

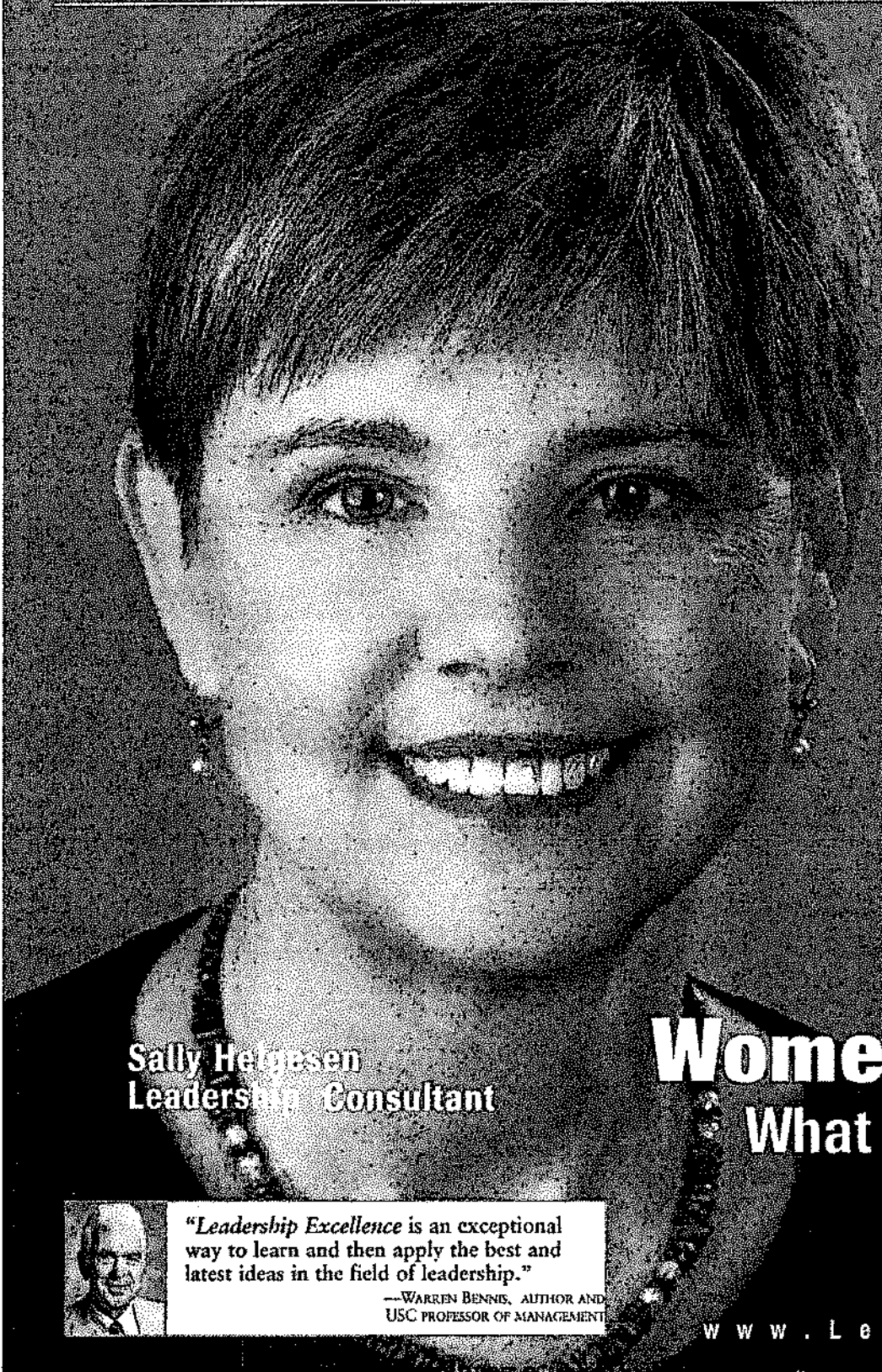
LEADERSHIP Excellence

Warren Bennis



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**Fearless
Leaders
Superstar
Talent**

Sally Helgesen
Leadership Consultant

Women's Vision
What Women Notice



"Leadership Excellence is an exceptional way to learn and then apply the best and latest ideas in the field of leadership."
—WARREN BENNIS, AUTHOR AND USC PROFESSOR OF MANAGEMENT

and hall monitors. They employ control from without since employees are deprived of exercising control from within.

New problems demand new principles. There's simply no way to build essential new capabilities—resilience, innovation, and engagement—atop the scaffolding of 20th century management principles. Few executives think about the principles that underlie their views on how to organize, manage, and lead. Modern management is a quest to regularize the irregular, starting with errant and disorderly employees. Increasingly, though, we live in an irregular world, where irregular people take advantage of irregular events and use irregular means to produce irregular products that yield irregular profits.

What things have shown adaptability over centuries? Life, markets, democracies, faith, and cities. These biological and human systems are far more resilient, and compared to companies, they're under-managed or un-managed.

To discover radically better ways of leading, organizing and managing, look beyond today's "best practice." Look someplace weird and unexpected. Seek out the positive deviants that defy the norms of conventional practice.

Imagine what a democracy of ideas would look like: employees would feel free to share their thoughts and opinions, however politically charged; no single gatekeeper could quash an idea or set the boundaries on its dissemination; new ideas could garner support before being voted up or down by execs; and the internal debate about strategy, direction and policy would be open, vigorous, and uncensored.

In an ideal management system, power is automatically redistributed when environmental changes devalue executive knowledge and competence. Yet the question that obsesses managers—How can we get more out of our people—is loaded with old thinking: How do we (management) get more (units of production per hour) out of our people (individuals who are obliged to follow our orders)? Ironically, the management model encapsulated in this question virtually guarantees that a company will never get the best out of its people. Vassals and conscripts may work hard, but they don't work willingly.

In the future, the work of management is less the responsibility of "managers." Increasingly, this work will be distributed to those on the periphery. LE

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ACTION: Engage in management innovation.

Limits of Consumption

Satisfaction can't be purchased.



by John McKnight and Peter Block

THE ESSENTIAL PROMISE OF A CONSUMER society is that satisfaction can be purchased. This promise runs so deep in us that we've come to take our identity from our capacity to purchase: *I shop, therefore I am*. The dependency on shopping is not just about things, it includes the belief that what is fulfilling or needed in life can be bought—from happiness to healing, from love to laughter, from raising a child to caring for someone.

In our effort to find satisfaction in consumption, we're converted from citizens to consumers. The implications are profound. Consider just two consequences: impact on the function of the family and competence of the community.

The family has largely lost its function. It is no longer the primary unit that raises a child, sustains health, cares for the vulnerable, and assures economic security. And, we are largely disconnected from our neighbors, isolated from our communities. Hence, community and neighborhood are no longer competent—competence meaning the capacity of the place where we live to be useful to us, to support us in creating those things that can only be produced in a connected community.

Competent communities support the capacity of a family to fulfill its functions. They provide a safety net for the care of a child, attention and connection for the vulnerable, economic survival for the household, and the social tools that sustain health.

In a consumer society, these functions are removed from family and community and provided by the marketplace; they are designed to be purchased. We now depend on systems to provide our basic functions. For example: we expect the school, coaches, agencies and sitters to raise our children. We expect doctors to keep us healthy. We believe in better living through chemistry. We think that youth, a flat stomach, a strong heart,

even sexual desire are all purchasable. We sell our souls to orchestrating our children's lives. We don't have a life of our own but live vicariously through our children, isolated and insulated in our cars. We want social workers and institutions to take care of the vulnerable in retirement homes. The space the family and community were designed to fill has been sold and is now empty. The lost community has to be re-found.

Consumer way: lives of scarcity and consumption. We are familiar with the spiritual downside of materialism, the social competition of conspicuous consumption, the effects of waste on the environment, the ethical questions of planned obsolescence, and the effects of consumerism on the isolation and loneliness common in our cities. Our culture is created and sustained by an institutional way of life—one that is not our own. It is to live a managed life, organized around the products, services, and beliefs of systems. This is a direct result and demand of the built-in structure and assumptions of a consumer society—and our dependence on specialists, people expertly trained to provide through the marketplace what

we once provided for ourselves.

Citizen way: lives of abundance and cooperation.

Consuming has its attractions, but for true citizens it is not the point or provider of the good life. We know how to do without. Make ends meet. Make do. We do this together. We take care of our own.

There are no foster kids, only grandmothers and cousins.

These are beliefs of people who live in a competent community, who live in a way they have chosen and who experience a more satisfied life. They are less dependent on the material culture and its requirements and call. They do not work in systems nor reap the benefits of them. They think they have enough; their mindset is abundance, not scarcity. Their families have a function, and they have the power to provide.

The way to the good life is the way of a competent community recognizing its abundance. We see that if we are to be citizens, together we must be the creators of our future—we must become citizens, not consumers. Consumers are dependent on the creations of the market; and in the end, they produce nothing much but waste. LE

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ACTION: Become a socially responsible citizen.