we have explored: WHO, WHERE, WHAT and HOW - but does not ask WHY the organisation is doing what it is doing.

There is another problem with this story. If we look at the three roles from the point of view of their work, we can see that there is a disconnect between the levels. The producers, who are at the bottom of the organisation, are doing the really hard manual work. The managers are in their office doing all the planning. The leader only tells them if they can plant or not and doesn't give them any insight into the bigger plan for the company.

This is not a very inspiring vision of leadership. This leader does not seem to be accountable either to the others in the organisation (the producers and managers) or to the wider community (the people who will take care of the trees). This is why leadership needs ethics.

Discussion / Reflection

1. In your experience, which is your strength: acting as a leader or a manager? Why?
2. "A manager is always a leader, but a leader is not always a manager." Do you agree? Why or why not?

CHAPTER 4

ISSUES IN ETHICAL LEADERSHIP

This chapter considers important ethical issues relating to the environment, gender and money and their significance for ethical leadership.

Guiding Questions for this chapter are:

■   What are the most urgent ethical leadership issues facing the environment?

■   What ethical leadership issues relate to gender?

■   What ethical leadership issues relate to money?

4.1 | THE ENVIRONMENT

What are the most urgent ethical issues facing the environment?

One of the most urgent ethical issues of our time is the issue of how we treat the environment. Environmental issues are both large-scale (climate change) and small-scale (our local environment). On a global scale, we face the risk of global warming, increased pollution, loss of biodiversity and deforestation. Global issues, like climate change, might affect you locally. For example, climate change might have an effect on agriculture or biodiversity in your town or region.

However, there are environmental issues at a local level as well. Perhaps your area is suffering from plastic waste: old plastic bottles on the hillsides, in the rivers and the lakes. Perhaps large businesses are moving into your area to exploit natural resources. This probably causes environmental damage and the loss of homes and livelihoods of local people.

As individuals, we all have an effect on the environment. Sometimes this is talked about as our "ecological footprint". If we walk through the forest, we leave behind footprints. Our ecological footprint is the total effect of what we do, both individually and in our communities, to the environment that we share.

For example, think about two people: Myat Thu, who works as a electrician in Bago, and Matthew, who works as an electrician in an average-sized town in America. Look at the table on the right for more information about their lifestyles.

One measure of environmental impact is carbon dioxide (CO_2) emissions per person. CO_2 is one of

	Myat Thu's Lifestyle
Transport	Usually gets the bus to work but sometimes uses his motorbike. A few times a year, he takes a bus to Dawei to visit his mother, or goes on holiday with his family.
Food	Grows some food, and buys a lot from local markets. Cooks most of his food, but sometimes buys takeaways from local food stalls.
Plastic waste	Sometimes drinks water from single-use bottles, and gets lots of plastic bags when he buys snacks. Most things he buys are wrapped in plastic.
Housing and electricity	Lives in a small house with seven family members. Has a few appliances. Doesn't use much electricity.
Meat	Raises chickens, buys fish from local markets. Sometimes eats mutton or beef.

the main gases contributing to global warming. According to the Global Carbon Project, in 2021, the CO_2 emissions per person in Myanmar were 0.68 tonnes, but the figure for Americans was 14.86 tonnes per person - more than twenty times as much.

Matthew's Lifestyle
Drives his car to work every day. A few times a year he flies to Chicago to visit his mother or goes on holiday with his family.
Buys all his food from the supermarket. Eats a lot of takeaways that he orders online and has delivered by car.
Drinks takeaway coffee in plastic cups, and eats a lot of fast food. Most things he buys are wrapped in plastic.
Lives in a large house with three family members. Has a lot of appliances. Has the heating on all winter, and the air-conditioning on a lot in summer.
Loves to eat beef, and eats it every day. He knows that beef is bad for the planet, but he really likes it.

Some major challenges for the world are to try to:

- develop, use and share alternatives to the fossil fuels (oil, coal and gas) that create CO_2 emissions.
- support developing countries to develop in more sustainable ways and improve the living standards in those countries.
- maintain the standards of living in developed nations while reducing people's ecological footprints in those countries.

Individuals have their own ecological footprints, but so do organisations. Groups of people working together can support each other to minimise environmental destruction, or to support and sustain the environment. Or they can see the environment as a resource to be plundered.

Environmental issues can be a challenge for a growing organisation, raising ethical questions like:

- How should we balance the value of the organisation against its environmental impact?
- How do we measure this impact?
- How can we act more responsibly towards the environment?

Case Study: Boston Tea Party

If you are running a coffee shop, there are lots of things that you might want to achieve. Here are some examples.

- To make money.
- To sell high-quality coffee and tea.
- To keep your customers happy.
- To provide a meeting place for the community.
- To support your staff.
- To minimise the impact on the planet.
- To support local charities with your profits.

Not all of these outcomes are completely compatible with each other. Sometimes, thinking about environmental issues will have an effect on a company's profits. You may have to decide which outcomes to prioritise.

Boston Tea Party is a company in the United Kingdom. It has 23 tea and coffee shops across the country. When the owner of Boston Tea Party saw the effect of plastic waste on the planet, he decided he would completely ban single-use cups (plastic or paper cups that are used once and thrown away) in all of his coffee shops. The result of this ban was that in one year, the company lost £250,000 in sales. This may seem like a bad outcome. But in the same year, they saved on 125,000 disposable coffee cups, they sold 40,000 reusable coffee cups, and they also raised £12,000 for local charities with the money saved on buying disposable cups. The owner of the business said that he was happy with this outcome because although there was a decrease in profit, there were lots of obvious benefits.

Their website shows how many cups they have saved from the landfill to date.

https://bostonteaparty.co.uk/cups/

Discussion / Reflection

1. Do you think it is worthwhile to put values before profit? Why or why not?
2. What are our local environmental responsibilities?
3. What are our global environmental responsibilities?

4.2 | GENDER

1. What ethical issues relate to gender?

The word *gender* comes from the Latin word genus, which means a "type" or a "kind". In the modern world, a distinction is usually made between sex and gender.

Sex is used to talk about biology. In humans, the biological differences between men and women are quite small. The main differences are our reproductive systems and small differences in genetics and hormones. This contrasts with some other parts of the animal world. For example, male gorillas and orangutans are on average up to twice the size of females, whilst in humans men are on average only 15% larger.

Gender is used to refer to the cultural ways we think about men and women. Sometimes, despite relatively small biological differences in sex, differences in gender roles and expectations are much larger.

In many organisations, the top positions are generally held by men, and most world leaders are men. Why? Some people argue that men are better leaders. However, there is almost no evidence to support this, and often the evidence suggests that women are better leaders.

There is also very little evidence to support many cultural ideas about what is "natural" for men and women. The writer Angela Saini studied sex and gender differences, and concluded that, "Decades of … testing of girls and boys confirm that there are few psychological differences between the sexes, and that the differences … are heavily shaped by culture, not biology."

■ A Bugis person of the *bissu* gender. Bissus are considered "beyond" male and female.

Gender in Southeast Asia

In the cultures of Southeast Asia, there are lots of different ways that people think about gender. One example is Indonesia where, amongst the Bugis people, there are five recognised genders: male, female, *calabai* or "nearly female", *calalai* or "nearly male", and *bissu*, sometimes known as the "fifth gender", which is considered to go beyond both male and female.

In Myanmar, *nat kadaws* ("nat brides") are spirit mediums. These traditionally female roles are increasingly taken by men. At festivals around the country there are dancers who dress or identify as women, although they are biologically male (e.g. male hormones, genetics, reproductive anatomy and sexual organs). Examples like this show how biology and culture intersect in complex ways.

If our ideas about gender and leadership are shaped by culture, but we are interested in ethical leadership, we need to think more deeply about them and see if we can do things better. Here are some issues that you may face when you are exploring the topic of gender.

1: PAY FOR MEN AND WOMEN

Across the world, women are paid less for doing the same jobs as men. This is often called the "gender pay gap". The gap exists even if men and women are doing exactly the same job, with exactly the same experience.

2: OPPORTUNITIES FOR MEN AND WOMEN

There is evidence that women have fewer opportunities than men. For example, there is a lot of research that shows when men and women submit resumes or CVs to apply for jobs, women are systematically disadvantaged and not chosen for roles they are experienced and qualified to do. However, if all the details identifying candidates as women and men are removed, women stand a much better chance of their resume or CV being selected.

3: HARASSMENT & VIOLENCE

A third issue is that of gender-based harassment and violence, in particular violence by men towards women. This is a global problem across all societies, and this violence also occurs in the workplace. According to Human Rights Watch, 'Women around the world are disproportionately impacted by gender-based violence including sexual harassment and assault in the workplace.'

These gender-based issues are serious and global. Any ethical approach to leadership must confront these issues. There are two reasons why it is good to think about these different areas. The first is fighting against injustice. Unfair discrimination and violence and harassment are wrong. The second is diversity. There is a lot of evidence that diverse organisations are more successful than those which are not.

Other Forms of Discrimination

There are other forms of discrimination in addition to discrimination on the basis of gender. Here are some examples:

■ **AGE:** Do we treat people differently according to age? Is it always true that older people have more experience or wisdom? Is it always true that younger people have more energy or flexibility?

■ **DISABILITY:** Do we treat people differently according to their disabilities? Do we think that certain disabilities make people unable to perform tasks that they could actually do very well?

■ **SEXUALITY:** Do we treat people differently on the basis of their sexual preferences or sexuality? What views do we have about people on the basis of their sexuality?

■ **RACIAL, NATIONAL OR RELIGIOUS IDENTITY:** Do we have stereotypes (positive and negative) about people depending on their racial, national or religious identities?

Case Study: The Gender Wage Gap in Myanmar

Gender wage inequality has been studied for decades. Education and experience explain small parts of the wage or pay gap, and differences in occupation and sector are also important factors.

Research shows that the urban labour markets in Myanmar are unusual. In urban parts of Myanmar, female workers have higher levels of education than their male colleagues. Therefore female workers should, on average, have higher wages than male workers.

However, the gender pay gap in 2017 was 14–35% (depending on the survey). Differences in education, occupations and sectors cannot explain this gap. Instead, it is associated with a lower starting wage for women and lower wage increases, despite women having more experience than their male colleagues. Researchers still found an average wage gap of 13% between male and female workers with the same level of education, experience and sector of employment.

Research also shows substantial discrimination against women in Myanmar's urban labour markets, with the situation being worse for uneducated women in low-wage jobs.

Discussion / Reflection

1. What expectations and opportunities does your society have for people of your gender?
2. How might leaders help reduce gender inequality in society?

4.3 | MONEY

What ethical issues relate to money?

ABOUT MONEY

The final issue that we are going to look at is money. Since human beings invented money, it has been one of the central issues in how we relate to each other. The International Monetary Fund (IMF) defines money in three parts:

1. It is a store of value. It can be saved up and used later.
2. It is a unit of account. It is used to provide a common basis for deciding on the value or price of something.
3. It is a medium of exchange. It is something that you can use to exchange for goods or services.

Imagine that you have 10,000 MMK. This money is a store of value because you can keep it, and tomorrow you will still have 10,000 MMK (as long as you don't lose it). It is a unit of account because you can compare the value of things in terms of your kyat: your 10,000 MMK is worth the same as, for example, forty cups of tea, or one hundred eggs (so you can work out the relative value of eggs and cups of tea). But also, you can spend (exchange) it, and you can buy tea, eggs, or a top-up for your mobile phone.

You can see from the example above that money is related to two things:

- Our ideas of value.
- Our ability to have, buy and do things.

Because it is related to both the value we put on things and the power to do things, money raises complex ethical questions.

All organisations and groups have to think about money. This does not mean that all organisations and groups have to make profit. Here are the some examples of different organisations and groups that have different relationships with money:

- A charity that raises money from donors to fund social welfare projects.
- A board game club started by friends. They get together every month to play games. It does not cost much, but somebody has to buy the snacks, which costs money (usually everybody brings something, so nobody goes hungry).
- A school that is donor funded. They charge some fees, but only to students who can afford it. They have to find and manage money from donors. But they don't make any profit.
- A social enterprise that aims to make money so that it can do more social good.
- A multinational corporation that will invest in anything if it makes money for its shareholders.

In all of these situations, the groups involved have to think about money. We cannot escape questions of ethics when we discuss money. How much money we have, and how we relate to money, affects what we can do and how we can act.

Next we'll look at three issues related to leadership, money and ethics.

1: PAY DIFFERENCES

In many organisations, people get paid differently according to where they are in the organisation. In a school, for example, the headteacher may be paid more than the other teachers, the senior teachers may be paid more than the junior teachers, and the teachers may be paid more than the support staff who work to cook, clean and look after the school building.

In many organisations, this is taken as a 'natural' way to structure things. But pay does not have to be hierarchical.

Needs-based pay structures are uncommon. But they are interesting to think about as an alternative to the role-based approach.

In many organisations pay is not decided entirely according to the person's role. We have already looked at the gender pay gap, the way that men and women are paid differently for the same jobs. There are other pay gaps as well. One example that can often be found in NGOs is different pay-scales for local and foreign staff.

In 2016, the Economic and Social Research Council carried out a research project called *Are Development Discrepancies Undermining Performance* (ADDUP). They surveyed 1300 foreign and local workers in six countries: India, China, Malawi, Uganda, the Solomon Islands and Papua New Guinea. According to the research, on average foreign workers were paid four times as much as local workers who had the same educational level and experience.

The examples of gender and foreigner/local pay-gaps shows that in many organisations, pay is not entirely decided on the basis of role, or on the basis of experience and educational level.

2: TRANSPARENCY

The second ethical issue is transparency. This involves several questions:

- How is money used within the group or organisation?
- How are decisions made about the use of money?
- How are these decisions communicated?

When something is transparent, it means that you can see clearly what is happening and decide whether the use is fair or not. Lack of transparency means that, even if the arrangements are fair, people can become suspicious. Suspicions can lead to a breakdown in relationships.

A Living Wage

A 'living wage' is a wage based on the cost of living. It is the minimum amount required to meet the basic needs to sustain a life of dignity for an individual and their dependents.

3: RESPONSIBILITY FOR OTHERS

The final issue we are going to look at here is how money can be used to take responsibility for others. In some organisations and groups, money is seen as a reward for particular kinds of behaviour. For example, in some jobs, if you perform well, you will get a bonus. Or if you win a tournament, you will get a cash prize.

But reward is not the only way to think about money. Another way is to think about money as a resource that an individual or organisation has. Thinking about money this way, the question becomes, "How can we use the resource to meet the responsibilities that we have for others?"

If you were in charge of an organisation that employed people to work full time, this might involve questions like the following:

- Do the people who work for this organisation get paid a living wage? Could more money be used to support them?
- Does the organisation have a negative impact on the environment? Could some of the money be used to reduce the impact?
- Does the organisation pay taxes to local authorities?

Case Study: The Karuna Trust

The Karuna Trust is an NGO that works on projects with *dalit* or "untouchable" caste members in India. They raise money for health and education projects with some of the most deprived communities in India.

The Karuna Trust is run by Buddhists. It has a unique pay structure. Pay is not decided based on people's roles within the organisation. Instead it is decided according to need. For example, if the director of the charity lives in community accommodation and does not have a family to support, and the administrative assistant supports a family and rents an apartment, then the administrative assistant will be paid more. This is because they have greater financial needs.

Pay at Karuna is decided after a discussion with individual employees about what their needs are. This pay structure could be called *needs-based* instead of *role-based*.

Discussion / Reflection

1. How much is a living wage in your community?
2. What is the minimum income that you could live on?
3. Are these two figures different? If so, why are they different?
4. What ethical issue is most important to you: pay differences, transparency or a responsibility for others? Why?
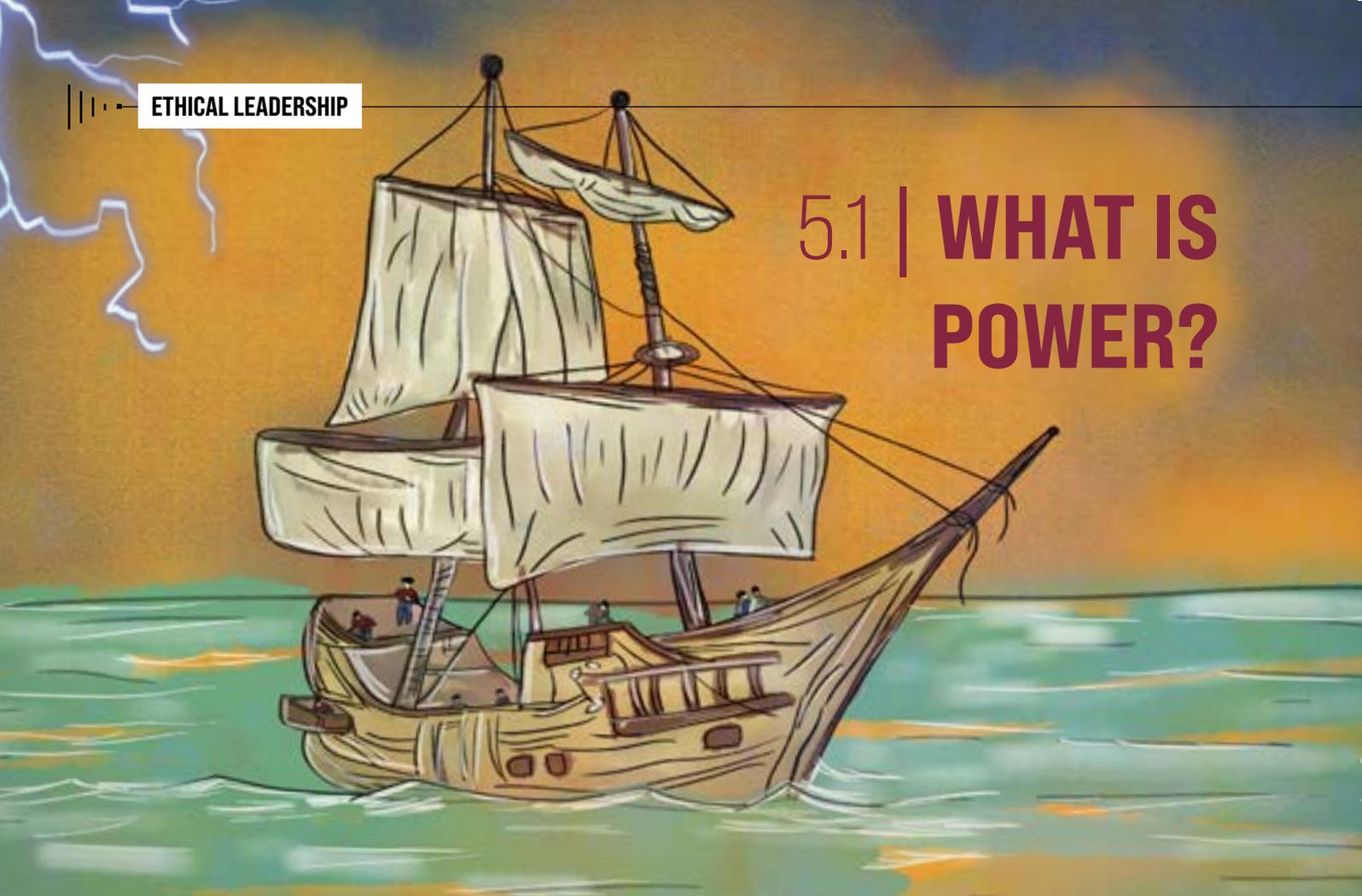
CHAPTER 5

POWER, LEADERSHIP AND ETHICS

This chapter considers what power is, different forms of power that people have, and the relationship between power and ethics.

Guiding Questions for this chapter are:

- What forms does power take?
- What is the relationship between power and ethics?
- Who should have power?

5.1 | WHAT IS POWER?

I· How does power relate to leadership?

Philosophers have thought about power since the earliest times. In Ancient Greece, Pittacus of Mytilene claimed that we can only know people's character when we see what they do with power.

All kinds of groups and organisations aim to change things. Their purpose is to have an effect on the world and to achieve particular goals. The effects of our changes may be good for some people but bad for others. Our goals may be worth achieving or not worth achieving. However, it takes *power* to have an effect on the world.

Groups usually have more power to influence the world than individuals. If you want to do something difficult, then it will probably take more than just one person.

If you want to build a house, you may be able to do a lot of the work yourself. However, it will be hard work. It will be much easier to work with other people. Some jobs are easier with two or more people working together. Having more people means that each person can contribute a different set of skills to achieve a single goal.

There are also some things that you can't do on your own even if you want to. Imagine you are on a big old-fashioned sailing ship. It takes a lot of people to sail a ship this size. You can't do it on your own. If you are on this ship, and all of the other sailors disappear, then you are in big trouble. One person does not have the power to sail the ship – only a group of people has the power.

If power is about changing things, is more power a good thing? Not always. There are lots of complex questions that we need to ask about power and its effects within organisations and on the world. But before we look at these questions, we need to understand what power is, and at different kinds of power that people can have.

We can think about two
different kinds of power.
The first is *power-over*, and
the second is *power-to...*

1. POWER-OVER

Power-over is power that is used to influence other people. Power-over often has an element of control or domination. If you are a teacher, you may have power over your students. You can make the students in your class do their homework, or make them stay in the classroom.

Power-over is often found in hierarchical organisations, like armies, police forces or universities and schools. In these organisations, people 'higher up' are usually seen as having power over people 'lower down'.

Power-over is used to refer to the ability of an individual to control other individuals' actions.

2. POWER-TO

Power-to is the belief in each individual's potential and what they can do. It is about the things you can do or you are allowed to do regardless of your position. Power-to also refers to new possibilities, or to things that an individual can do without using hierarchy. It is the power given to individuals to make a difference, to create something new, or to achieve goals.

Teachers have power over their students but they also have the opportunity to give some power to their students. For example, they can allow them to create individual goals for their learning, or conduct community projects that can make a difference based on their own research. *You can both have power over others and also give power to others.*

Discussion / Reflection

1. When is the use of power good?
2. When is the use of power bad?

5.2 | POSITIONAL POWER AND PERSONAL POWER

|||· What is positional power, and how is it different to personal power?

We can think about power in two more ways – positional power and personal power. Positional power relates to people's positions within organisations, and personal power relates to people's skills and personality.

POSITIONAL POWER

Both power-to and power-over often relate to where people are in an organisation. Positional theories of power see power as related to where people are in an organisation. Here are some examples of people who have positional power:

- A principal in a school.
- A senior figure in a religious organisation.
- The captain of a sports team.

Depending on your position in an organisation, the amount of power that you have, and who you have power over, will be different.

One question that we can ask about positional power is about *legitimacy*. Legitimacy means that a person's power can be explained and defended with logic or justification. Therefore, if you say that a person has *legitimate power*, you mean that there is a logical, justifiable reason for that person to have the power.

Questions about legitimacy are ethical questions: they are questions about who should have power, and why.

In 1514, the Italian philosopher Niccolò Machiavelli published a book called *The Prince*. It was a guidebook for political leaders. Machiavelli argued that leaders should only worry about maintaining their power. Machiavelli did not believe that legitimacy was important: You either have power or you don't. And if you do, your goal is to keep it.

Legitimacy is an important question. It is a question that we should ask about other people and the power that they have. It is also a question that we should ask about our own power. Can we say why it is okay to have the power that we have?

▲ **Jenni Hermoso, one of the captains of the Spanish women's football team, 2023.**

Reward (Vs.)

Positional power is often maintained by rewards. This is an important part of many organisations. If you do the right things, then you are rewarded. For example, in a company you might be given a pay rise or be promoted.

There are two parts to the relationship between power and reward:

Part 1: Giving Rewards

When you are in a position of power, you often have the power to give rewards to others. There are different kinds of rewards. Two examples are pay rises and promotions.

Rewards are often used to maintain power structures within organisations. But they can also be used to change people's behaviour, to change the culture of an organisation or change the culture that the organisation is a part of (for better or for worse).

Part 2: Power as a Reward

Additionally, power is often given to people as a reward for their behaviour. In a sports team, a successful player may become the team captain as a reward for their performance.

The reward increases the person's power to do things, and also gives them more power over others in the organisation. This can lead to changes in the culture of the organisation.

Coercion

The opposite of reward is *coercion.*

When you coerce somebody, it means that you persuade them to do something using force, threats or emotional manipulation. When you coerce somebody, you are saying to them, 'If you don't do this, then something bad will happen to you.'

Coercion has two parts:

- ■ Something that somebody is expected to do, or not to do.
- ■ Something bad that will happen if they don't meet these expectations.

Coercion can sometimes be physical (violence, or the threat of violence), but it can sometimes be more subtle. And it can be found in all kinds of organisations and social contexts. For example, if a manager sexually harassed their employee. The manager then tells the employee that if they do not say anything they can keep their job. They know that the employee needs this job. The employee is expected to stay quiet. If they don't stay quiet, they will lose their job.

The result (the "something bad") is not the direct consequence of not doing what is expected. Coercion needs somebody in power to decide that something bad should happen to you, and then make sure that it happens. Coercing your team members is not the action of a good leader.

PERSONAL POWER

Another way of thinking about power is *personal power*. This means that somebody might have power to do things, or power over others, because of who they are. There are two different kinds of personal power: the power that comes from expertise, and the power that comes from personality.

Personal Power from Expertise

We have already seen that expertise helps influence the power that people have. If you take an aeroplane, then the pilot has the power to choose which direction the plane goes in, whilst you are just a passenger. You wouldn't want to have the power, because you don't have the expertise. And if you did take control of the aeroplane, the results would be bad for everyone.

Everybody has expertise in something. If you work in an organisation, often the best thing for the organisation is to use everybody's expertise. However, sometimes there is a conflict between the power hierarchies of the organisation and the expertise of the members.

Personal Power from Personality

The other kind of personal power comes from what people are like, or from their personality. We probably all know people are popular and work well with others. Sometimes we say that these people have a powerful personality. This is sometimes called *charisma*.

If some personalities seem more obviously powerful or attractive, that is not the same as saying that these people will be good in positions of power. People who have powerful personalities might seem to be natural leaders, and these people are often the kind of people who want to be leaders. However, they may not be the best people to lead.

Sometimes, the people who seem to have personalities least suited to power turn out to be the best people to have in power. The Greek philosopher Plato argued that instead of looking for charismatic people who want power, we should find the people who least want it. Plato's argument is:

- Sensible people would not want to be in a position of power.
- The ideal is to have a sensible person in power.

So you need to find the people who least want power (because they will probably be the most sensible) and persuade them, at least for a short time, into positions of power.

> Only those who do not seek power are qualified to hold it.
>
> — Plato —

Discussion / Reflection

Should people with the least interest in power be in power?

Checklist

☑ Who should have power and why?

☑ Is it ever okay to coerce others? If so, when?

☑ Do we have a responsibility to give more power to the powerless?

☑ How should we use the power we have?

☑ Do we have a responsibility to follow existing power structures and hierarchies?

☑ Do we have a responsibility to challenge existing power structures and hierarchies?

☑ What if people in power do bad things?

☑ _____

5.3 | POWER AND ETHICS

ⅠⅠⅠ How does power relate to ethics?

Power is an inescapable part of human life. Without power in some form or another, nothing would get done. As you have already seen, power raises all kinds of big ethical questions, for example:

1. Who should have power, and why?
2. Is it ever okay to coerce others? If so, when?
3. Do we have a responsibility to give more power to the powerless?
4. How should we use the power we have?
5. Do we have a responsibility to follow existing power structures and hierarchies?
6. Do we have a responsibility to challenge existing power structures and hierarchies?
7. What if people in power do bad things?

Some people have argued that ethics gives people a particular kind of power. This is quite an old idea.

For example, in ancient Buddhist texts, ethical action is sometimes seen as something that leads to success. In the modern world, many people who have written about leadership have said that ethics can enhance both personal power and the power of organisations. So an ethical organisation may be more powerful than an unethical organisation.

However, being powerful is not the same as being good. A tornado can be powerful and destructive, and so can an organisation.

Discussion / Reflection

1. How can we give more power to ethical people to support their actions?
2. How can we reduce or remove the power of unethical people and their actions?

CHAPTER 6

APPROACHES TO LEADERSHIP

This chapter looks at different approaches to leadership. It examines how these different approaches to leadership may exist together within an organisation depending on the situation.

Guiding Questions for this chapter are:
- How do leaders motivate people?
- How do leaders get things done?
- What are different forms of decision making in leadership?
- Should leaders focus on an organisation's tasks or its people?

6.1 | MOTIVATING PEOPLE: TRANSACTIONAL AND TRANSFORMATIONAL APPROACHES

||⊢ How do leaders motivate people?

No two leaders, and no two leadership teams, are exactly the same. Think about all the people you know who have leadership roles. They probably have very different approaches to how they motivate people, how they get things done, how they make decisions, and what they focus on.

FOUR MAIN APPROACHES TO LEADERSHIP

Sometimes people talk about these different approaches as *leadership methods* or *leadership styles*. If you search online for "leadership styles", you will find lots of lists of different approaches to leadership. In this chapter, we will focus on the four areas mentioned above:

- How to motivate others: TRANSACTIONAL and TRANSFORMATIONAL approaches.
- How to get things done: DIRECTIVE and DELEGATIVE approaches.
- How to make decisions: AUTOCRATIC and DEMOCRATIC approaches.
- What to focus on: TASK-FOCUSED and PERSON-FOCUSED approaches.

EXTRINSIC AND INTRINSIC MOTIVATION

The first question for people in a position of leadership is, "How will I motivate others?" "Motivation" means the reasons that you do something, or the things that make you want to do something. Psychologists often distinguish between extrinsic and intrinsic motivation. *Extrinsic* motivation means doing things because of external rewards. *Intrinsic* motivation means doing things because they are satisfying or meaningful.

Here are some examples.

- I'm learning to speak *Pwo* Karen, because I want to talk to my neighbours (extrinsic).
- I adopted a kitten because I want more cute things in my life (intrinsic).
- I do my homework because I don't want to get into trouble (extrinsic).

In each of these examples, there is a thing that you want to do, and a reason for doing it.

When we think about how to motivate people, it is useful to understand the difference between *transactional* and *transformational* leadership styles. A *transaction* is an exchange. When you enter into a transaction, you agree that you will give something to someone and they will give you something. Transactions are important in many aspects of human life. Transactional leadership involves leaders exchanging something with their followers.

Transformational leadership is a very different approach. It involves leaders understanding and trying to satisfy their followers' various needs, and holistically engaging their followers.

In other words:

- Transactional leadership is about extrinsic motivations.
- Transformational leadership is about intrinsic motivations.

TRANSACTIONAL LEADERSHIP

When we are involved in transactions, it is important that transactions are clear and made freely. The ideal transaction is something that both parties agree upon, and that both parties understand. However, in organisations, we often find ourselves a part of transactions and exchanges that we haven't fully agreed to.

Some people argue that most leadership, most of the time, is transactional. It is usually about the exchange of one thing for another. Transactional leadership is about if/then situations. If this thing happens, then that thing will happen.

A transaction has three parts. The two people making an agreement, and the agreement that they reach. Sometimes an agreement is not between people, but between organisations, or between individuals and organisations. We call these the *parties* to the agreement. The table below has some examples of everyday transactions between parties.

Here are some examples of everyday transactions:

Party 1	Party 2	Agreement
Employee	Employer	Job contract. If the employee fulfills the duties in the contract, the employer will pay them according to the same contract.
Customer	Restaurant	If the customer provides money, the restaurant will provide food.
Parent	Child	If the child finishes their homework, the parent will take them to the park.
Member of community garden	Other members of community garden	If you agree to work on the garden, you will get a share of the produce.

Transactional approaches, if they are used well, can be both useful and important for several reasons:

- **CLARITY AND STRUCTURE:** Transactional approaches help people to understand what they are expected to do, and what they will get in return. These can be written in a contract or a job description. Transactional approaches work best when these expectations are made clear. This can also lead to well-structured organisations.
- **ACHIEVABLE GOALS:** Clear structures mean that, when you are working in a transactional framework, you know that you are achieving what you need to achieve. You can tick off the tasks you have to do from your to-do list and at the end of the day, and know that you have done a good job.

- **FAIRNESS:** Because transactional approaches allow people in organisations to see what they have to do, and what they will get in return, they can then easily see if this arrangement is fair.
- **LIMITATION OF POWER:** Transactional approaches mean that people in organisations can more easily challenge unreasonable demands or abuses of power. For example, workers' unions know what a company's expectations are, and can take action if managers are abusive to staff.

Transactional approaches have clear advantages, however they also have disadvantages.

- **NO INTRINSIC MOTIVATION:** Transactional approaches focus on extrinsic, not intrinsic, motivation. This means that people will be less deeply engaged in their work.
- **LACK OF FLEXIBILITY AND LACK OF CREATIVITY:** Transactional approaches can reduce creativity. If everybody is only following from above, then there is not much room for creative thought or looking at problems in new ways.
- **LACK OF ETHICS:** Transactional approaches leave out questions of ethics. They don't leave any room for us to ask whether the work we are doing has a positive effect on individuals, on the organisation, or on the wider world.

Studies show that people who are only acting out of extrinsic motivation are less engaged, less creative, less happy and less productive. This is why purely transactional approaches to leadership are unsuccessful.

TRANSFORMATIONAL LEADERSHIP

In contrast with the extrinsic motivation of transactional leadership, transformational leadership is about intrinsic motivation. Transformational leadership is about finding ways to engage the people who are in an organisation so that:

- they can benefit more from the organisation, using their skills and talents, and engage with work that is intrinsically motivating.
- the organisation can benefit more from their increased engagement.
- the wider world can benefit more from what the organisation is doing.

However, some limitations of transformational leadership include:

- **LACK OF FOCUS:** Transformational approaches may lose focus on essential tasks if they focus on only intrinsically motivating tasks.
- **COMMUNICATION AND FEEDBACK:** Transformational approaches often allow people within organisations more freedom. It is therefore important to continuously provide feedback to each other (meetings, check ins) about how these approaches are working. Is the organisation still reaching its goals and objectives?

Discussion / Reflection

What kind of leaders do you usually encounter: transactional, transformational or a bit of both?

6.2 | GETTING THINGS DONE: DELEGATIVE AND DIRECTIVE APPROACHES

||| · What are the different ways that leaders get things done?

Another useful distinction in approaches to leadership is about *different ways of doing things*.

Hsa Say is ten years old. It is his sister's birthday, and he wants to make a cake. He asks his parents if he can use the kitchen. His mum and dad can take one of two approaches:

1. They can let him use the kitchen, show him where all the ingredients are, give him a recipe book or show him a website with good cake recipes. Then they can say "Good luck! Let me know if you need any help."

2. Or they can find a recipe they know will be good, come into the kitchen with Hsa Say, and tell him what to do at every stage.

The first approach is a *delegative* approach. The second is a *directive* approach.

- **Delegative approaches:** People lower down in the hierarchy are given much more power to make their own decisions.
- **Directive approaches:** People work in response to clear directions. These can be given by people further up the organisation's hierarchy, or through a clear set of procedures.
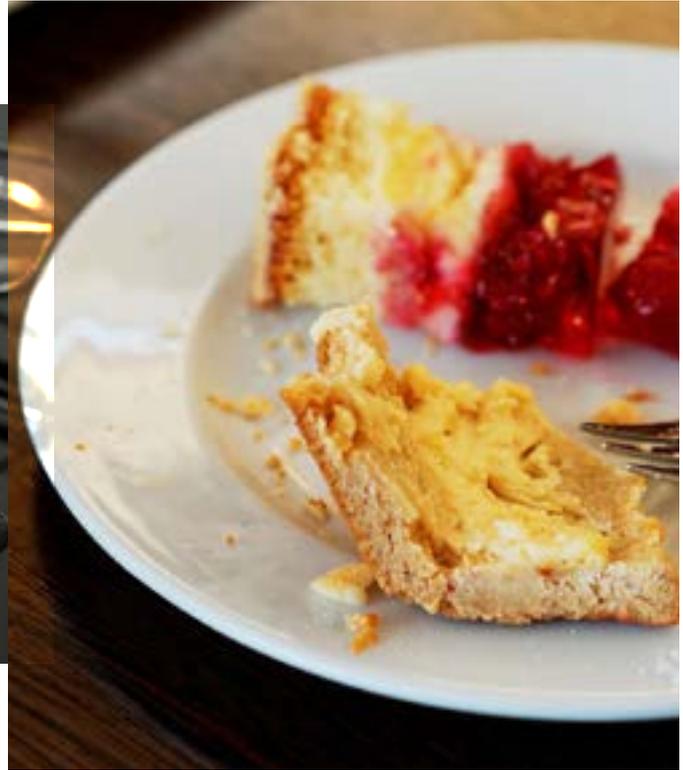
DELEGATIVE APPROACHES

Using the example of Hsa Say's cake making, you can see that there are advantages and disadvantages of this approach. Here are some advantages:

- **CONFIDENCE BUILDING:** Hsa Say thinks, "Wow! Mum and Dad trust me!" So he tries to live up to this trust.
- **ENCOURAGES CREATIVITY:** Who knows what Hsa Say will make?
- **LEARNING BY TRIAL AND ERROR:** People try, learn from their mistakes, and improve, which is often a more direct way of learning.
- **LESS DEMANDING FOR LEADERS:** Hsa Say's parents can prepare for his sister's birthday party, or relax and watch TV.

But there are disadvantages as well:

- **HIGH RISK:** Hsa Say might leave the kitchen in a mess. He might burn the house down.
- **POSSIBLE LACK OF SKILLS:** The person delegated to may not have the right skills to complete the task, and could create more work for the leader.
- **FRUSTRATION:** It can be frustrating for the person delegated to if they don't know what they are doing. Hsa Say might get upset and give up.

DIRECTIVE APPROACHES

If you are worried about the results, then the other approach is to be more direct. Using the cake example, this is like Hsa Say's parents coming into the kitchen and giving him clear instructions. If the instructions are clear, and if Hsa Say can follow them, there is a chance of getting a good cake. Here are some advantages of directive approaches.

- **LOWER RISK:** You know what the results are going to be.
- **INCREASED CONFIDENCE:** The person who is directed learns quickly how to do something.
- **LESS FRUSTRATING:** The person who is directed probably will feel less stressed about managing the task.

But once again there are disadvantages:

- **BOREDOM AND LACK OF CREATIVITY:** Directive approaches can make the person less creative. It might be more enjoyable for Hsa Say to experiment than to following the rules. He may be happier to do things his own way.
- **HIGH EFFORT:** It is hard work for the leader to make sure that the process works well. Hsa Say's parents have to be there to give guidance.

The best solution can sometimes be a mix of both directive and delegative approaches. For example, Hsa Say's parents giving him some space to experiment, but also checking on his progress from time to time. This is often a good way to balance direction and delegation.

If overly directive approaches can be boring, labour-intensive and uncreative, overly delegative approaches can be chaotic, confusing and risky. So instead of seeing these as different approaches, one good way forward is asking these questions:

- What tasks cannot be delegated and must always be directed?
- What tasks can be delegated?
- How can I develop the capacities of those in my organisation, so that they can more effectively complete delegated tasks?

Discussion / Reflection

1. Are the groups you are part of more directive, delegative or a mixture of both? Give an example to support your answer.
2. Which approach do you prefer from your leaders?

6.3 | MAKING DECISIONS:
AUTOCRATIC AND
DEMOCRATIC APPROACHES

||⊦· How do leaders make decisions?

Another thing to think about is *how* decisions are made. There are two main approaches. The first is *autocratic*. This involves somebody who is in a position of power and makes all the decisions themselves. In contrast to this approach, there are also *democratic* approaches. In democratic situations, decisions are made collectively.

AUTOCRATIC LEADERSHIP

Autocratic approaches have more centralised decision-making. A single person, or group of people, make all the decisions, and then communicate them to everybody further down the hierarchy. This kind of decision-making is sometimes talked about as *top-down* leadership. Autocratic leadership has some advantages:

- **QUICK DECISION-MAKING:** Making decisions can happen faster if you don't have to consult others.
- **CLARITY:** It is clear who is responsible for decisions. If one person, or group of people, is responsible for all decisions, then they can be held responsible.
- **LESS STRESS:** Decision-making is stressful. It relieves many people in the organisation from this stress. For example, if people working in the organisation lack experience, they don't need to worry about making the wrong decision.

Autocratic leadership is common, particularly when people are doing tasks that are dangerous. Examples include the police force, the military, or the fire service. When working in these contexts, there is a high risk, and you need fast decision-making. However, autocratic approaches to leadership can have significant disadvantages:

- **DEPENDENCE:** Success depends on the person (or the few people) who are in control.
- **POWER IMBALANCES:** History is full of examples of people who behave badly because they have too much power.
- **ABUSE OF POWER:** Centralised power can be more easily abused.
- **DEMOTIVATING:** It can be demotivating for those excluded from decision-making.
- **LESS EFFECTIVE:** Autocratic leadership does not effectively take advantage of the range of skills and experience throughout an organisation.

DEMOCRATIC LEADERSHIP

In contrast to autocratic leadership, democratic leadership means that the decision-making is collective, and that many people in the organisation are given a voice in how decisions are made. This kind of decision-making is sometimes talked about as *bottom-up* leadership.

Top-Down Leadership...

Autocratic Approach: Genghis Khan (1162-1227)

Genghis Khan was the founder of the Mongol Empire, which became one of the largest empires in history. The Mongol Empire conquered land from Japan to Eastern Europe. Khan is famous for his autocratic leadership style. He was the main decision–maker of strict rules within his tribe and empire such as forbidding slavery, selling women and the inheritance of upper class titles. If anyone was caught raping or enslaving women, they were sentenced to death as punishment. Power was centralised and leaders followed Khan's rules. His empire was responsible for the deaths of as many as 40 million people. Khan aimed to rule the entire world through any means possible and believed strongly that "there is no good in anything until it is finished."

Bottom-Up Leadership...

Democratic Approach: Workers' Collectives

Over the last 20 years, workers' collectives have grown in popularity. Workers collectives allow businesses to put workers and community benefit at the centre of the business. They allow for workers to own the business and participate in its financial success when they work for the cooperative. They also allow workers to apply to be part of the board of directors and also to vote for who they want to see on the board, on the principle: *one worker, one vote*.

There are some advantages of democratic leadership.

- **EXPERIENCE:** Decisions are informed by a wide range of experience.
- **INCLUSIVITY:** Members of the organisation can feel more included and valued if their voices are heard.
- **LIMITS ABUSES OF POWER:** Democratic structures are less likely to lead to abuses in power.
- **MOTIVATION:** Responsibility for decisions is shared, and this can help to motivate everyone in an organisation.

There are also some disadvantages:

- **LACK OF SPEED:** Democratic processes can be much slower.
- **LESS ACCOUNTABILITY:** There is often less accountability when things go wrong because there is no single person who made the decision.
- **DIFFICULTY:** Democratic decision-making is complex and can lead to consensus decisions that nobody is happy with.

Discussion / Reflection

Compare times when you (or another leader) used autocratic and democratic approaches to leadership. How were they different?

6.4 | WHAT TO FOCUS ON: TASK-ORIENTED AND PEOPLE-ORIENTED APPROACHES

What are the different ways to think about organisations?

There are different ways to think about organisations. You can see them as lists of tasks and functions that need to be performed, or you can see them as collectives of people. The table below gives examples of types of task and types of people.

Examples of some different types of task and different types of people in a school.	
Tasks	**People**
■ Teaching classes	■ Students
■ Managing budgets	■ Funders
■ Keeping the school buildings clean and in good repair	■ Senior staff, head-teachers etc.
■ Developing the curriculum	■ Teachers
■ Managing staff	■ Support staff: accountants, caretakers, cleaners, maintenance people, cooks etc.
■ Developing plans for the future	■ Non-staff: parents, external partners, government officials etc.

As you can see, all organisations are made up of both tasks and people. But when you are leading an organisation, you might choose to focus more on one or the other.

TASK-ORIENTED LEADERSHIP

Task-oriented leadership sees the tasks as the most important aspect of an organisation.

Questions in task-oriented leadership are:

■ What does the organisation do?
■ What are the organisation's goals?
■ How can we best achieve these goals?
■ What can we do better?

Task-oriented leadership is a good approach if there are specific things that need doing, and if they can be clearly defined. It is also good for monitoring progress within a team. However, it is less useful for motivation, or for developing the skills and talents of the people who are part of the organisation.

PEOPLE-ORIENTED LEADERSHIP

In task-oriented approaches the most important question is, 'What do we have to do?' In *people-oriented* approaches, the most important question is, 'Who are we?'

People-oriented approaches are sometimes also called *relationship-oriented* approaches, because they focus on building strong relationships within an organisation.

Questions in people-oriented leadership are:

■ How can we make people feel valued?
■ What skills do people have?
■ How can we improve team relationships?
■ How can we communicate better?

People-centred approaches try to see organisations as groups of human beings who have different skills and talents. People-oriented leadership aims to develop individuals' talents so that they are happier and more engaged, and so that it is possible to fully use their skills and talents. We will look more closely at some aspects of people-oriented leadership in Chapter 7: Communication.

People-oriented leadership is good for building harmonious and productive social relationships within a team. It can also help to motivate people and support their well-being. However, people may forget about the goals and tasks of the organisation if leaders only focus on relationship building.

People-oriented and task-oriented approaches are not mutually exclusive. If you look at the two lists for the school on the opposite page, you can see that often the best approach is to find a balance, to focus on both people and tasks.

Discussion / Reflection

In your experience, which type of leadership do you prefer – a task oriented or a people oriented approach? Why?

6.5 | SITUATIONAL LEADERSHIP

||ı· What are the two main approaches to leadership?

We have now looked at eight different approaches to leadership, in four main areas. They are summarised in the table below.

Area/ Approach	Approach One	Approach Two
Motivating People	Transactional (extrinsic)	Transformational (intrinsic)
Getting Things Done	Directive	Delegative
Making Decisions	Autocratic	Democratic
What to Focus On	Task-Oriented	People-Oriented

The approaches listed under Approach One are usually found together. Organisations that are more transactional in motivating people are often more directive in getting things done, more autocratic in making decisions, and more task-oriented in focus.

The approaches in Approach Two are also often found together. Organisations that are transformational in motivation are often more delegative in getting things done, more democratic in making decisions, and more focused on developing people.

However, this is not always the case. In many organisations, many or all of these approaches to leadership can be found side by side. For example, you may have an organisation that has flexible working, meaning that people can choose their office working hours. An organisation like this may be directive in terms of the tasks that its members are expected to complete, but delegative in terms of when and where they are expected to complete them. Or you may have an organisation that is people-oriented when it comes to training and professional development, and task-oriented for more exact or technical processes.

Frequently, the leadership approach will depend on the situation. This is sometimes referred to as 'situational leadership'. This approach means there is no single best way of leading that fits all circumstances. The best approach always depends upon the situation. So it depends on whether there is a good match between the approach that you are taking (your leadership style) and the people you are leading – their level of interest, their commitment, their personalities and their skills.

> **Discussion / Reflection**
>
> 1. Think of a group you are a part of. Does this group follow Approach One or Approach Two more in their leadership? How and why?
> 2. How can you create your own approach that gets tasks done while cultivating positive working relationships?
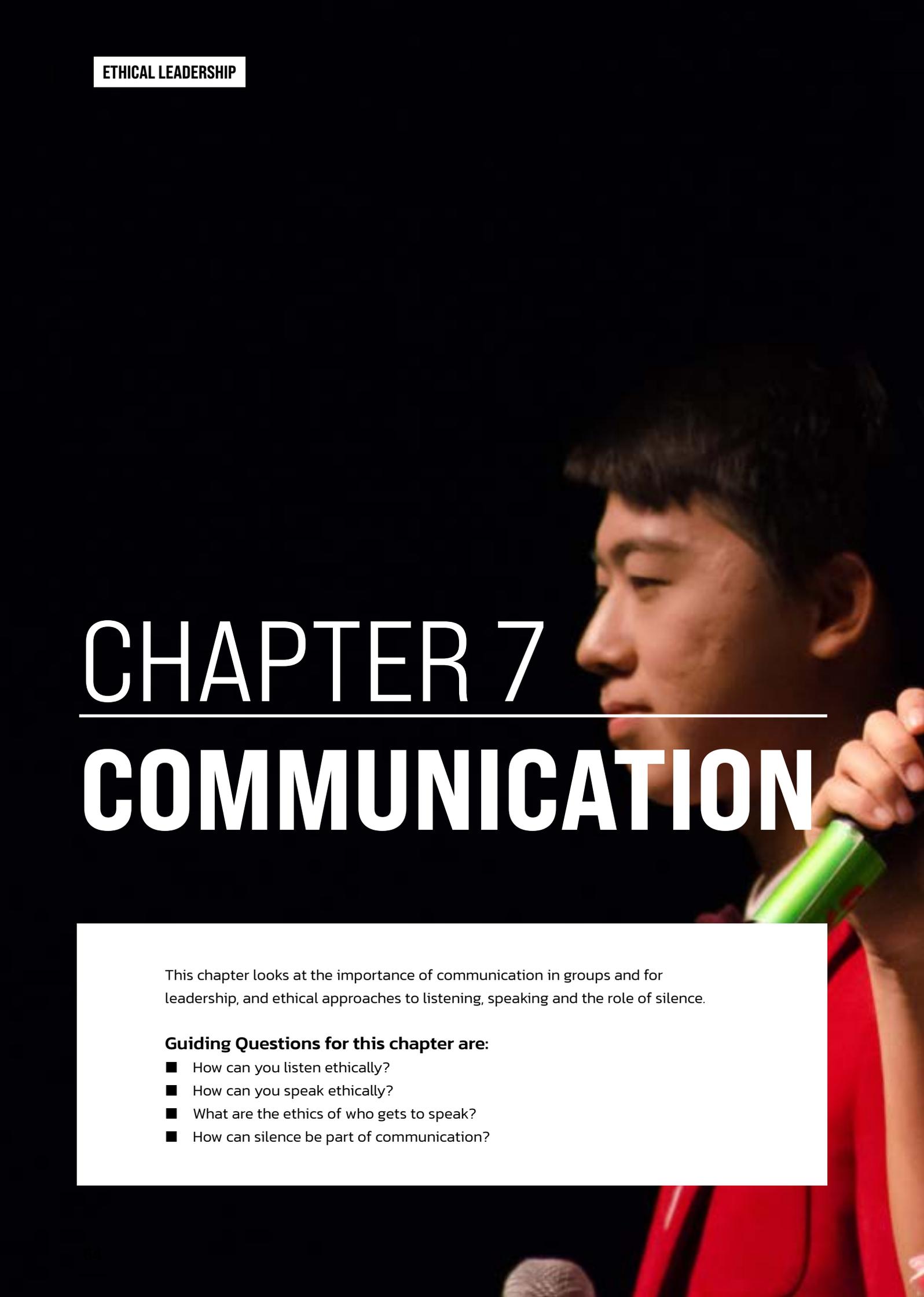
CHAPTER 7
COMMUNICATION

This chapter looks at the importance of communication in groups and for leadership, and ethical approaches to listening, speaking and the role of silence.

Guiding Questions for this chapter are:
- How can you listen ethically?
- How can you speak ethically?
- What are the ethics of who gets to speak?
- How can silence be part of communication?

7.1 | RHETORIC, COMMUNICATION AND ETHICS

How do we communicate ethically?

Leadership is only important when groups of people are working together. If you want to do something on your own – for example, cook yourself a nice meal – then you don't need to worry about leadership. You just do what you have to do.

However, even when you are working alone, you still depend on other people. You have to go to the market or shop to buy ingredients, so you depend on the people who sell food. If you have a gas stove, you depend on the people who provide the gas. Even things that you do alone involve other people and this is always worth bearing in mind.

The study of human communication is sometimes called *rhetoric*. According to the American scholar of rhetoric, Wayne C. Booth, this is a term that covers, 'the entire range of [communication] resources that human beings share for producing effects on one another.'

The effects that we have on each other through communication can be divided into at least four different kinds:

- Practical effects (getting things done).
- Emotional effects (having an impact on how people feel).
- Intellectual effects (communicating knowledge).
- Ethical effects (making things worse or better).

Because communication can have all these different kinds of effects, sometimes all at the same time, it can often be quite complicated.

Imagine that you have a piece of cake. Your friend says, 'Give me that cake now!', so you give it to them. Now imagine that instead of saying, 'Give me that cake now!', they say, 'That piece of cake looks great. I'm hungry. Would you mind if I ate it?' So you give them the cake.

With both approaches, the practical effects are the same. But the emotional effects are different. You are more likely to feel annoyed or upset with the first approach than with the second. With the second approach, your friend is communicating extra information: they are hungry. Therefore, there is an intellectual effect: you now know something that you didn't know before.

Finally, with both approaches, the ethical effects may be different. The direct order, 'Give me that now!' is quite rude. When your friend talks to you like this, there is a risk that it may damage the relationship or the trust between you. In contrast, when they ask with more sensitivity, this may help to build your relationship.

The table opposite summarises the different effects (A-D) of both approaches.

" – Truthfulness
 – Peacefulness
 – Kindness
 – Usefulness "

| Effects / Approach	1. "Give me that cake now!"	2. "That piece of cake looks great. I'm hungry. Would you mind if I ate it?"
A. Practical Effects	You give your friend the cake.	You give your friend the cake.
B: Emotional Effects	You feel upset about giving the cake.	You feel good about giving the cake.
C: Intellectual Effects	Your friend gives no context, and communicates little information or knowledge.	Your friend communicates the context that they are hungry. You have more knowledge than before.
D: Ethical Effects	Your relationship is weakened. There is less trust between you.	Your relationship becomes stronger. There is more trust between you.

COMMUNICATION ETHICS

Communication involves both speaking and listening. Communication ethics is about making sure that our speaking and listening (and our reading and writing) are not only effective but also good: for ourselves, each other and the wider world. Communication ethics is something that people have thought about for a long time. It is not new. One example from the ancient world is in the Pali Buddhist texts, which divide communication ethics into four:

- ■ No lying (only truthful speech).
- ■ No divisive speech (only peaceful speech).
- ■ No abusive speech (only kind speech).
- ■ No idle speech (only useful speech).

In other traditions, too, there is a focus on the nature of human communication and how to make our communication better. Confucius was skilled at making sure that what he said, and how he said it, was appropriate to the situation and to the people he was speaking to.

> **Discussion / Reflection**
> 1. Which of the Buddhist communication ethics do you practise?
> 2. Do you match your communication with the occasion and the people you are speaking with, like Confucius did?
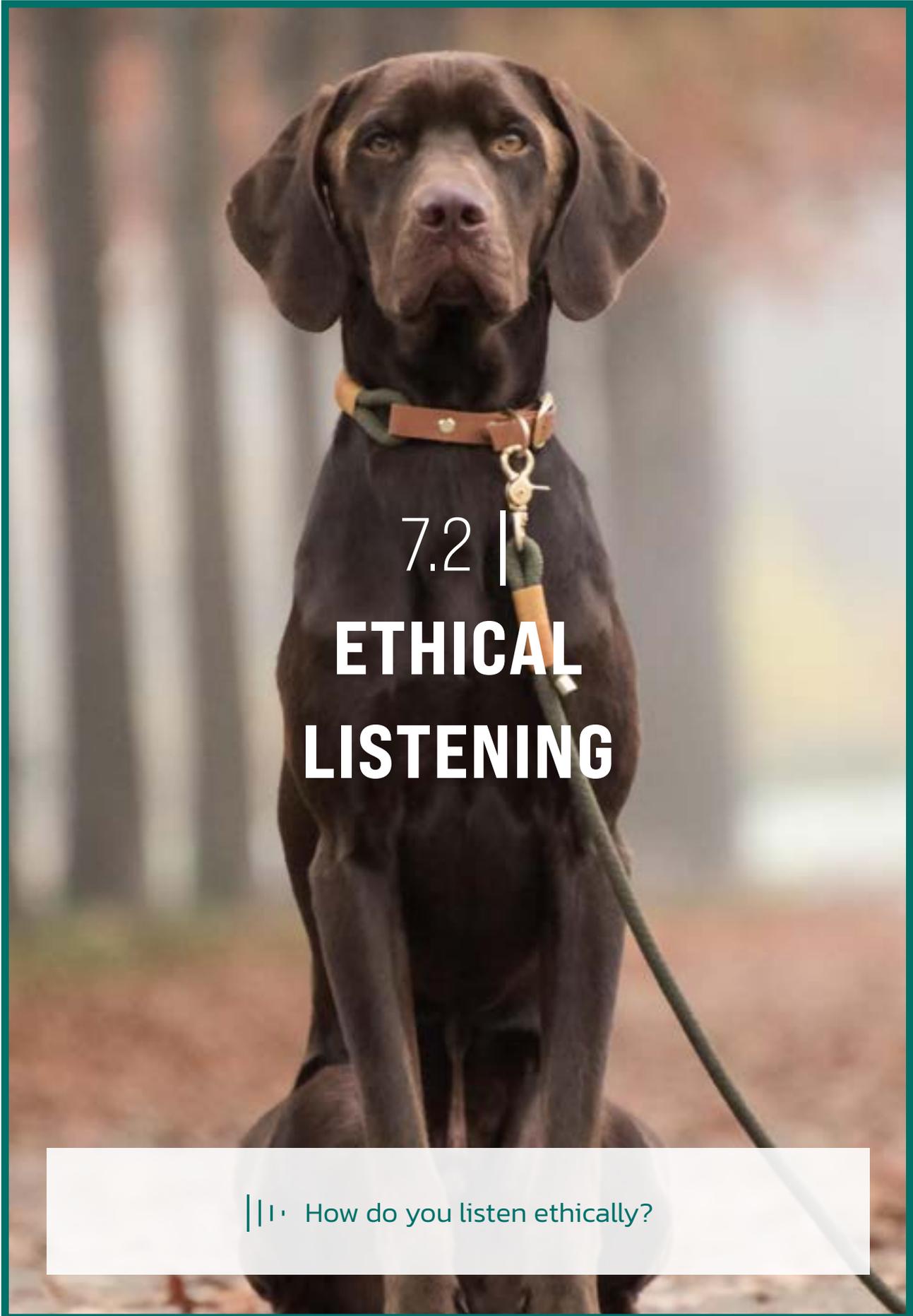
7.2 |

ETHICAL LISTENING

How do you listen ethically?

When people talk about communication, they often talk about how to speak, or what to say. But communication also involves how to listen. The scholar Elizabeth Parks has written about how to listen ethically. She says that ethical listening involves ten different skills:

1. BEING OPEN

Communication is unpredictable and open-ended, and it is easy to make incorrect assumptions.

- Remember that you don't know what the other person is going to say, or where the conversation might go.
- Be aware of your own assumptions, about the other person and about the conversation.

2. CULTIVATING UNDERSTANDING

It can be hard to understand someone else's point of view. To listen well, you have to actively work to understand what they are saying. A lot of problems in communication come out of misunderstanding what the other person means.

- Don't jump to conclusions or try to guess what other people mean.
- Ask for clarification if you need it.

3. PRACTISING AUTHENTICITY

This means being honest about who you are and what you believe in, and listening on that basis.

- Acknowledge your own perspectives and positions, but recognise that the person you are communicating with has different perspectives and positions.
- Be honest about your own views, but also about your limitations.

4. ENGAGING IN CRITICAL THINKING

When other people are speaking, it is necessary to engage in critical thinking about what they are saying.

- Think carefully about what other people are saying.
- Ask yourself whether it makes sense, regardless of your own perspectives.

5. INVESTING IN THE RELATIONSHIP

Listening to somebody else means taking time to develop your relationship with them. When we talk to each other, we make and remake our relationships. Everybody probably has the experience of a conversation with somebody new who, in the course of the conversation, became a friend. Everybody also has the experience of a difficult conversation that leads to a breakdown in a relationship with another person.

- Be aware of the bigger picture of your relationship with the other person.
- Actively focus on further developing the relationship.

6. CARING FOR THE DIALOGUE

'Dialogue' is the process of speaking and thinking in partnership with other people. As well as caring for the relationship itself, ethical listening involves caring for the quality of the speaking and thinking that you are engaged in.

- See the dialogue not as a contest, but as a mutual exploration of an idea, a topic or an issue.
- Be aware of differences in opinion and perspective, and explore them carefully.

7. FOCUSING ON WHAT MATTERS

It is easy to get distracted, and to start talking about something unimportant. It is also easy to get upset about things that don't really matter, and to ignore the things that do matter.

- Ask what matters, for you and also for the other person.
- Ask about what matters in the larger context.

8. BEING INTENTIONALLY PRESENT

As well as the danger of getting distracted, it is easy to lose focus in communication. Sometimes the other person talks and talks and talks, then you realise that for the last five minutes, you have been thinking about something else, and you don't know what the other person has been saying.

- Take an active interest in the person you are speaking with (people are strange and complex and amazing: why wouldn't you take an interest?)
- Be honest if you have lost focus; bring yourself back to the conversation, and ask the person to repeat what they have said.

9. REMEMBERING THE ONGOING STORY

Sometimes it is possible to lose the thread of conversation because it becomes so complicated, with so many small points, that you can't remember who said what to whom, when or why.

- Whilst you are listening, try to recap on the story to make sure you understand it.
- Ask for clarification or more detail if you need it.

10. BEING RESPONSIVE TO NEED

When you are listening to somebody, it can be good to ask about what they need, and what you can give them. Needs are not always clearly stated. You might be talking with somebody who is asking for something (for example, extra support, or for something that will make their job easier and more effective). However, you may learn when you are listening to them that they have other needs, that they are not talking about.

- Ask yourself what the other person needs. Is it something physical? Something practical? Do they have an emotional need? Do they just need someone to listen to them?
- Ask yourself how you can help meet their needs.

Discussion / Reflection

1. What are your strengths as an ethical listener?
2. How can you improve upon your weaknesses?

7.3 | ETHICAL SPEAKING

||| ⸱ What are the different aspects of how we speak, and why do they matter?

Communication involves both how we listen and how we speak. Here we are going to look at four ethical aspects of how we speak, and why they matter.

HONESTY

Honesty is about telling the truth. It means making sure that what you say is faithful to the facts, as far as you understand these facts.

But honesty also means being aware of what you do not know. It can be difficult to say, 'I don't know this', but everybody has only limited knowledge. The point of communication is to share our knowledge, and we can do that better if we are honest about what we don't know.

Honesty helps to build trust. If we speak honestly, then people know that they can rely on us.

CLARITY

Another aspect of ethical communication is trying to be clear when we say things. There are various reasons that communication might be unclear. We might not be very clear about things ourselves, or we might not know exactly what we want to say. We might think that if we make things more unclear, then people will think that we are cleverer.

Clarity is not always there when we are communicating. But it is useful to make *clarity* the goal of our communication: to communicate so that we are more clear after than we were before.

Sometimes things are very complicated, so it can be hard to be clear about them. Another aspect of clarity is to become clearer about the things which are unclear.

TRANSPARENCY

Transparency is about making sure that, as far as possible, you communicate the decisions that you are making, and the reasons that you are making them. It is about letting other people know what you are doing and why, and not hiding things that you don't need to hide.

Like clarity and honesty, transparency helps to build trust. But it also has other benefits. If you are transparent about what you are doing, and why, it you can discuss whether you are doing the best things, or whether you could do those things better.

SENSITIVITY

The final thing to think about is how to be sensitive to other people's feelings, concerns and perspectives. You should be aware of the emotional effects of what you say, and of how you say it. It can be useful to ask whether you need to say anything at all.

To develop more sensitive communication, you also need to pay attention to what is sometimes called non-verbal communication:

- The way that people are sitting.
- Their facial expressions.
- Their gestures.
- Eye contact.

You also need to think about these things in your own communication.

WHO SPEAKS? GENDER, AGE AND BACKGROUND

Another important ethical issue related to communication is about who speaks. Research shows that in meetings, men speak much more than women. Even in meetings with fewer men than women, men usually speak more. However, people don't notice that men speak more because this fits with their expectations.

Also, when women speak in meetings, the things that they say are often ignored. However, when men repeat the same things, people listen.

All of our social interactions are affected by unconscious biases and preconceptions. For example, there may be cultural myths that men are more credible than women, or perhaps ideas about male *hpoun.*

There are other factors that may affect how much people speak in groups and organisations:

- Age.
- Seniority in the organisation.
- Social background.
- Social popularity.

Whatever the reasons are, we respond differently to different speakers. These things matter because this unconscious hierarchy has negative effects:

- Members of the organisation are not fairly and equally represented when decisions are made.
- We are probably ignoring a lot of expertise and knowledge that could contribute to the organisation.
- People who are excluded from discussions feel frustrated and isolated.

Because of these patterns, it is sometimes necessary to encourage or make space for voices that are heard less often, or less powerfully. Perhaps you are in an organisation with somebody who never says anything in meetings at all. If that is the case, then ask why they never speak. Are they afraid? Are they shy? How can you encourage them to speak more? What could they contribute if they did speak more?

Here are some methods and techniques you can use to make sure that everybody has a voice:

■ Instead of asking for questions, get people to write down questions and put them in a bag. Then pull the questions out one-by-one at random and answer them.

■ Instead of working in a large group (which some people find uncomfortable), work in smaller groups.
■ Invite people to contribute who don't usually speak much.

Discussion / Reflection

1. What problems can occur when some types of people can speak more than others?
2. What can be done to ensure all people have a voice?

7.4 | UNSPOKEN COMMUNICATION

"Silence is the Great Strength"
— Lao Tzu

FACE-TO-FACE AND REMOTE COMMUNICATION

Human beings are good at finding ways to communicate. Ten thousand years ago, almost all human communication was face-to-face. After the invention of writing, around five thousand years ago, people had a new way of communicating with people who they might never ever meet. Electronic communication – whether by mobile phone, by email, or by messaging apps and social media – has become an important way of communicating. Perhaps you are a member of online groups, communities and organisation. Some of these may exist offline as well, but some might only be online.

All the factors we have explored above are important in remote - or non-face-to-face - communication. But there are other questions to think about too.

What is the best way of communicating (do you need to email the group, or should you have a face-to-face chat? Would it be easier to send a quick question on Messenger or to write a formal email)?

Are you aware of your tone when you write emails or send messages? The emotional effects of written communication can be hard to predict because you can't see the immediate effects of your words on other people.

Are you overloading people with information? It is easy to send ten emails or chats in a morning, sometimes to the same person. However, be sensitive to the person who is receiving them. Try to put yourself in their position.

Electronic communication is easily recorded, stored and searched. You may find that, years in the future, people can quote what you have said. Therefore, you should think carefully before you write.

LAO TSU
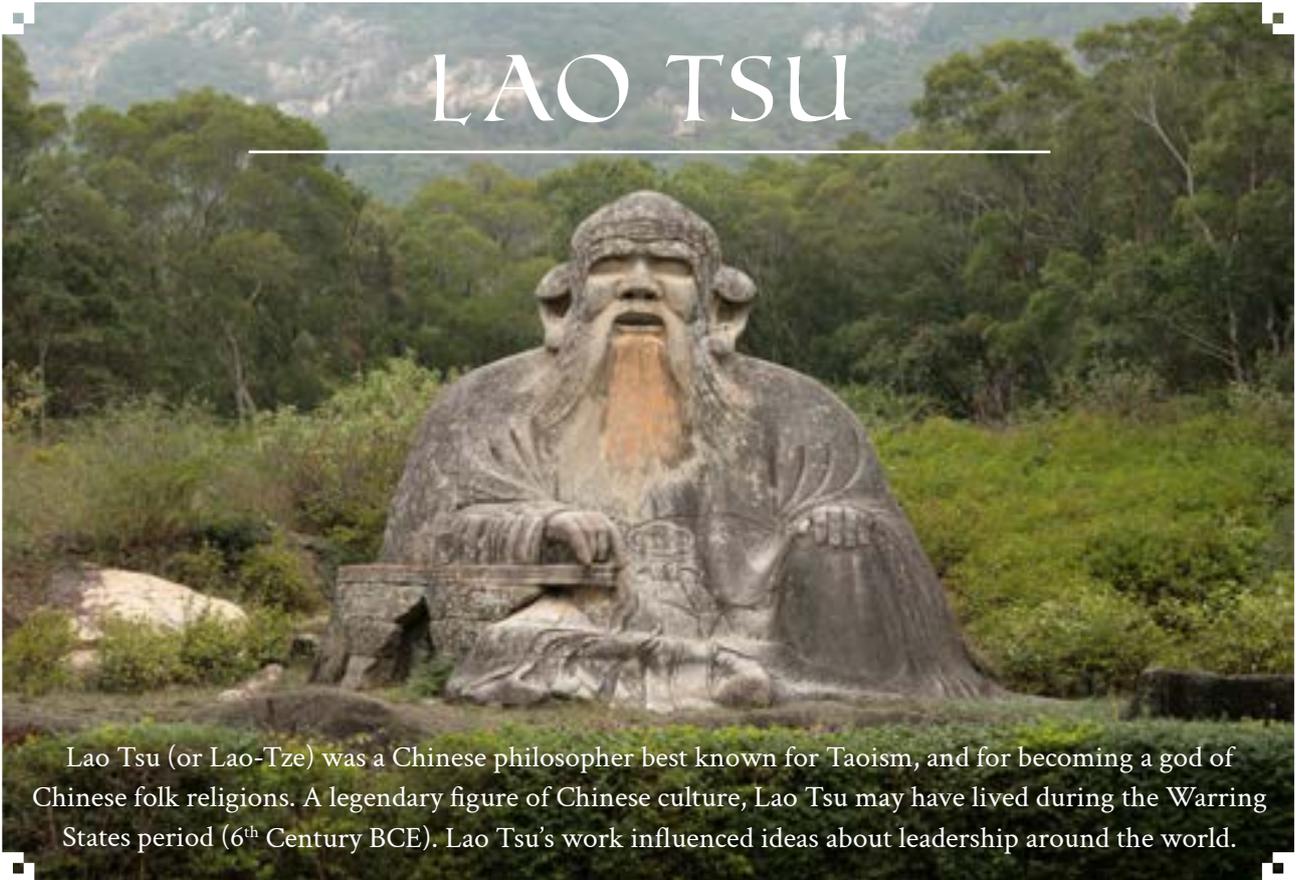
Lao Tsu (or Lao-Tze) was a Chinese philosopher best known for Taoism, and for becoming a god of Chinese folk religions. A legendary figure of Chinese culture, Lao Tsu may have lived during the Warring States period (6th Century BCE). Lao Tsu's work influenced ideas about leadership around the world.

LEADERSHIP AND SILENCE

The final thing to think about is when not to communicate. Imagine that you are working with a group of friends on a project. For example, you are all painting the outside of a house. If you are working really well, you might not need to talk to each other. One person is up a ladder. Somebody else is washing brushes. Somebody else sees that the paint is running out, and so goes to get some more. Somebody else looks at their watch and sees that it is probably time for lunch quite soon, so they go to make some lunch for everyone. All of this might happen without anybody talking. Instead, everyone is happily working cooperatively together, without saying anything at all.

In a situation like this, there is still a lot of communication: people pass each other things that they need, smile and help each other, etc. However, most of this is non-verbal: it is not about talking.

Now think about this happy house-painting party, and imagine that one of the people in the group decides to start organising people by telling them what to do, by making comments on the quality of their work, or by insisting that everybody stop for a meeting. Suddenly, the relaxed, efficient and enjoyable atmosphere is ruined.

Perhaps you have experiences like this in groups with which you have been involved. Often good leadership is about knowing when not to speak, and knowing when to allow there to be a lot of silence and to let people get on with things.

Discussion / Reflection

What is one example from your daily life of when silence is more useful than talking?

77

CHAPTER 8

RELATIONSHIPS

This chapter considers the importance of developing and maintaining relationships, different types of relationships, and building trust as part of ethical leadership.

Guiding Questions for this chapter are:

■ What qualities help to build good relationships in organisations?
■ How do you build relationships of trust in organisations?

8.1 | INTROVERTS AND EXTROVERTS

How do you develop relationships?

Developing and maintaining relationships within organisations is often an important part of leadership. For some people, developing relationships is a lot of fun. There is nothing better than going out and meeting people. But for others, developing relationships is intimidating, and hard work. Some people love knocking on strangers' doors, making phone calls, going to parties and setting up meetings. Other people don't. Some people are naturally more sociable than others. But however social we are, relationships matter.

In the early 20th century, the psychologist Carl Jung divided people into two categories: introverts and extroverts. The words *extrovert* and *introvert* mean, 'turned towards the outside', and, 'turned towards the inside.' This means that some people focus their attention on external things (the extroverts), and some people focus their attention on internal things (the introverts).

The distinction between an extrovert and an introvert is not precise. Some people are extroverted in some situations, and introverted in others. For example, they may feel shy and introverted when they arrive at a party. But once they have relaxed, they may become very talkative and extroverted. Or they might be usually extroverted, but have periods of time when they really want to be alone.

Neither extroversion or introversion is better. People have different approaches to social relationships. It is good to be aware of your own approach, its strengths and its limitations. But it is also good to be aware that other people will have different approaches as well, each of them with their own strengths and their own limitations.

Often when we think about what makes a good leader, we think of somebody who is outwardly confident and charismatic. However, some of the most influential people in history have been introverts. They have been quiet and gentle, the kind of people who don't particularly like attention. a good example of this is Rosa Parks.

ROSA PARKS

Rosa Parks was from Montgomery, Alabama in the United States. She was born in 1913, the grand-daughter of former African American slaves. She worked in a large shop in Montgomery and travelled to work and back by bus. At the time, white and black people had separate seating areas on the bus. One day in 1955, when Rosa was on the way home, the bus filled up very quickly, and some white people were standing for the journey. The bus driver told her to stand up and give up her seat to the white passenger. Rosa refused to do this. The police were called, and Rosa was arrested. But her arrest led to a mass protest against the racist policies, and a city-wide bus boycott. The boycott lasted over a year. Eventually this led to overturning the racist policies and contributing to the end of racial segregation laws in the USA. Rosa Parks was an unlikely hero. She was quiet, modest and shy of publicity. But her courage and leadership led to huge social changes.

Some of the main differences between introverts and extroverts can be summarised as follows:

	Introvert	Extrovert
Character	Quiet and reflective.	Outgoing and sociable.
Preferences	Prefers reflection to action.	Prefers action to reflection.
Speaking and Thinking	Thinks first, speaks afterwards.	Speaks whilst thinking.
Friendship	Focuses on a small circle of close friends.	Focuses on a lot of friends and contacts.
Work Style	Happiest when working alone.	Happiest when working with others.

Discussion / Reflection

1. Are you more of an introvert or an extrovert most of the time?
2. Does that change when you work in groups and organisations? How?

8.2 | THE QUANTITY AND QUALITY OF RELATIONSHIPS

||ı· How many relationships can we sustain?

Human beings have limitations when it comes to sustaining relationships. According to the anthropologist Robin Dunbar, we are able to have stable, ongoing relationships with around 150-200 people. Our brains are not designed to manage many more people than this.

This 150-people limit is sometimes referred to as *Dunbar's number*. It is supported by evidence that, historically, human groups had an average of around 150 people in them.

You can think of your social relationships as circles that start small and close, and get bigger and further away. Your inner circle of intimates is often around five people. Then you have about ten close friends who you can rely on for support, making fifteen people. After that, you have about 35 other friends, making fifty in all.

There is probably also a split between familiars and acquaintances - between the people that you would feel happy to hang out with (your 150 familiars) and the ones that you would feel awkward to hang out with (350 acquaintances).

If an organisation has over 150 people, it becomes harder to manage using face-to-face relationships, and hierarchy may become more important.

Dunbar's number can remind us that sustaining relationships with other people takes a lot of mental effort (sometimes this is called a 'cognitive load'). There are tools that you can use to help minimise this effort. For example, social media is a way of keeping in touch, easily managing relationships, getting reminded of people's birthdays and so on. But there are still limits to the number of relationships that we can sustain.

The diagram and table show approximately how many relationships of different kinds people can sustain, based on Dunbar's number.
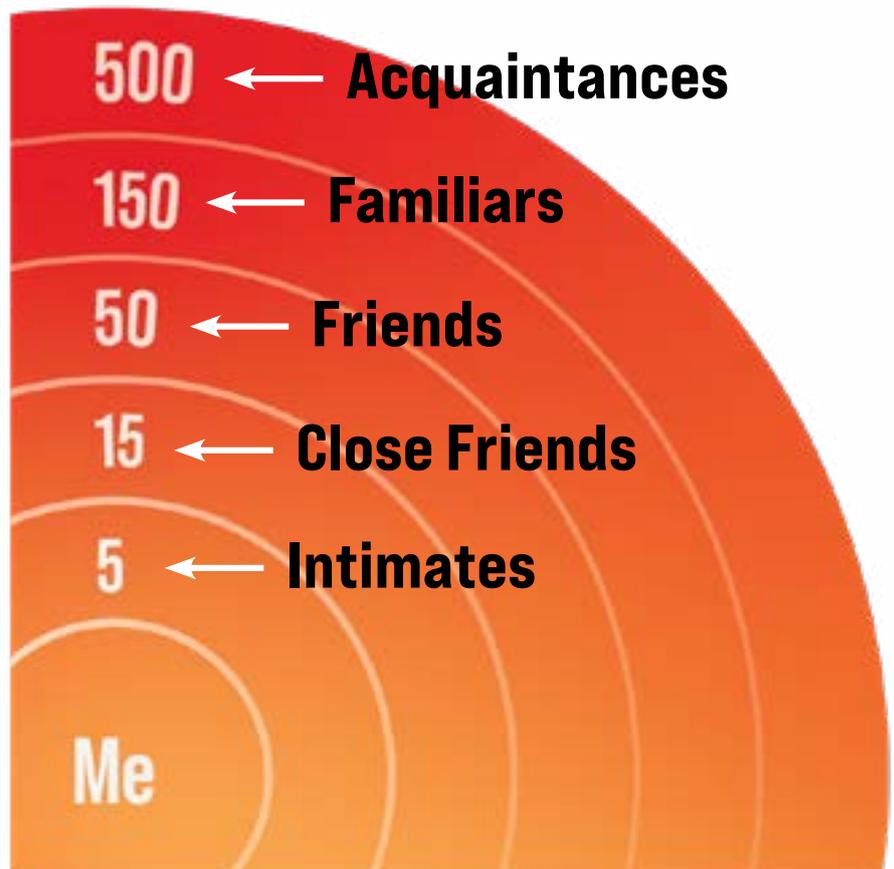
Table showing the numbers of different kinds of relationships that people can sustain.

Relationship	Role	Number
Intimates	Your 'support group'. The people closest to you.	5
Close friends	Your 'sympathy group'. People you consider close friends.	(10 + 5) = 15
Friends	People you consider to be friends, but not that close.	(35 + 15) = 50
Familiars	Your 'tribe.' People who are familiar to you.	(100 + 50) = 150
Acquaintances	People you know, but not well.	(150 + 350) = 500

RELATIONSHIPS OF CARE

Dunbar's number also means that we care differently about different people. If something bad happens to a close friend, we feel upset for them. If something good happens to them, we feel happy. But we feel less bad if we don't know the other person very well, or if it is something that we read in a news story from a long way away.

This means that when we are working alongside others, particularly people that we are not close to, it is necessary to more actively take care of the relationship, and of the other person. Sometimes this is called 'care ethics'.

Care ethics focuses on interpersonal relationships. Many approaches to ethics are about big questions like, 'what is my duty?', or, 'how can I ensure the greatest happiness?', or, 'how can I be more virtuous?' However, care ethics is about the importance of relationships and how we manage them. It tries to help us focus on the quality of our relationships in the following ways:

- **ATTENTIVENESS TO OTHERS:** Being aware of other people's needs and responding to them.
- **RESPONSIBILITY:** Care is something that we choose to do, or something for which we take a responsibility.
- **COMPETENCE:** To care for others, we also need to have the skills to respond to people's needs.
- **RESPONSIVENESS:** To care for others means to be responsive to the person you have a relationship with, and to be aware of your effect upon them.

The big question raised by care ethics is: *How can I take care of my relationships, and of the people with whom I have relationships?* Even asking this question can change the way that we think about our relationships and about how we work with others.

> **Discussion / Reflection**
> 1. Approximately how many people do you count as intimate or close friends?
> 2. What are things you do to care for your relationships with people you work with?

8.3 | **BUILDING TRUST**

How do we sustain relationships?

One of the most important aspects of sustaining relationships is trust. Trust makes our relationships stronger and more secure. Trust is important. We cannot live without it. Every time you catch a bus, you trust the driver to get you there safely. When you sit on the bus, you trust the other passengers not to steal from you. When you read the signs on the front of the bus that say where the bus is going, you trust the bus company not to make a mistake or to lie about the destination.

Without trust you couldn't do anything at all. The English philosopher Onora O'Neill has written a lot about trust, and how we can build greater trust in our organisations and in our communities.

But what is trust? O'Neill says that it involves, 'making an overall judgment in the face of incomplete evidence.' This means that you don't know that the other passengers won't steal. You don't know that the bus driver is going to drive safely. You don't know that the bus company isn't tricking you. You look at the evidence and make a judgment.

HOW DO YOU BUILD TRUST?

Trust isn't something that is there or not there. It is something
that you build and rebuild over time. Here are some ideas
about how you can build trust within organisations.

A: Be reliable, and encourage reliability in others

There are two aspects to reliability. The first is keeping your word: if you say that you will do something, then you do it. It can be easy to make commitments to other people because, for example, we want other people to like us. Imagine that Salai invites his good friend Pann to a birthday party. Pann smiles and says, 'Yes, of course I'll come!' But secretly she is thinking 'I hate birthday parties. I'll find a way to avoid it!' When Pann doesn't come, Salai is disappointed and their relationship suffers.

Why does Pann say this, if she is not going to go to the party? Perhaps she doesn't want Salai to feel bad. But the result is that Salai feels worse when she doesn't come.

The other aspect of reliability is being predictable and consistent. Trust is built from repeated interactions. If we are unpredictable, then people don't know whether they can rely on us or not.

Think of a bus. If one day it arrives, but the next day it doesn't, and there is no pattern to when the bus comes and when it doesn't, you don't know if you can get to your destination. It will not take too long for you to lose your trust in the bus company.

B: Be open and honest, and encourage these things in others

Openness and honesty are also important ways of building and maintaining trust. If you are honest, open and reliable, people will be more likely to trust you.

But here there is a problem. Looking at the example of Salai's birthday party, what should Pann do? Should she really just say to Salai 'Actually, I hate birthday parties, so I'm not going to come?' Isn't this also going to hurt his feelings and affect their relationship?

C: Be kind, and encourage kindness in others

The solution to Pann's problem with the birthday party might be to be more aware of the importance of balancing openness and honesty with kindness.

D: Give it time

Because trust is built up out of repeated interactions, it takes time. Trust is about making judgments using incomplete evidence. However, the more evidence that people have that you are trustworthy, the more likely they are to trust you in the future.

Trust is built up slowly over time. But it can be broken in a moment. It is important, if you are involved in leading an organisation, to maintain your own trustworthiness. A team with mutual trust and appreciation is harmonious and effective. A team with low trust will not achieve very much.

E: Trust others

One of the most powerful ways that you can build trust is to put your trust in others. Putting trust in other people helps to build their confidence, giving them a greater sense of responsibility, and leading to stronger relationships.

TRUST, TRUSTWORTHINESS AND BUILDING EFFECTIVE WORKING RELATIONSHIPS

In organisations, one of the biggest issues is maintaining trust. If you are involved in leading an organisation, you might find yourself thinking about the following questions:

■ Are our partners and donors trustworthy?
■ Are our staff trustworthy?
■ Are my colleagues trustworthy?

Many organisations work on this basis. So, for example, they assume that staff are inherently untrustworthy, and that they need to be continually monitored, to make sure that they are doing what they are supposed to do. But if you are only asking these questions, then you are not going to help develop trust in your organisation.

The better questions to ask are these:

■ Firstly, how can I be more trustworthy, and demonstrate this trustworthiness to the people I work with?
■ Secondly, how can I extend trust to the people with whom I work?

Trust, in other words, begins in trusting others. Sustaining trusting, caring and productive relationships is difficult, and so it is worth thinking about the practical ways that you can do this.

Discussion / Reflection

1. How do you build trust with others using the suggestions in this section?
2. Which suggestions could you use to improve your relationships?

CHAPTER 9
GROUPS

This chapter looks at the different types of groups, the dynamics and relationships between people within groups, and stages in the development of groups.

Guiding Questions for this chapter are:
- What factors influence how people work together in groups?
- What influences the dynamics of groups?

9.1 | FORMING GROUPS

||ıı·   How do we form groups?
Does group size matter?

GROUP SIZE

Groups can be distinguished in two main ways: group size and group kind. First we will look at group size.

How big is a group? A group can be two people. It can be twenty people. It can be two hundred, two thousand, or even two million. But the evidence shows that people prefer to work in smaller groups. Imagine people eating food in a canteen at a busy lunchtime. Some people will eat alone, but most people will probably sit in groups of two, three or four people.

HOW MANY RELATIONSHIPS CAN PEOPLE MANAGE?

In larger groups, people often break up into smaller sub-groups.
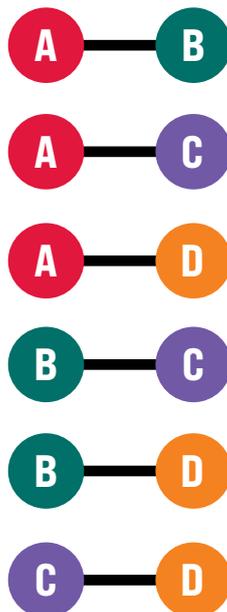
If two people (A and B) are working together, there is only one relationship in the group:

The more people that there are in a group, the more relationships there are. If there are three people, (A, B and C), there are three relationships:
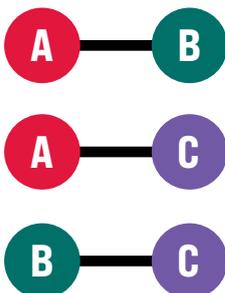
If there are four people (A, B, C and D), there are six relationships.

The more people you add, the more complex the network of relationships becomes.

Number of People in Group	Number of Relationships
2	1
3	3
7	21
10	45
25	300

GROUP KIND

Look at these groups. How are they different?

- Spectators at a football match.
- Citizens of Myanmar.
- A criminal gang.

- Some close friends having dinner.
- Women.
- A study group.

4 KINDS OF GROUP
That You Are Probably Part Of

Here are four common group types. Most people will be in one or more groups of each kind...

1. PRIMARY GROUPS

A primary group is small, and exists for a long time. The links between the group members are typically very close, and often face-to-face. These groups are often a central part of people's lives. There is also often a clear distinction between who is in the group and who is outside the group. Examples of primary groups include families, small groups of friends, or people who share a common goal (such as a group of monastics who live closely together, or a small team of environmental activists).

2. SOCIAL GROUPS

Social groups are less close and less long-lived. They also change more. People may join and leave this kind of group more easily than with primary groups. However, the group may continue (sometimes with different members) over a long period of time. Social groups are often connected by particular goals. Some examples of social groups include sports teams, workers who come together on a community building project, people who work together closely in an office, or a club that meets regularly to share an interest such as books.

3. COLLECTIVES

The third type of group is much more temporary. A collective may be quite large (larger than many social groups or primary groups), but also does not necessarily last a long time. The links between group members may not be very strong, even if the members of the collective have a sense of belonging. Some examples of collectives include audiences at a musical concert, crowds at a public demonstration, or a spontaneously formed group of individuals who respond to a crisis situation.

4. CATEGORIES

The final type of group is potentially much larger. A category is a group of people who consider themselves, or who are considered, to share some kind of quality. One example of a category might be members of a particular nation state, ethnic group or religion ('Thais', for example, or 'Zomi' or 'Hindus'). Gender might be another category (women, or transgender people). There may not be links between individual members of this kind of group, and even if people identify strongly with the category, it may be an imaginative identification.

"IMAGINED COMMUNITIES"

An example of a "category" is citizens of a country. Who is Myanmar? Who is Malaysian? Who is a foreigner? The historian Benedict Anderson said, in his book, *Imagined Communities*, that groups like 'the French' or 'Myanmar people' are quite strange. People may identify very strongly with the group and it may be a key part of their identity. However, they may never actually meet most of the other members of the group.
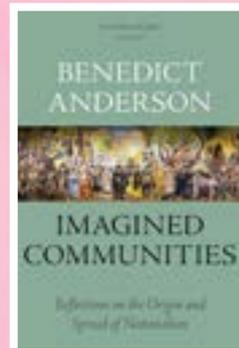
We can summarise these different kinds of groups like this:

Group	Size	Duration	Other Characteristics
Primary Groups	Small	Small	■ face-to-face. ■ close. ■ regular interactions. ■ people identify strongly with being in the group. ■ made up of individual connections.
Social Groups	Small to medium	Mid to long-term	■ fairly regular interactions. ■ people identify with the group. ■ made up of individual connections. ■ often goal-directed.
Collectives	Medium to large	Short-term	■ members don't know each other well (even if they share an interest or goal). ■ easy to join and leave. ■ groups like this form and break up easily.
Categories	Small to large (often very large)	Long-term	■ members may or may not identify with being in the group. ■ members don't know each other face-to-face. ■ what makes people a member is how they imagine themselves or are imagined by others.
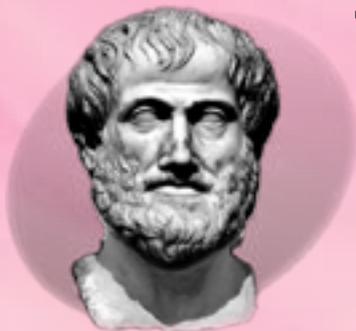
The Study of Human Groups

Human beings have always formed groups, and the study of human groups goes back a long way. Aristotle said in his book, *The Politics*, that the most important part of being a human is living in society with others, and so we naturally form groups.

The Politics Aristotle
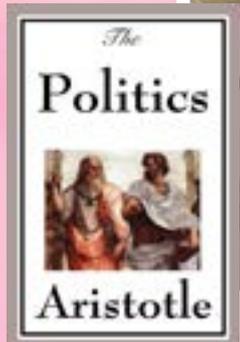
LEVELS OF FORMALITY

Groups can be formal or informal. This may be related to their legal status. Family groups, for example, are connected by legal agreements and demands. If you have a child, you are legally responsible for them. In many parts of the world, a part of your legal status is the name of one or both of your parents. Similarly, marriage is a legal agreement that gives two people or a group (of two or more, depending on culture), a particular legal status.

Levels of formality affect how a group works. Some groups may have no formal or legal status: they may be simply larger or smaller collections of individuals. But many groups may be much more formal. For example, the people who work in a team in a workplace, even if their interactions are quite informal, may all formally be a part of the same team.

If you are setting up a group of your own, it will be useful to think about this question of formality. One good thing about having a formal, or even legal, status is that it can make it very clear about how a group works, and can also offer some protection under the law. One bad thing is that it can be more rigid, and can also involve a lot of paperwork.

Discussion / Reflection

Some people feel a strong connection to a category or an imagined community, like being a part of a nation state. Is this an important part of your identity? Why or why not?

9.2 | GROUP DEVELOPMENT

|||⊷ What different stages do groups and organisations go through after they are first formed?

The 5 Stages of Social and Collective Groups

Group development is sometimes talked about as taking place in different stages. Researcher Bruce Tuckman identified five stages in the evolution of social and collective groups:

1: Forming

In the first stage, a group forms. It may form naturally, with a group of people with similar interests coming together. However, it may be more purposefully formed, by a group of people saying, 'We should form a group,' or by somebody inviting or selecting people to join the group. Tuckman calls this stage the *forming* stage.

2: Learning to Work Together

In the second stage, the group starts working together. After the excitement of forming a group, there may be problems with learning how to work together, and there may be group conflicts or disagreements. Tuckman calls this stage the *storming* stage.

3: Developing a Common Approach

In the next stage, if things go well, then the group settles down. Conflicts are resolved and the group starts to work together well. Tuckman refers to this stage as *norming*. Collective group norms emerge. In practice, stage three may lead to further conflicts, and take us back to stage two.

4: Getting Things Done

Stage four is when the group starts getting things done. The individual members of the group are all in agreement about their approach, and how to achieve their ends. Tuckman calls this stage *performing*. At this stage, sometimes when conflicts emerge, they don't disrupt the group's progress. Only with severe conflicts do they take the group back to stage two.

5: Ending

No group lasts forever. Whether it is a whole political system (for example, a political party), or a family, groups change, break apart and end. There are many reasons that groups might end, for example: the group has done everything they need to do; somebody (or everybody) dies; somebody (or everybody) loses interest; the groups are absorbed into other, larger groups; or the groups fragment into smaller groups. Tuckman calls this stage *adjourning*.

GROUP DYNAMICS

Group dynamics refers to the ways in which a group interacts and behaves. There are two different aspects of this. The first is how a group works internally. This is called *intra-group* dynamics. Then there is the question of how groups interact with other groups. This is known as *inter-group* dynamics.

One important idea in group dynamics is that the behaviour of groups cannot be fully predicted from the behaviour of their individual members. Groups are "more than the sum of their parts". In other words, you can't just add up every member of the group (the parts) and know what the group as a whole (the sum) is going to be like.

We all know this from our own experience. If you are organising a party, you might think hard about who to invite. You might ask who gets on with whom, and who doesn't. But you still can't fully predict how the group as a whole will work. Sometimes, you have a group of people who you think will never get on well but, to your surprise, everyone has a great time. At other times you might think that a group will get on well, but something about the group just doesn't seem to work.

Similarly, we cannot predict how individual members will behave in the group, because the group itself will affect individual behaviours. In some groups we might feel friendly and open. In other groups, we might feel less open, and perhaps a bit more defensive. In some group contexts, we feel like we belong, and we have lots of confidence. In other group contexts, we don't feel so confident. In some groups we might feel as if we are really acting like ourselves. But in other groups we might feel as if we are acting like somebody else.

GUIDELINES FOR EFFECTIVE GROUP WORK

Groups should have a common goal that they agree on, and work together towards this goal. For example, you must follow this guideline for effective group work if you are planning a class presentation or something larger like an international event.

Additionally, the task should be broken into smaller steps, for example:

1. Develop a plan of what tasks need to be done, by when and by who.

2. Arrange regular group meetings.

3. Do research for the presentation.

4. Write notes for the presentation.

5. Plan the structure of the presentation.

6. Organise the visual aids.

7. Practise the presentation.

8. Communicate effectively. All members' ideas and input are important.

Discussion / Reflection

1. What have been some of your challenges working in groups?
2. With the strategies you have now, how can you overcome these challenges?

CHAPTER 10

CONFLICT

This chapter looks at the dynamics and sources of conflict, and approaches to managing and resolving conflict as part of ethical leadership.

Guiding Questions for this chapter are:

- What is conflict?
- What are the causes of conflict?
- How can conflict be managed or resolved?

10.1 | GOOD AND BAD CONFLICT

|||· When is conflict good? When is conflict bad?

When working with groups of people, there will always be disagreements. Whether in personal relationships, in workplaces and organisations, or in large companies, communities and societies, people will disagree.

They will disagree about all kinds of things and these could be large things (what direction should we take?) or small things (who ate the last snack?). In fact, when you are working with more than one person, conflict is inevitable. It is even inevitable when you are working alone. This is internal conflict – for example you want to go and watch a movie, but you also know that you should stay at home and

study for your exam, so you experience a conflict between these two desires.

When we hear the word 'conflict' we can often think about large-scale conflicts, such as wars. However, conflict has a much wider meaning.

Conflict can mean:

■ A disagreement between people or groups who have different or opposing ideas, opinions or values.
■ A fight between two or more individuals, groups or countries.

THE GREAT CAKE CONFLICT

Phyo and Sai Sai are excited. Mi Mi's birthday is coming up, and they want to give her a cake. But Phyo and Sai Sai have a problem.

Phyo wants to make the cake himself. He is a keen cook and wants to show off his cooking skills. Unfortunately, Phyo is no artist, and so he's not good at decorating cakes. Phyo's cake will taste good, but it won't look good.

Sai Sai wants to buy a cake. He agrees with Phyo that his cake will taste delicious. However, he also thinks that other things matter as well. A cake from a cake shop may not taste as good, but it will look great: with decoration and writing.

Phyo and Sai Sai argue for a long time. They both want the best for Mi Mi and her birthday. They don't disagree about Phyo's skills. They only disagree over this one thing:

Phyo thinks that taste is more important than looks. Sai Sai thinks that looks are more important than taste.

The two friends argue for another hour. Then Phyo has an idea. 'I know,' he says, 'how about I make the cake, and then we take it to a shop and get them to decorate it.'

Sai Sai agrees. They telephone the cake shop, who say they are happy to do this. Phyo makes his cake. Together they take it to the shop to get decorated.

As for Mi Mi, she has the best birthday ever, because not only does the cake look fabulous, it also tastes great.

In this book when we talk about conflict, we are focusing on the first definition. In other words, we are focusing on how to resolve disagreements between different ideas, opinions and values.

GOOD AND/OR BAD?

It is easy to think that conflict is always a bad thing. It can be uncomfortable to disagree with others. But conflict is not always a bad thing.

In this example, Phyo and Sai Sai are in conflict. They want the same outcome (Mi Mi to have a good birthday), but they disagree about how to get there. But in this case they find a solution to the problem that is better than the solutions either of them suggested at the beginning. Instead of getting a cake

that just looks good (Sai Sai's solution), or one that just tastes good (Phyo's solution), they get one that both looks and tastes good. So in the end, everyone is happy.

This shows that conflict, although difficult, can sometimes be good. It can lead to better outcomes for everyone. So the challenge for leadership is not to minimise conflict. Instead it is to engage constructively with the conflicts that arise, and to find more effective resolutions to these conflicts.

Discussion / Reflection

What are some other examples of constructive conflicts you have had or could have in your daily life?

10.2 | SOURCES OF CONFLICT

||ı· What causes conflict?

Conflict can arise for all kinds of reasons.
Here we will look at a few of them.

DIFFERENCE

One of the most basic sources of conflict is *difference.* We are all different from each other. Everybody's experience and background is completely unique. So it is not surprising that we disagree. There are lots of kinds of differences that may give rise to conflict.

Kind of Difference	Why this difference matters
Personality	Everybody has their own personality. Some people are introverts and some are extroverts. Some prefer working alone, some in groups. Some people are serious, some like to be light-hearted and to make jokes. Our different personalities can mean that we have very different approaches to the same task.
Culture	Cultural differences can also lead to conflict. This can be large-scale cultural difference (people being members of different religious groups, for example), or smaller-scale (people working in teams in the same organisation, each of which has its own internal culture).
Knowledge and Experience	When a group of people works on a single problem, each person does so on the basis of their own knowledge and experience. That can affect how they see the task, and also how they see possible problems and their solutions.
Values and Ethics	People may have different value systems, or different approaches to ethics. Sometimes group members disagree over whether what the group is doing is right or wrong. Sometimes what seems wrong to one person does not seem wrong to another.
Goals	Different members of a team or a group may have different goals: both for themselves and for the team as a whole. There are often conflicts over precisely what a team or an organisation's goals should be.

MISUNDERSTANDING AND COMMUNICATION PROBLEMS

Another common source of conflict is misunderstanding or problems in communication. Human communication is complicated.

As we saw in Chapter Seven, there are four factors to bear in mind when communicating with others:

■ Honesty – Are you staying faithful to the facts? Are you aware of the limitations in your knowledge?

■ Clarity – Are you committed to making things more clear than they were before?

■ Transparency – Are you clear about what you are doing and why you are doing it? Are you hiding anything you shouldn't be hiding?

■ Sensitivity – Are you sensitive to other people's feelings, concerns and perspectives? Are you aware of the emotional effects of what you say and how you say it?

FAIRNESS AND UNFAIRNESS

Anthropological research shows that the idea of 'fairness' is one of the most basic aspects of how human beings understand ethics. People everywhere care about fairness (even if they understand fairness differently). Real or perceived unfairness is often one of the main sources of conflict in organisations.

There are many aspects of fairness that can cause conflict in organisations.

Aspect of Fairness	Questions to explore
Workload allocation	Are some people given more work and some less? What is the reason for this? Are some people given jobs that are perceived as 'better' and other people give jobs that are perceived as 'worse'? Who are the people who are given the 'better' and 'worse' jobs?
Resource allocation	Are people paid or rewarded differently in the organisation? Why is this? Are other resources distributed in a way that seems fair or not? Who has the biggest office? Why is this? Who is allowed to claim expenses, and who isn't? Again, why is this?
Promotion, status and power	If the organisation is hierarchical, how are people appointed to positions of power? How are these decisions made? Who is appointed to these positions? Who gets promoted and why? Who is valued most in the organisation? How is this demonstrated?
Rewards and punishments	Hierarchical organisations, as we have seen, often work by means of rewards and punishments. If you work hard, for example, you might get a bonus. If you stay with the organisation for longer, you might get longer holidays. And if you slack off work, you might be punished. But are these rewards and punishments? Are they proportionate? Should there be a system of rewards and punishments at all?

EXTERNAL FACTORS

The final thing that can give rise to conflict are external factors that may not be directly related to the task that you are trying to achieve.

When human beings are stressed, they find it harder to work alongside others (or, in fact, on their own). Stress makes everything harder. So there are lots of external factors that might affect how somebody works in a team, and that might give rise to conflict. Here are a few of them:

- Political Factors.
- Social Factors.
- Personal Factors.

If you are working in a politically unstable situation, region or country, this can cause considerable stress, and make it harder to work together. Conflict is more likely when people do not feel safe and secure. If this is the kind of context in which you are working, this can be an important factor in giving rise to conflict.

Social factors can also indirectly give rise to conflict. For example, if you are working with somebody from a group that is the subject of discrimination and prejudice, even if there is no discrimination within the team or the organisation, the person may nevertheless have a much greater background stress in their daily life. This may more easily give rise to conflict in the team.

Life can be difficult for any of us. We can be kept awake all night by a new baby. We can fall out with friends and family members. We can get sick. People we love can leave us, or they can die. Our hearts can break. All of these things can cause significant stress and can make life more difficult. This stress can contribute to feeling stressed when working with others, and this can indirectly give rise to conflict.

MANAGING EXTERNAL FACTORS

If you are working as a leader, you might wish that the people you were working with were superheroes, and that they didn't have all these other external factors impacting on their work. But nobody is a superhero, and so your wish would be futile. When you are thinking about conflict in your organisation, it can be helpful to think not just about the internal factors, but also about the external factors.

This gives you a chance to think about how you can help make life easier for the people you are working with, so that there is less likelihood of there being conflict. This might be offering more flexible working. It might be offering practical help. Or it might simply be listening to them.

Discussion / Reflection

1. How can an organisation make sure that it is working fairly?
2. How can an organisation make sure that communication is effective?
3. How can an organisation respond to external factors that can impact upon the individuals on the organisation, and therefore on the organisation's work as a whole?

10.3 | CONFLICT STYLES AND CONFLICT RESOLUTION

One way that we can look at different styles of responding to conflict is through asking 'Who benefits?'

In some approaches to conflict, only one side of the conflict may benefit. But in other approaches, there may be wider benefits for all parties. Have a look at the list below.

It may seem that these conflict styles can be easily divided into 'good' (everyone wins, or collaborating) and 'bad' (only one side, or competing). But things are a bit more complicated than this. A football match in which everybody collaborated to make sure that both teams got as many goals as possible would not be a football match at all.

Conflict Style	Meaning
Competing	High concern with meeting your own needs and interests. Low concern with meeting the other person's needs and interests.
Avoiding	Not concerned with meeting anybody's interests. Only concerned with not being in conflict.
Accommodating	High concern with meeting the other's needs and interests. Low concern with meeting your own needs and interests.
Compromising	Medium concern with meeting your own needs and interests. Medium concern with meeting the other person's needs and interests.
Collaborating	High concern with meeting your own needs and interests. High concern with meeting the other's needs and interests.

CONFLICT RESOLUTION

Now we are going to look more closely at how we can find ways to ethically and creatively respond to conflicts. Whilst conflict cannot be entirely avoided, the responses to conflict can be either destructive or constructive.

This table gives some of the characteristics of *destructive* and *constructive* approaches to conflict resolution.

Destructive Approaches	Constructive Approaches
Increase emotional distress	Creatively manage difficult emotions
Close down paths to collective ways forward	Open up paths to collective ways forward
Cause further interpersonal problems	Help manage and resolve interpersonal problems
Break down trust	Increase trust

AVOIDING UNNECESSARY CONFLICT

Whilst conflict can be creative and constructive, unnecessary conflict is almost always destructive. So the first thing to do is to ask about the culture of the organisation that you are a part of. Is the culture of the organisation one that gives rise unnecessarily to conflict?

The importance of these background issues cannot be overstated. As we have seen, all organisations have their own culture, and this culture is of central importance in determining when conflict arises, how it arises, what kind of conflict it is, and how these conflicts are managed.

HOW CONFLICT ESCALATES

Sometimes it is amazing how quickly a small disagreement (what to have for dinner, what date to schedule a meeting, the way that somebody looked at you as they walked past you in the corridor) can blow up into a huge disagreement. Sometimes it happens so quickly that nobody really knows how or why it has happened.

Conflict escalating happens everywhere from interpersonal relationships to international politics. When human emotions are involved, a small trigger can have very large effects.

When your body goes into 'flight or fight' mode, then it becomes difficult, if not impossible, to

resolve conflict. This is one reason why conflict escalates.

When one person feels under threat, they can think less clearly, communicate less effectively and become focused on the threat. This makes the other person also focus on the threat, and then they too think less clearly and communicate less effectively. The cycle continues, with less and less chance of resolving it. This is sometimes called a 'retaliatory cycle'.

THE BODY IN CONFLICT

Have you ever thought about what happens to your body when you find yourself in conflict with somebody? When we disagree with somebody, and when our emotions are engaged in the disagreement, we might experience these things:

- We breathe more quickly and unevenly.
- We talk louder (or we fall more silent than usual).
- We feel agitated and restless.
- We make more sudden gestures
- Our palms sweat.
- Our hearts beat faster

This happens because when we experience a threat, our body releases the stress hormones adrenaline and cortisol. This prepares us for what is sometimes called a 'fight or flight' response. Our brain does this for a good reason. Imagine that you are about to

be attacked by a tiger. The two possible responses are staying to fight the tiger (fight) or running away (flight). Our body knows that this is an emergency situation, and prepares us to either run or to fight.

This is a problem because some of the other effects of adrenaline are:

- We lose the ability to think more reflectively and to solve more complex problems.
- We lose the ability to communicate as effectively (other than shouting 'run!').
- We lose our awareness of the background context, and focus in on the threat.

All of this might be useful when we are faced by a tiger. But when faced by conflicts in our organisations or in our personal and social lives, it can cause problems.

ANGER, STATUS AND CONTROL

Why does conflict escalate like this? One of the main reasons for this kind of 'flare up' of anger, according to the philosopher Martha Nussbaum, is that we experience a real or perceived loss of status and control. We get angry because we feel small, or because we feel that we are not valued, or because we feel that we no longer have any control over our lives.

Understanding the roots of anger can help us understand how to avoid this kind of escalation of conflict. If anger is about loss of status and control, then one way to avoid escalation is to help return a sense of value and autonomy to the people with whom you are working.

In their book *Beyond Reason* (2005), the conflict negotiators Roger Fisher and Daniel Shapiro have written about five factors (or 'core relational concerns') that are important in de-escalating conflict.

- **Appreciation.** Do we acknowledge the value of the other person?
- **Affiliation.** Are we actively seeking to deepen our connection with the other person?
- **Autonomy.** Are we respecting the other person's freedom to make decisions?
- **Status.** Do we recognise and value the other person's skills, talents and abilities?
- **Role.** Have we made sure that the other person has a clear role, and that this role is meaningful to them?

DE-ESCALATION

The best way to de-escalate a conflict is to notice early on when a retaliatory cycle is beginning and to stop it getting worse. Returning to the list of core concerns, and asking how it is possible to increase people's sense of appreciation, affiliation, autonomy, status and role is a good way of breaking the cycle and getting to the root of what is wrong before the conflict escalates further.

But what if everyone is caught up in a retaliatory cycle, their bodies locked into 'flight or fight' mode: people are banging the table, shouting at each other, and no longer listening? At this stage, the conflict is already spiralling out of control. What then?

The first thing to do is to allow things to return to normal:

- **Recognising** that conflict has escalated to a point where everyone is in 'flight or fight' mode.
- **Acknowledging** your own anger.
- **Taking responsibility** for your own part in this escalation and for resolving the problem.
- **Stepping back** from the situation, or taking 'time out'.
- **Committing** yourself to resolve the issue when you (and everybody else) are calmer.

In practice, this might mean different things. It might mean calling an end to a meeting, but agreeing to return to the discussion later. It might mean simply taking five minutes to get a cup of tea and calm down.

MENDING THE DAMAGE

When conflict escalates, it can cause long-lasting damage in relationships. This means that within organisations and groups there need to be ways of not just avoiding damage, but also of mending damage when it occurs.

In their book on managing conflict, *Developing Your Conflict Competence*, Craig Runde and Tim Flanagan provide what they call their 'engage constructively model', which can be used to mend relationships damaged by conflict.

Mending the Damage	
Stage	**Notes**
Reaching Out or Reconnecting	When relationships have become strained or difficult, it is important to reconnect. Reconnecting may involve several things: an acknowledgment of the conflict or the difficulty; an acknowledgment of and apology for your own role within this conflict; and the expression of a willingness to resolve the issue.
Perspective Taking and Listening for Understanding	This involves recognising that your own perspective is limited, and a willingness to listen to the other person to understand their perspectives as deeply as you can.
Sharing Thoughts and Feelings	Once you have listened to the other person, you will be able to more fully understand their position and their perspective. The aim of sharing thoughts and feelings is to deepen your mutual understanding and to provide a stronger basis for finding a new way forward.
Collaborating to Create Solutions	The final stage is that of collaborating to create new solutions now both you and the other person have a lot more information about your different perspectives, thoughts and feelings. This deeper information will help you avoid further conflict whilst finding more creative solutions together.

Discussion / Reflection

1. What ways have you used to resolve conflict in the past?
2. Which ways to resolve conflict you have read about here do you most prefer? Why?

CHAPTER 11
ESTABLISHING CULTURES OF ETHICS

This chapter looks at the culture of organisations, factors that influence organisational culture, and ethical considerations for organisational change.

Guiding Questions for this chapter are:
- What type of cultures do organisations have?
- How can organisational culture be changed?
- What ethical factors should be considered when bringing change to an organisation?

11.1 | **ORGANISATIONAL CULTURES**

| | What are the different aspects of your organisational culture?

We have looked at how all organisations have their own culture. Sometimes when you hear the word 'culture' you may think that it refers to things like pagodas and plays, great books and famous paintings. When social scientists talk about culture, they are talking about the characteristics of a particular group of people: their language, their beliefs, their social habits, their views on ethics, their ways of acting, their ways of thinking, and their ways of communicating.

To take Myanmar as an example, Shwedagon Pagoda can be considered to be an important part of Myanmar culture. But an equally important part of Myanmar culture is found in the different ways that people like to drink tea in a tea shop, or the ways they greet each other in the streets.

WHAT IS ORGANISATIONAL CULTURE?

All groups have their own culture, whether they are families, sports teams, social organisations, groups of friends, workplaces, societies, NGOs or political groups. This is sometimes talked about as organisational culture.

There are a few important things to notice about organisational culture:

1. It is shared by the members of the group.

2. It is made up of assumptions that are often taken for granted (and therefore not questioned).

3. It is learned by group members as they go about solving the problems the organisation faces.

4. It is taught to newcomers who have joined the group.

5. It is believed to be the best, or the correct way of thinking, feeling, acting and perceiving.

Because all organisations and groups have their own cultures, when you join a new organisation or find yourself as a part of a new group, you might find it hard to adjust. There will be things in the new group or culture that you find difficult or that you do not understand. Here are some examples:

■ You join a sports team. The training routine is hard, and after the first week you want to quit.
■ You make a group of new friends. But you don't understand all the jokes that they share with each other.
■ You go and stay with an aunt who lives in a different town. Her family eats food that you are not used to and think is strange.
■ You start a new job. When your new boss trains you, you don't understand some of the words or 'jargon' she is using.
■ You start studying. You are given your new timetable. But it is so confusing, you can't work out where you have to be and when.

Culture Shock!

The term 'culture shock' is often used to talk about the experience people have when they encounter a different culture. This includes the difficult transition that there can be when people live or work in a place a long way from home.

Culture shock can be smaller-scale as well. It can take place when you visit a relative, make new friends, join a sports team, start a new job or join a new organisation. You might start by feeling disoriented and confused.

Case Study: Amnesty International

The NGO Amnesty International campaigns against human rights abuses worldwide. However, after it was reported in the New York Times newspaper that two employees of Amnesty International committed suicide in 2018, Amnesty faced accusations that its workplace culture was toxic. Despite the good work Amnesty does protecting human rights, the internal culture was damaging to the health and wellbeing of people inside the organisation.

In 2019 Amnesty commissioned a report from a group of psychologists. The report documented many cases of bullying, harassment and discrimination on the grounds of gender, race and sexuality.

The report accused Amnesty of a "serious failure of management", and argued its internal culture seriously damaged Amnesty's credibility.

"Amnesty cannot carry out its mission well if the organisation doesn't adequately support its own people. An organisation that dedicates itself to exposing human rights violations but does not work fervently to protect the human rights of its own people loses credibility and the quality of the work will inevitably suffer." — Amnesty International Staff Wellbeing Review, January 2019.

The report recommended a complete transformation of Amnesty's internal culture.

POSITIVE AND NEGATIVE, HEALTHY AND TOXIC

Because all organisations and groups have cultures, we can ask questions not just about how effective these cultures are when it comes to the aims of the organisation, but also about how ethical they are.

It is important to recognise that even in organisations where the stated aims are positive and ethical, the culture of that organisation can be toxic or negative. All organisations, however ethical their long-term aims, have to pay attention to their organisational culture.

Some of the signs that an organisational culture is dysfunctional or toxic are these:

- **Bullying**. Use of force, threat or coercion to abuse and intimidate others. For example: Aggressive behaviours (particularly by those with more power to those with less power).
- **Discrimination**. Different treatment of others on the basis of age, gender, disability, sexual orientation, race, religion etc. For example: unfair hiring and promotion practices, or providing different opportunities on the basis of these characteristics.

- **Harassment**. Repetitive behaviour that is offensive, belittling or threatening, directed towards an individual or a group. For example: sexual harassment, psychological harassment online harassment.
- **Lack of accountability.** Unwillingness to be open about how the organisation works. For example: unclear management structures, arbitrary exercise of power, lack of openness about financial and organisational matters.

In the example of Amnesty International, it is likely that the organisation has not always been like this. Cultures can change for better or worse. Organisational environments can become more healthy or more toxic. This means that when we are thinking about the organisations and groups of which we are a part, we need to think harder about how they change, and about how to make sure that when they change, they change for the better.

Discussion / Reflection

1. What causes toxic organisational culture?
2. What are some ways to reduce toxic organisational culture?

11.2 | CULTURAL CHANGE

What kinds of cultural change can a group or organisation go through?

Culture is complex, so bringing about cultural change in organisations takes a lot of collective effort. Because culture is always shared, it is not something that any one person can do alone.

Because all cultures are complicated, cultural change can also be very complicated. Cultures change for several reasons. For example:

■ Changes within the team and people involved in the organisation.
■ External factors and pressures.
■ Internal factors.

CHANGE HAPPENS

Even when it seems that organisations are not changing, there is a lot of work going on behind the scenes to maintain their stability as the conditions around them change.

When you think about what has changed even in the recent past, you can see how fundamental change is to the way the world works. Even if you don't want your organisation to change, the world around the organisation will change. This will have an effect on how your organisation works.

If you are involved with leading a group or organisation, external change offers you opportunities to make things better. However, it also means that you have a responsibility to make sure that things do not get worse!

Here are some of the external changes that your organisation may need to respond to.

■ **Political** – either at the local, national and international level. A change of local government policy or changes in the global political climate might affect your plans.
■ **Technological** – new technologies can help you find new ways of working, but they can also cause you further problems and issues that you need to solve. Think of how social media has affected how people relate, and how organisations go about their work.
■ **Cultural** – broader changes in the cultures that your organisation is part of may affect how your organisation works.
■ **Demographic** – changes in populations may affect your organisation or group. For example, if birth rates fall, then this means fewer young people, and this may affect educational organisations.
■ **Economic** – changes in the economic situation can affect all kinds of organisations.

GROWTH VS. ADAPTATION

One common idea is that what makes a successful organisation is growth. This idea is popular in economics and politics, where governments often measure their success in terms of economic growth. But although the idea of growth is at the core of many of today's most widespread economic theories, it is an idea that causes problems. There is an increasing awareness that continual growth is unsustainable, and an attempt to look for other values rather than growth.

These ideas are often applied to organisations and groups as well. We think about 'growing the organisation' or about 'increasing the group membership'. It is easy to imagine that growth is in itself a good thing. But is it?

For example, you are in charge of leading a music group with five members. Everybody in the group knows everybody else well, and they all perform together really well. What happens if you add another fifteen members? Here are some things that might happen:

- You have more people, and more relationships to manage.
- You can no longer perform the same kind of music. There is a certain kind of music that works well when performed by five people, and a certain kind of music that works well when performed by twenty.

As a result, your music group becomes a different kind of group.

Is the new group better or worse than the old one? It depends on how well the change from five to twenty members goes. Bigger is not necessarily better.

Adaptation

To adapt means to change, modify or make something suitable for a new purpose. The idea of adaptation we are going to look at here comes from biology, and from evolutionary theory.

All living things have adapted to the environments in which they live. Thanks to evolution, over generations they have become better and better suited to living in particular environments. When environments change (as long as they don't change too quickly), then living things change too to fit the new circumstances.

Adaptation means that living things are changing and that the way they change is responsive to their environment.

When you are thinking about the future of an organisation or group, and about organisational change, it is good not to think only in terms of growth. It is good to think in terms of adaptation.

How does adaptation apply to organisations and groups? It means that the organisation responds to the changes in the environment, taking advantage of opportunities that this change presents. It also involves managing the difficulties and the challenges that change brings.

People make changes for many different reasons. Because they are bored. Because they want to demonstrate their power to other people. Because they can genuinely see new and exciting opportunities. Because they know that change is needed. But change in itself is not a good thing or a bad thing. Some changes are better and some are worse.

The desire to change things just so you can say "I've changed things" is called "change for the sake of change." Change for the sake of change is risky because it does not take into account larger questions about the organisation or group, about what its aims and purposes are, and about how it is possible for it to do more good.

Discussion / Reflection

1. What is one major thing that has changed in one of the cultures you belong to over the past year?
2. What about the past five years?
3. Were these changes for better or for worse?
4. How have you responded to these changes?

11.3 | POSITIVE CHANGE

┃┃┃· How do you advocate, direct and bring about positive change?

There are three stages of change:

1. **Planning** change. This stage focuses on getting a clear idea about the change we are proposing, and of the possible effects of this change. Change is unpredictable, so it will not be possible to anticipate all the effects. The more voices are included in this stage, the more likely we are to see possible problems.

2. **Taking action** to bring about the change. In this stage, the change is put into action. To change how an organisation works takes a lot of time, so there will continue to be a process of feedback throughout. It may be necessary to modify some part of the original plan, or even to give up on them.

3. **Consolidation** of the change. The final stage is one of consolidation and learning. In this stage, the group may still be adapting to the new situation and so may need to be supported through this process.

The Three-Stage Model of Change	
Stage	**You Will Need:**
Planning	■ A clear plan. ■ A clear view of the benefits of the plan. ■ Analysis of the potential positive and negative effects of the proposed changes. ■ Communication with the people likely to be affected to make sure that they understand the situation (consultation).
Action	■ Continual monitoring and feedback. ■ Willingness to change direction if the change proves damaging or ineffective. ■ Ongoing communication with the people involved (consultation). ■ Continuing commitment to the best possible outcome (even if it is different from the original plan).
Consolidation	■ Mechanisms for reflecting on the change that has taken place (consultation). ■ Commitment to learning from the change. ■ Honest reporting on the advantages and disadvantages of the change.

RESISTANCE TO CHANGE

Even if the change that you are trying to bring about is positive, it may be difficult to actually make the changes. One problem is that for all of us, change can be unsettling, and can make us feel insecure. As a result, people often resist change, even if it is change that is ultimately for the better. There are good reasons that people might fear change. Change might, for example:

- Make their role in the group or organisation less satisfying or fulfilling.
- Increase their workload.
- Affect their social relationships.
- Affect their status.
- If it is a paid role, it can affect their economic security.

If we care about positive and ethical change, it is necessary to take account of these concerns. One of the best ways we can make sure that other people are involved in the change is by taking time before we start making changes to establish a consensus about the changes that we are planning and the reasons why. This is why *consultation* is built into all three stages of the process.

PROTECTING THE RIGHTS AND INTERESTS OF ALL

Consultation and consensus building is not only useful as a way of making sure everybody feels that their voice is being listened to. Involving more people in the processes of planning change can also give access to a much wider range of perspectives on the proposed changes. It helps to identify possible problems, and possible opportunities.

■ Be open to people's concerns and questions, and respond to these concerns and questions.
■ Involve other people in the processes of decision-making.
■ Communicate clearly the reasons for the change.
■ Be honest about the implications of the change (the advantages and disadvantages).
■ Don't move too fast. People need time to adjust.

One of the reasons that people fear change is that experience shows that changes – even if they are presented as positive – can sometimes have a negative effect on people's rights and interests. When an employer talks about 'restructuring', the employees fear they will lose their jobs. When a school says it is doing a 'workload evaluation' for its teachers, the teachers all fear this means they will be given more work. When politicians talk about exciting economic opportunities in rural areas, the local people know that this may mean they may lose their land.

It is not surprising that people are worried by change. Many of the changes going on in the world at the moment are frightening: climate change; geopolitical changes; environmental degradation; conflict.

Sometimes the bad effects of change (for example environmental degradation) are seen as a necessary side-effect of a change that is generally considered good (economic development, or modernisation). The problem with this is that the benefits of these changes are often unevenly distributed, and often the people who benefit most are the people in power.

There are advantages and disadvantages to everything that we do. The aim of ethical leadership should be to maximise the benefits, whilst making sure that the costs are not disproportionate or unfairly distributed. This is a hard balance, but it is worth the effort.

Discussion / Reflection

1. Think of a situation where you had to experience change. Was it a positive or negative experience? Why?
2. If you had to implement changes in an organisation, what would be your most important considerations? Why?

AFTERWORD

In the previous eleven chapters we've looked at organisations both large and small. We've explored how things go wrong with organisations and groups and how things go right. We've talked about the ways that human beings work together to make the world better, and how they sometimes work together to make the world worse.

You have come a long way on this journey. We designed this course to help you and the organisations and groups you are a part find ways to flourish. We hope that you have found the course stimulating, challenging and engaging. By now you will be equipped with more ideas, more knowledge and more skills that you can put to work in helping to build a better future. So thank you for joining us.

But now the work really begins. What are you waiting for? There's a world to change, and you have the tools to change it. Good luck!

Picture Acknowledgements.

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44	M.o.B 68	Photo of workers at the Ritzy Cinema, Brixton striking in 2014	https://www.flickr.com/photos/mb3cky68/13926950346/in/photolist-VEsm8V-7w9BUz-nfHY28-ndFg8y	CC BY-SA 2.0
58	TriviaKing	Financial transaction involving money and agricultural goods at a farmers' market	https://en.wikipedia.org/wiki/Financial_transaction#/media/File:Transaction_at_a_Farmers'_Market.JPG	CC BY-SA 3.0
81	Tom@HK	Statue of Lao Tzu (Laozi) in Quanzhou	https://en.m.wikivoyage.org/wiki/File:Statue_of_Lao_Tzu_in_Quanzhou.jpg	CC BY 2.0

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