Title: *Leadership Development in the Catholic University*

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INTRODUCTION

On November 30th, 2002 Seton Hall University received a $2 million grant from the Lilly Endowment Fund for the theological exploration of vocation. In its proposal, our university outlined four IMPACTS processes (the acronym stands for "<u>i</u>nspiring, <u>m</u>otivating, <u>p</u>romoting <u>a</u> <u>c</u>all to <u>s</u>ervice") to be provided to all the constituencies of our university: undergraduate and graduate students, faculty, staff, administration, alumni-ae, and members of our Board of Regents. The first process focuses on self-discovery. Through retreats, seminars, and workshops we proposed to have members of our university reflect on their gifts, talents, charisms, inclinations, passions, relationships, and their faith commitments as well as the defining personages and events in their life story to come to a deeper awareness of their personal vocation in life. The second process focuses on character formation. What values, skills and dispositions do we need to become the people we are called to be? The third process focuses on transitioning work perceived as job to vocation or as one astute writer puts it: "finding the intersection of our deepest bless with service to others." [1] The final process deals with the call to leadership. The concern of this process is to identify the components of a call to leadership and to assist members of our university in recognizing whether they are personally called to leadership.

This fourth process is of particular importance to our university. In its mission statement, Seton Hall University is committed to helping its students become" servant

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[1] Parker Palmer quoted in LeVoir, *Callings*.

leaders." In essence, servant leadership development is a major purpose of our university. In the narrative of our grant proposal to Lilly we descri8bed whaqt we considered to be authentic leadership:

> *It is not surprising to us that the great saints of our Catholic tradition – Augustine, Benedict, Francis, Elizabeth Ann Seton – were leaders. Like all leaders they encountered unmet or poorly met human needs; they devised creative strategies to meet those needs; they articulated those needs to others in an engaging way; and by their principled behavior they engendered trust, support and involvement of associates in meeting the needs of others. These are classic leadership qualities…*

Because of its strategic importance, the leadership development processes undertaken under the Lilly grant will be incorporated into the core curriculum and will also be available in "free standing form" to all members of the university.

This paper is an attempt to organize and clarify some thoughts about how to engage undergraduate students in leadership development. We intend to begin by introducing our students to the notion that the life of every leader is a journey filled with adventure, learning and growth. Using Joseph Campbell's *Hero of a Thousand Faces,* students will begin to connect the stages in the journey of the hero with their own life passages. They will also be able to draw from their own religious traditions certain insights to clarify the nature of the challenges encountered by leaders. Since we are a Catholic institution with clear specific ties to the Archdiocese of Newark and its Archbishop, I will then focus on the values that we believe to be intrinsic to effective leadership in our society. These values, drawn from our Catholic social heritage are human dignity, the common good, universal destiny of all goods, option for the poor, participation and subsidiarity. Although drawn from the social teaching of the Church, it is a fact that Catholic Christians do not have a monopoly on these values. They are shared by people from a variety of faith-traditions who are associated with our university and constitute an extraordinary bond within our campus. I will then situate these values in the "models of maturity" proposed by Brian Hall, a leading

authority for the past twenty five years on the subject of leadership development and values. Finally, I will examine the skill sets and exercises that are necessary for our students to appropriate the highest levels of leadership marked by the values of Catholic social tradition.

Journey Metaphor: Hero with a Thousand Faces

We will begin student reflection on leadership by using the metaphor of life as a journey. Joseph Campbell in his seminal book *Hero With A Thousand Faces* notes that all religious cultures use the journey metaphor in addressing the development of the hero-leader. In his study of these various religious cultures, Campbell noted a dynamic in the life of the hero-leader common to all religious cultures. In the beginning, the leader is required to separate from things familiar. There is an "exodus" from the routine, safe and predictable ways of living, The hero-leader is called into a new and strange setting. He or she enters this setting, however, carrying a seed of their unique personal destiny. Campbell notes that at this stage there is a commitment to grow, to struggle and assert this destiny as well as a sense that one's mission is inevitable even though it promises hardship and burdens. At this time there are also blatant refusals to acknowledge the call or at least, great temptations to resist the calling accompanied by distractions and other interests. The hero-leader is subjected to doubts that give rise to new questions. Ultimately, there is willed introversion, breakthrough and a strong sense of masterful control. Here Campbell speaks of the hero-leader reaching a "point of no return" A genuine psychological readiness develops. There is a profound change in consciousness. Empirical ways of knowing are inadequate to explain reality for the leader and to resolve the coincidence of opposites. At this point, according to Campbell, the hero-leader encounters stormy seas filled with disappointments and successes. There is further mastery and unimaginable strength aided by transcendental agents. The hero-leader then moves steadily toward the ultimate adventure – what Campbell calls "the annihilation of the ego" in which there is a purgation of infantile sentimentalities/resentments. The hero-leader acquires a gentle awareness, a

pronounced sympathy for people. He or she begins to identify the gaps and obstacles to be overcome. The hero-leader then undergoes an "apex or mountain top experience". Life is perceived as an inexhaustible banquet. There is disdain for dominative power and wealth (*The gods only laugh when men pray to them for wealth.* Japanese proverb). Campbell notes that the hero-leader begins to fall in love with the journey. He or she understands that the agony of breaking though personal limitations is accompanied by great spiritual growth. The hero-leader also begins to know that the source of life is within and that inner work transforms their labor into a journey of love. It is at this moment that the hero-leader encounters crowd adulation and must break the thralldom of his or her own popularity. In the final stages, the hero-leader surrenders himself or herself in every tribulation and experiences transcendental support and life giving energy.

In his book *Crossing the Unknown Sea*, David Whyte summarizes the impact of viewing life as a journey filled with comforts and challenges that shape us as heroes and leaders. He writes:

> *Under the great sky of our endeavors we live our lives, growing we hope, through its seasons toward some kind of greater perspective. Any perspective is dearly won. Maturity and energy in our work in not granted freely to human beings but must be adventured and discovered, cultivated and earned. It is the result of application, dedication, an indispensable sense of humor, and above all a never ending courageous conversation with ourselves, those with whom we work, and those whom we serve. It is a long journey, it calls on both the ardors of youth and the perspective of a longer view. It is achieved through a life long pilgrimage.*

By introducing our students to Campbell's *The Hero With A Thousand Faces* and facilitating a self-reflection by the students we believe we can effectively communicate to them the dynamics of the call to leadership. The fact that the stages of the leader's journey are attested to in the great major religious traditions offers students from various religious

traditions an opportunity to match their life journey with the life journey of the prophets and great leaders of Israel, Christ, Buddha, Mohammed.

For Catholic students, the journey motif is particularly evident in the Old Testament and the life of Christ. The Old Testament is the libretto of a spiritual itinerary, the history of a vocation, and the equivalent of a catechumenate. The themes of journey and way are central to it. [2] In Jewish culture of the first century, to follow a way is to walk in the right direction. In the Acts of the Apostles, the liturgical and moral life-style of Christians was referred to as "the way". The concept of conversion in Christianity is grounded in the notion that if one takes the wrong path in life, all effort is in vain. One who takes the wrong path and is traveling in the wrong direction needs conversion. If one is the wrong path, all walking is in vain. This insight is confirmed in the Scriptures: "The way of the wicked is doomed (Ps 1:6). The primordial understanding of conversion then is an awakening sense of being lost, a "coming to one's senses" about who one is, the fact that one is lost and that all one's efforts have thus far have been futile. The second moment in biblical conversion is to take a true bearing of one's situation, i.e. get on the right path, i.e. a turning around and a setting off on a new path in the right direction. The Hebrew word for conversion is *shub* which means a turning around, a return home. It entails a change of heart, a change of conduct, a new orientation of one's entire being.

All life journeys in the Scriptures include a sense of calling. Christians are called to be holy, to grow in the perfection of love, to participate in the divine nature, to be sons and daughters of God. In sin, we are unfaithful to the call; we ignore the call; we misinterpret it; we struggle against it. In order to get the unfaithful back on the right path –God summons us to conversion. A scriptural example of this call to conversion is the ancient call to Adam after his sin: "Adam, where are you? (Gn. 3:9). The call is to a change of heart. Ritual practices without a change of heart do not constitute a conversion. Finally, conversion is a

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[2] A. Gelin, "L'esperance dans l'ancien Testament," *Lumieere et Vie* 8 (January-March 1959),

constant calling. In the light of these insights, one could well say that the Old Testament is a pedagogy of God's call to conversion.

Throughout the self-reflection on their lives as journey incorporating many of the dynamics of Campbell's *Hero of a Thousand Faces*, reference will be made to how Christ experienced these dynamics in his paschal mystery. Students will be asked to reflect on pivotal moments of Christ such as the temptation in the desert, the choice of the Twelve, the use of parables to explain deeper realities, the struggle to articulate a new vision, the experience of betrayal by those close at hand, the prospect of complete ego annihilation in the Garden of Gethsemane, the submission and self-surrender both in the Garden and on the cross as an act of total freedom and the resignation and in follow of divine resurrecting life.

Turning to their own experiences of life, we will provide series of "wake up calls" – questions designed to elicit an understanding of leadership along with a conscious effort to determine whether that form of leadership has been experienced. The following are sample "wake-up calls" designed for our students:

<u>Introductory Statement</u>: *Personal leadership involves going beyond what is – sometimes intentionally, sometimes unexpectedly.*

<u>Question</u>: *When in your life have you had to leave the familiar ground and step into the unknown?*

<u>For example</u>: *A serious illness; loss of a loved one; terminated from a long-time situation; starting a new life situation that stretched you in a new skill area.*

<u>Question</u>: *What lessons did you learn?*

For example: *I learned perseverance; with the death of a loved one I realized I had a depth of inner resources that I didn't know I had; when I lost a long tem situation I was frightened as to how I could overcome my need for security.*

Reminder: *Don't just accept these examples; look for your own authentic response.*

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Introductory Statement: *Truly heroic leaders throughout the ages have taught us that it is better to die pursuing ones core purpose than to live disconnected from it.*

Question: *What are you willing to die for?*

Question: *What is your core purpose: the gifts you have that make a meaningful life enriching contribution to serving the needs of others?*

Question: *How aligned/misaligned is your core purpose to your current work…to your relationships….to your community….to yourself?*

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Introductory Statement: *Taking the time to pause and re-connect with the deepest level of ourselves seems counter-productive to may achievement oriented people. Many people say I don't need a pause; I need to do more. However to do more, we first must be more. Spirit enriches our beings by preparing us for more dynamic productive performance. Our spirit is like an archer who pulls the bow back and then pauses to create a more forceful, accurate shot.*

Question: *When in your life have you had a real pause, an authentic taste of spirit?*

Question: *What practices do you have (or want to learn) to help you more regularly connect to your spirit?*

Question: *How would your life change if you had a more peaceful centered state of mind amidst all of life's challenges?*

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Introductory Statement: *The voice of authentic leadership arise from the depths of the leader and resonates with the heartfelt needs of others.*

Catholic Social Values Explained

If an understanding of one's life as a journey filled with repeated calls to conversion is the first step in leadership development, the second step is to help students understand and appropriate Catholic values. The core values to be brought to the attention of the students are five in number and have their intellectual foundation in the Catholic social tradition. Specifically, the values are 1) human dignity; 2) the common good; 3) the universal destiny of all goods; 4) option for the poor; 5) participation and subsidiarity. A word about each of these values.

Human dignity constitutes the core of the Catholic social tradition. In 1983 the bishops of the United States addressed American Catholics and Americans in general on the subject of nuclear war and deterrence. In that document, entitled *The Challenge and Promise of Peace*, the bishops included this astounding assertion: "the human person is the clearest expression of God's presence in our midst." In the words of Pope John Paul II, "to rediscover and make others discover the inviolable dignity of every human person constitutes the central and unifying task, of the service which the Church and the lay

faithful in her are called to render to the human family. Among all other earthly beings, only a man or a woman is a "person," a conscious and free being and, precisely for this reason, the "center and summit" of all that exists on the earth. The deepest affirmation of human dignity is expressed in the simple statement: "It is good that you are" Conferred in word and deed, such benedictions constitute food for the heart. In affirming each other's dignity, we experience an added preciousness to our existence and we are introduced to the great truth that we are loved into fulfillment. Personal dignity is the most precious good which a human being possesses. As a result, the value of one person transcends all the material world. Commenting on the words of Jesus, "For what does it profit a man, to gain the whole world and to forfeit his life?" (Mk 8:36) Pope John Paul II, notes that these words contain an enlightening and stirring statement about the individual: value comes not from what a person "has"--even if the person possessed the whole world!-- as much as from what a person "is." The goods of the world do not count as much as the good of the person, the good which is the person individually. Moreover, the dignity of the person is manifested in all its radiance when the person's origin and destiny are considered: created by God in His image and likeness as well as redeemed by the most precious blood of Christ, the person is called to be a "child in the Son" and a living temple of the Spirit, destined for the eternal life of blessed communion with God.

For this reason every violation of the personal dignity of the human being cries out to God for vengeance and is an offense against the Creator of the individual. In virtue of an individual's personal dignity the human being is always a value as an individual, and as such demands being considered and treated as a person and never as an object to be used, or as a means, or as a thing.

The dignity of the person constitutes the foundation of the equality of all people among themselves. As a result, all forms of discrimination are totally unacceptable, especially those forms which unfortunately continue to divide and degrade the human family, from those based on race or economics to those social and cultural, from political and geographic, etc. Each discrimination constitutes an absolutely intolerable injustice, not

as much for the tensions and the conflicts that can be generated in the social sphere, as much as for the dishonor inflicted on the dignity of the person: not only to the dignity of the individual who is the victim of the injustice, but still more to the one who commits the injustice. The uniqueness and un-repeatability of every person has clear social implications. The individual can never be reduced by that which seeks to crush and to annihilate the person into the anonymity. All collectivities , institutions, structures and systems are bound by this principle. As an individual, a person is not a number or simply a link in a chain, nor even less, an impersonal element is some system. The most radical and elevating affirmation of the value of every human being was made by the Son of God in His becoming man in the womb of a woman, as we continue to be reminded each Christmas.[136]

Finally, the dignity of the human person implies that human life is inviolable. "All offenses against life itself, such as every kind of murder, genocide, abortion, euthanasia and willful suicide; all violations of the integrity of the human person, such as mutilation, physical and mental torture, undue psychological pressures; all offenses against human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children, degrading working conditions where men are treated as mere tools for profit rather than free and responsible persons; all these and the like are certainly criminal: they poison human society; and they do more harm to those who practice them than those who suffer from the injury. Moreover, they are a supreme dishonor to the Creator."[137]

Because human dignity can be realized and protected only in community, how we organize society - in economics and politics, law and policy - directly affects human dignity and the capacity of individuals to grow in community. The obligation to 'love our neighbor" has an individual dimension, but it also requires a broad social commitment to the common good. Paragraph 26 of *Gaudium et Spes* provides us with the classic definition of the common good as "...the sum of those conditions of social life which allow <u>social groups</u> and

their <u>individual members</u> relatively thorough and ready access to their own fulfillment." [3] The common good is not to be confused with the principle of the greatest good for the greatest number nor is it merely majority rule. In a particularly astute assessment of the common good, Michael Stebbins, Director of the Institute on Ethics, for Gonzaga University points to certain essential components of the common good: ready access by all to goods that are genuinely good for individuals. Morally spurious goods are discounted. Drawing upon the work of Bernard Lonergan, Stebbins includes "patterns of cooperation" designed and implemented to promote the good of the social entity. Historically the doctrine of the common good allows for societal preeminence but not collective subsumption. The value of the common good has been used by the Catholic Church to counter an individualism which does not recognize the sociality of the human person and collectivism which does not recognize the personalistic dimensions of the human person. [4]

The value of earthly goods directed for the use of all was introduced by the Father of the Church. The fullest statement of this value is found in paragraph 69 of *Gaudium et Spes*:

> *God intended the earth with everything contained in it for the*
> *use of all human beings and peoples. Thus, under the*
> *leadership of justice and in the company of charity, created*
> *goods should be in abundance for all in like manner. Whatever*
> *the forms of property may be, as adapted to the legitimate*
> *institutions of peoples, according to diverse and changeable*
> *circumstances, attention must always be paid to this universal*
> *destination of earthly goods. In using them, therefore, man*

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[3] This understanding of the common good can be found in *Gaudium et Spes*, n. 26 and n. 74; *Dignitatis Humanae,* n. 6. In the writings of Pope John XXIII the common good is defined in *Mater et Magistra,* nn. 40,65,78-81 and *Pacem in Terris, nn.* 55-56, 84-85,136-139. See also Jean-Yves Calvez, S.J. and Jacques Perrin, S.J. *The Church and Social Justice: The Social Teaching of the Popes from Leo XIII to Pius XII (1878-1958)* (Chicago: Henry Regnery, 1961), 114-124. This definition is also repeated in paragraph 79 of chapter 2 of the US bishops pastoral on the economy, *Economic Justice for All*.

[4] Pope Paul VI, *Octogesima Adveniens*, nn. 23-25.

should regard the external things that he legitimately possesses not only as his own but also as common in the sense that they should be able to benefit not only him but also others. On the other hand, the right of having a share of earthly goods sufficient for oneself and one's family belongs to everyone. The Fathers and Doctors of the Church held this opinion, teaching that men are obliged to come to the relief of the poor and to do so not merely out of their superfluous goods. If one is in extreme necessity, he has the right to procure for himself what he needs out of the riches of others. Since there are so many people prostrate with hunger in the world, this sacred council urges all, both individuals and governments, to remember the aphorism of the Fathers, "Feed the man dying of hunger, because if you have not fed him, you have killed him," and really to share and employ their earthly goods, according to the ability of each, especially by supporting individuals or peoples with the aid by which they may be able to help and develop themselves.

John Paul II makes the point that according to the plan of God, the goods of the earth are offered to all people and to each individual as a means toward the development of a truly human life. At the service of this destination of goods is private property, which--precisely for this purpose--possesses an intrinsic social function.

The value of showing special regard for the poor is inspired by the Gospel of the Beatitudes, the poverty of Jesus, and of his concern for the poor. [5] Such love for the poor is even one of the motives for the duty of working so as to 'be able to give to those in need' (Eph 4:28). It extends not only to material poverty but also to the many forms of cultural and religious poverty. Love for the poor is incompatible with immoderate love of riches or their selfish use:

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[5] Pope John Paul II, *Centesimus Annus*, n. 57; Scriptural foundations for the value of loving the poor are Lk 6:20-22, Mt 8:20 ; Mk 12:41-44. .

> *Come now, you rich, weep and howl for the miseries that are coming upon you. Your riches have rotted and your garments are moth-eaten. Your gold and silver have rusted, and their rust will be evidence against you and will eat your flesh like fire. You have laid up treasure for the last days. Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts. You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter. You have condemned, you have killed the righteous man; he does not resist you.[Jam 5:1-6 .]"*

When we attend to the needs of those in want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice.[6]

The classic statement of the principle of subsidiarity appears in *Quadragesimo Anno*, 79.

> *It is indeed true, as history clearly proves, that owing to the change in social conditions, much that was formerly done by small bodies can nowadays be accomplished only by large corporations....Nonetheless, just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish, so too it is an injustice, a grave evil and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies. This is a fundamental principle of social philosophy, unshaken and unchangeable, and it retains its full truth today. Of its very nature the true aim of all social activity would be to help individual members of the social body, but never to destroy or absorb them.*

The principle of subsidiarity insures institutional pluralism, provides assistance (*subsidium*) for local social entities. It calls for non-interference with the work of these local social entities when these entities are fulfilling the common good. Subsidiarity is a value because it allows for space for freedom, initiative and creativity on the part of many social

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[6] **St. Gregory the Great,** *Regula Pastoralis*. **3, 21: PL 77, 87.**

agents. and insists that all these agents should work in ways the help build up the social body.

The Contribution of Psychology to Leadership Values

How do the values cited above measure up to societal and cultural values. Are they characteristic of the highest stages of leadership development? Dr. Brian Hall of Stanford University situates the values of human dignity, concern for the global common good, the universal destiny of all goods, concern for the poor and subsidiarity in the highest levels of leadership development. [7] Hall traces for us a comprehensive schema indicating the stages of leadership development. Each stage has its world view, its goals and the means to achieve those goals.

Halls calls the lowest phase of leadership development Phase I "Surviving" In this phase the world is viewed as an alien mystery over which the individual has no control. In Phase 1 there are two stages: safety and security. In the first stage, the goals are self-preservation and the means are food, warmth, shelter, physical safety and survival. The leadership style associated with this phase is authoritarian. The leader in this phase is an oppressive dictator with followers who are dependent. An example would be the experience of a front-line soldier during an active invasion. In this situation the leader must demand absolute obedience to his/her commands. The obvious problem is that the leader may perceive the environment as threatening when in fact it is not. This form of leadership, however, does have its place as for example in the military, or leading small children, or leading a group0 out of a life/death crisis situation. In this stage basic skills are developed. Skills of pain-tolerance are attained along with capacity for faith and risk. Other survival skills are nurtured here such as learning to read, write, count, and use tools.

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[7] Brian Hall, "Leadership Development and Spiritual Growth" *Anglican Theological Review. v*ol. lxvi, no. 9 (1989): 100-121.

The second stage of Phase 1 (Surviving) is termed "security". The worldview is still survival but the emphasis has shifted toward how to control or cope with the situation. The goals are physical delight and security. The means are affection/physical, economics/ profit, property/ control, sensory/ pleasure/ sexuality, territory/ security, wonder/ curiosity. Here the leadership style is that of the benevolent paternalist with followers who are dependent and obedient. The style implies the values of belonging and family, of duty and obligation to the social unit. It is also a style of listening with concern, caring and providing for the group. However, the style of leadership here can be confusing. The leader will listen to suggestions and concerns but will only incorporate them if he or she feels that it is his or her own. Dissent from authority is perceived as treachery. Hall insists that this is due to a limited consciousness which does not recognize as important the world outside the group.

Phase 2 Hall calls "Belonging" In this phase the world is viewed as a problem that I must manage. It too has two stages which are termed "family" and "institution" In the family stage the goals are family/belonging, fantasy/play, self-worth. The means are being liked, care/nurture, control/order/discipline, courtesy/ hospitality, dexterity/ coordination, endurance/ patience, equilibrium, friendship/ belonging, obedience/ duty, prestige/ image, rights/ respect, social affirmation, support/ peer tradition. The leadership style in this stage is part benevolent paternalist and part manager with followers who are loyally devoted to the organization. In the second stage termed "institutional". The leader here stresses competent administration and strict loyalty to the group. The goals are belief/philosophy, competence/ confidence, play/ recreation, work/ labor. The means are achievement/ success, administration/control, communication/ information/ competition, design/ pattern/ order, duty/obligation, economics/ success, education/certification, efficiency/planning, hierarchy/order, honor, law/rule, loyalty/fidelity, management,, membership/institution, ownership, patriotism/esteem, productivity, reason, responsibility, rule,/accountability, technology/science, unity/uniformity, workmanship/art/craft. The leadership style in this second stage is the efficient manager with followers who are loyally devoted to the

organization. William Whyte describes the degree of obedience that is common to those within this stage:

> *The corporation man is the most conspicuous example, but he is only one, for the collectivization so visible in the corporation has affected almost every field of work. Blood brother to the business trainee off to join Du Pont is the seminary student who will end up in the Church hierarchy, the doctor headed for the corporate clinic, the physics Ph.D. in a governmental laboratory, the intellectual on the foundation sponsored team project, the engineer graduate in the huge drafting room at Boeing, the young apprentice lawyer in the Wall Street law factory. They are al, as they so often put it, in the same boat.* [8]

Phase 3 Hall calls "Self-Initiating" In this phase the world is a project in which I want to participate. This phase relates to the emergence of one's sense of self. The person in this self-initiating phase wants to be less an organization person and more a person guided by his or her own sense of creativity and authority. There is also a new sense of community not simply as belonging but through communicating more intimately. This phase has two stages which Hall refers to as "vocation" and "new order". In the vocation stage the goals are equality/liberation, integration/wholeness, self-actualization, service/vocation. The means are adaptability, flexibility, authority/honesty, congruence, decision/initiation, empathy, equity/rights, expressiveness/joy, generosity/compassion, health/healing, independence, law/guide, limitation/acceptance, mutual obedience, quality/evaluation, realization, search/.meaning/hope, self-assertion, sharing, listening/trust. In the second stage "new order" the goals are art/beauty, being self, construction/new order, contemplation, faith/risk/vision, human dignity, knowledge/insight, presence. The means are accountability/ethics, collaboration, community/supportive, complementarity, corporation/new order, creativity, detachment, solitude, discernment, education/knowledge, growth/expansion, intimacy, justice/social order, leisure, limitation/celebration, mission/objectives, mutual accountability, pioneerism/innovation, research, ritual/communication, simplicity,/play, unity/diversity. The leadership style is combination

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[8] **William H. Whyte,** *The Organization Man* **(New York: Doubleday, 1958), 3-4.**

manager and collaborator who is a facilitator, producer and creator with active peer participation. This style embraces empathy and sharing along with a movement to accountability as mutual responsibility on the other. Skills in creative use of aggression are beginning to be used. At the far end of this stage is the emergence of the servant leader who is an interdependent administrator with collegial participation.

Phase 4 Hall calls "Interdependence" The worldview characteristic of this phase is that the world is mystery for which we care on a global scale. The first stage in this phase is termed "wisdom" The goals are intimacy/solitude, truth/wisdom. The means are community/personalist, interdependence, prophet/vision, synergy, transcendence/solitude. The primary values are presence, interdependence and harmony, the necessity of ascetical solitude as the only means to grasp the meaning of a complex milieu. The leadership style here is that of a servant. Robert Greenleaf describes how he came to understand his own leadership as service:

> *The idea of The Servant as Leader came out of reading Herman Hesse's Journey to the East. In this story we see a band of men on a mythical journey, probably also Hesse's own journey. The central figure of the story is Leo whom accompanies the party as the servant who does their menial chores., but who sustains them with his spirit and his song. He is a person of extraordinary presence. All goes well until Leo disappears. Then the group falls into disarray and the journey is abandoned. They cannot make it without the servant Leo. The narrator, one of the party, after some years of wandering fids Leo and is taken into the Order that had sponsored the journey. There he discovers that Leo, whom he had first known as Servant, was in fact the titular head of the Order, its guiding spirit, a great and noble leader. [9]*

The second stage of Phase 4 Hall identifies as "world order". This stage is characterized by a vision that gives perspective to all the other stages. It is the place of

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[9] **Robert K. Greenleaf. *The Servant As Leader* (Cambridge, MA: The Center for Applied Studies, 1970), 1.**

fruition of values. The vision here is one of global harmony, The goals of this stage are *ecority*, global harmony, word. *Ecority* is a term coined by Hall. It embraces a number of assumptions regarding the environment and global economics. First, the environment is not a minor factor of production but is in truth "an envelope containing, provisioning and sustaining the entire economy. The limiting factor to future economic development is the availability and functionality of natural capital, in particular, life-supporting services that have no substitutes and currently have no market value. Misconceived or badly designed business systems, and wasteful patterns of consumption are the primary cause of loss of natural capital, and all three must be addressed to achieve a sustainable economy. Future economic progress can best take place in democratic market –based systems of production and distribution in which all forms of capital are fully valued, including human, manufactured, financial, and natural capital. One of the keys to the most beneficial employment of people, money and the environment is radical increases in resource productivity. Economic and environmental sustainability depends on redressing global inequities of income and material well-being. The means are convivial technology, global justice, human rights, macroeconomics. [10] The leadership style in this phase is combination servant and visionary who is a liberator with a global network of peer visionaries. Greenleaf speaks of this prophetic visionary type of leadership:

> They are challenging the pervasive injustice with greater
> force and they are taking sharp issue with the wide disparity
> between the quality of society they know is reasonable and
> possible with available resources and on the other hand, the
> actual performance of the whole range of institutions that
> exist to serve society. [11]

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[10] "Convivial technology "refers to practical technology that improves the quality of life, e.g. water purification systems, e-learning, open MRI, Cancer diagnosis and therapy, satellite communication systems, railway traffic management, etc. The economics of Bernard Lonergan, S.J. has recently garnered interest with the publication of his "Circulation Analysis of of Money" Lonergan wrote this treatise during the Great Depression. It provides an alternate understanding of macro-economic money circulation to the neo-Keynsian model currently used by establishment economists.

[11] Ibid, 3.

Fowler provides insight into this stage:

> *Conflicts and paradox are embraced as essential to the*
> *integrity of Being but are unified in a no longer paradoxical*
> *grasp of the oneness of Being. There is a capacity for a*
> *meaningful (i.e. tested and hard won) taking the role of a*
> *universal community. Active compassion for a common wealth*
> *of being is expressed, including but transcending group*
> *differences and conflicts.* [12]

To help the students ascertain the level of their own values within the leadership development, phases, Hall has designed an extensive value inventory assessment tool which we will make available to our students.

Skill Sets for Leadership Development

It should be noted that asserting and affirming the values of the Catholic social tradition as leadership values is not enough. Students must be introduced to an analysis of values set within a personal and social growth model. Dr. Brian Hall of Stanford has provided such an analysis. Hall insists that the acquisition of skills is foundational to the appropriation of higher values. To unify and integrate skills and values, Hall offers a schema of leadership development which involves four phases of leadership maturity each with two stages.

Hall is insistent that leadership gifts are the function and consequence of consciousness. Hall is equally insistent that the higher levels of leadership do not occur in a healthy way unless the skills of the earlier levels have been developed.. Evelyn Underhill in her insightful book *Mysticism* offers an explanation of this phenomenon:

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[12] **James W. Fowler, "Stages in Faith: The Structural Developmental Approach" in *Values and Moral Development*, Thomas Henessy, ed. (New York: Paulist Press, 1976), 202.**

> **It is the disturbance of the equilibrium of the self which
> results in the shifting of the field of consciousness from lower
> to higher levels, with a consequent removal of the center of
> interest from the subject to an object now brought into view:
> the necessary beginning of any process of transcendence. [13]**

To effectively navigate the stages of leadership development, Hall calls attention to four necessary skill sets. Each enables the potential leader to move from lower to higher stage. Hall categorizes the four sets as 1) instrumental or professional skills; 2) inter-personal or human relations skills; 3) imaginal skills, i.e. the skills of creating new alternatives; 4) systems skills related to ever larger and more complex social institutions.

Instrumental skills include the following capabilities: to write well and clearly; to speak clearly and communicate well to large audiences with confidence; to think logically; to master new professional skills; to relate to more than one discipline. Interpersonal skills include the following abilities: to be able to show emotion creatively; to identify feeling; to state one's anger objectively, to remain calm in high stress and anxiety situations, to articulate goals, to affirm the worth of another, to cope with conflict. Imaginal skills include the following abilities: to make conscious one's values; to synthesize new facts; to initiate new ideas and programs from seemingly unrelated data, to generate group ideas, to use different modes of communication, and to see alternatives during times of deep division and polarity. System skills include the following abilities: to use money as a means; to understand and move comfortably with institutional processes; to differentiate between interpersonal and system needs; to speak withy clarity and be understood by persons of different phases and stages of development (cultures and walks of life). Each set of skills in ascending order depend on the appropriation of the previous set of skills.

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[13] **Evelyn Underhill, *Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness* (New York: Meridian Books, 1955), 176.**

One final issue remains: how does one introduce undergraduate students to the skills of systems analysis as future leaders when their everyday experience with institutions may be tangential? Dr. Patrick Byrne of Boston College has provided an effective instrument to help students appropriate the skills needed to do institution analysis as a prelude to the work of leaders i.e. transformation of the institutions and cultures in which they work. Drawing heavily on Lonergan's understanding of patterns of cooperation, Byrne offers a ten step guideline for institutional analysis. Byrne has encouraged students of Boston College working in volunteer agencies to undertake institutional analysis nd the results have met with success. The ten steps are as follows. First, obtain a copy of the mission statement of the agency and describe the good that are proclaimed as the goals of the institution; rank the stated and unstated goods as means to other goods or goods that are fundamental. Second, list all the roles in the agency and describe their duties. Third, describe the ways in each of the different people (including yourself) in the agency perform their role. Fourth, explain how people's roles and ways of doing their roles support, complement, reinforce, interfere with or disturb one another. Fifth. Connect the patterns of cooperation with the goods actually being accomplished. For example, if Jenny can now read how did the patterns of cooperation bring this about? Sixth, list the institutions external to the agency that affect its functioning and its staff members and explain the ways the external institutions facilitate or interfere with the agency's ability to accomplish its goods. Seventh, list the fundamental assumptions underlying the agency and the external institutions that affect it. Eighth, indicate the ways in which you have changed by your participation in the agency. How have you added to or impeded the efforts of others. Ninth, list the sort of new actions, procedures, policies in the past have creatively improved, resolved, healed, and transformed the agency. Tenth, list the realizations you have come tro about social responsibility and the transformation of culture as you engaged in this analysis.

In sum, the Christian leader of tomorrow must enable others to find God's active presence in their family life, work-life, civic and cultural life. Leadership development is essentially saint-crafting. Nothing we do in our Catholic universities could be more important.