

## Leading Without Power by Max De Pree

### 1. Chapter One-Places of Realized Potential:

- a. A place of realized potential opens itself to change, to contrary opinion, to the mystery of potential, to involvement, to unsettling ideas.
- b. Places of realized potential offer people the opportunity to learn and grow.
- c. A place of realized potential offers the gift of challenging work.
- d. A place of realized potential sheds its obsolete baggage.
- e. A place of realized potential encourages people to decide what needs to be measured and then helps them do the work.
- f. A place of realized potential heals people; with trust and with caring and with forgetfulness.
- g. People in places of realized potential know that organizations are social environments.
- h. Last, a place of realized potential celebrates.

### 2. Chapter Two-What's a Movement?

A movement is a collective state of mind, a public and common understanding that the future can be created, not simply experienced or endured.

Movements thrive on their stories-about giants and failures.

Requirements for an organization to be shaped into a movement:

- a. Spirit-lifting leadership-leadership that enables, enriches, holds the organization accountable, and in the end lets go.
- b. Competence-technical and relationship competence.
- c. A high sense of creativity
- d. A commitment to substance over bureaucracy-priority is given to content, substance, priorities and discipline.
- e. A movement is a civil place-people respect each other.

Movements tend to deteriorate into organizations-some signs:

1. We begin to make trade-offs
2. We begin to prefer comfort to ambiguity
3. We look for control rather than challenge
4. We begin to trust job assignments rather than individual gifts.

Movements suffer when common sense is hailed as innovation, when job descriptions replace expectations, when risky choices become diluted into no-risk decisions, when poets are terminated and bureaucrats promoted, when finishing a project- no matter how routine or unremarkable-is celebrated as an achievement.

Movements ache when leaders lose their sense of dependence on the often quiet but indispensable folks who keep things going so remarkably well day in and day out.

Movements degrade when rules dominate decision making.

Most importantly-movements suffer when leaders are unable or unwilling to hold the group accountable.

3. Chapter Three-A Context for Service- consists of several factors today-

a. Transition-the process of becoming

Books on transition: Post-Capitalist Society-Peter Drucker, The Age of Unreason-Charles Handy

b. The schools are in the midst of an enormous struggle-

c. The family is at risk

d. Our attitude toward assimilation is changing

e. the world of work is changing

f. There is a growing ambiguity in values

4. Chapter Four-What shall we measure?

The task of stating exactly what to measure falls to the leaders in organizations.

Some things to measure:

1. Inputs and Outputs-

Inputs in non-profit organizations: Vision, orientation, opportunity, challenge expectations, questions and contrary opinions

Outputs to measure:

a. How does our performance compare to our plan?

b. How does our performance compare to our potential?

We need to accomplish (and therefore measure) several things:

1. Understand who we are

2. Define and communicate a vision

3. Accept the vision (acceptance and agreement are different!)

To measure performance is to gauge a group's sense of urgency.

In our organization how do we define quality? How does it relate to truth?

How can we measure relationships?

To measure is not necessarily to quantify.

#### 5. Chapter Five-The Language of Potential-

Leaders are constantly communicating-How do we as leaders see ourselves? It's vitally important that a leader have a self-perception faithful to reality. Leaders belong to their followers. A director should refer to employees as "the people I serve".

Behaviour is the highest form of expression.

Some words that form the beginning of the language of potential: Vision, Healing, Thanks, Forgiveness, Harmony, Please, Momentum, Love, Truth, Service, Unity, Hope, restoration

One of the crucial tasks of a leader- is to help move groups of people, in the direction of maturity as a community.

Develop critical mass- a significant number of people in the group become advocates of an agreed upon purpose and mission. Three steps to critical mass:

1. People in the critical mass understand what's going on.
2. They accept what the group has agreed to do.
3. They behave as advocates.

Three questions:

1. Do you know the company's mission?
2. Do you understand the supporting data regarding this mission, and do you understand it as a compelling need to change?
3. Do you accept what we as a community are embarked upon?
4. Are you willing to change and own your share of the problem?
5. What are you going to bring in terms of competence, contributions, and commitment to this project?

#### 6. Chapter Six-Service Has its Roots-

We must consider the sources of our recruited talent-families, churches etc.

Successful families:

1. Provide Unconditional Love
2. teach and demonstrate a clear, concrete set of values.
3. Teach us how to work.
4. Teach appropriate social and functional skills.
5. Teach us how to manage resources
6. Teach us that learning is a permanent part of life.
7. Explore the future together.
8. Families celebrate together.

One of the most serious needs in organizations is to prepare continually for the future.

## 7. Chapter Seven-Attributes of Vital Organizations-

Vital organizations exude health and energy and enthusiasm. They are full of hope and anticipation for things to come. They respect their history without being ruled by it.

Attributes that appear in admirable organizations:

- a. TRUTH-truth is quality, beauty, promise and communication. It is a Person-Jesus!
- b. ACCESS- Like talent and wealth-access is a gift. In vital organizations there is no dearth of access- to work, mentors, leaders, education, healthy relationships.
- c. DISCIPLINE-leaders must require discipline in terms of an organizations needs.
- d. ACCOUNTABILITY-Not blame! accountable to the people we serve.
- e. NOURISHMENT FOR PERSONS-people are nourished by transforming work-an organization can only be renewed by the renewal of it's members.
- f. AUTHENTICITY-organizations don't grant authenticity (based on job performance), they acknowledge intrinsic value of people.
- g. JUSTICE-relationships constructed on right practice
- h. RESPECT-civility, good manners, people taken seriously
- i. HOPE-vital organizations generate hope.
- j. WORKABLE UNITY-transforming an organization into a community
- k. TOLERANCE-a function of wisdom, discernment, acceptance not agreement, promise keeping, inclusiveness.
- l. SIMPLICITY-modeling the practice of personal restraint.
- m. BEAUTY AND TASTE- countering the ugliness and meanness of the world
- n. FIDELITY TO A MISSION-A strict observance of our promises. A realization of our commitments.

## 8. Chapter Eight-Vision-

The difference between sight and vision-

We can teach ourselves to see things the way they are. Only with vision can we begin to see things the way they can be.

Why must we have vision?

What can vision do for us?

Why is vision valuable?

Does our vision give us hope? Or is it simply a fantasy?

How do we make use of vision?

Can we connect our vision to our daily tasks?

Who gets it? Why some but not others?

How is vision related to renewal or innovation?

Is vision a part of our "creative force"?

Is vision analogous to beauty?

Against what can vision become a barrier?

Is vision our bottom line?

What kind of vision gives an organization health?

How does vision relate to our potential?

What can vision teach us about ourselves and our organizations?

How can vision unite, inspire, and give hope?

## 9. Chapter Nine-Trust Me-

In organized life-leaders covet trust. Followers want and need to trust their leaders. Trust is functional-communication, relationships, and unity depend on it.

Trust springs from a serious pursuit of seven essential beliefs and initiatives:

1. Trust begins with a personal commitment to respect others, to take everyone seriously.
2. Trust grows when people see leaders translate their personal integrity into organizational fidelity.
3. The moral purpose of our organizations and of our personal commitments is the soil in which trust can take root and grow.
4. Trust is built on kept promises.
5. Trust in organizations depends on the reasonable assumption by followers that leaders can be depended on to do the right thing.
6. The building of trust in organizations requires leaders to hold the group accountable.
7. For trust to be maintained over time, leaders must demonstrate competence in their jobs-just like everyone else.

#### 10 Chapter Ten-Why Risk It?

By avoiding risk we really risk what's most important in life-reaching toward growth, potential, and a true contribution to the common good.

Some things that we risk:

The Present, The Future, Material Wealth, People and their Potential, The Character of our organization,

Risk is often defined for us by circumstance. Risk resides in our relationships.

Lyle Schaller- The risk of being unprepared for success-"If you're going to try something new, be prepared for it to work."

Risk involves ambiguity and uncertainty

Risk results in a kind of learning available in no other way.

Risk may entail a loss of control and an acceptance of vulnerability

Risks accompany abandoning the old, but abandoning the old makes way for the new.

Risks on the part of individuals are the only way to improve our world.

Humility invites risk; pride discourages it

Risks are inevitable

#### 11. Chapter Eleven-The Function of Hope-

What is the organizational function of hope?

How, without hope, can we in organizations expect commitment or creativity or community?

Of what is hope composed? Certainly part of the answer is the ability to make choices.

Making the right choices requires competence, for many choices are risky. Choices are part of our stewardship of life: What shall we promise? What do we owe? What may I keep? What must I abandon?

Another thing about choices: we are always making them whether we do so consciously or not.

For organizations to be civil and healthy- leaders provide for four primary needs and rights- opportunity, identity, equity, and design of the task.

Opportunity- to be involved, to be needed, to share in the work, to move toward potential, to be an owner; of ideas, process and community.

Identity means inclusion- To know and be known. To be heard and respected. Identity means the chance to be chosen. I have a name and a place.

Equity- to be fairly treated, to have access. Equity means to be seen as authentic. To be seen as authentic from the beginning without the attributes of position or promotion.

Designing the task- a job that must be done to provide hope within an organization. Some questions that help:

What is the need or challenge facing the organization and its members? Why do we exist?

How does what we do allow both individuals and the organization to express their potential?

Is the task clear for individuals and the organization? Clearly communicated? What will be measured? And when?

Is the design of tasks both road map and treasure map? Does it give both clear direction and room for creative contributions?

Does the design of the task allow each member of the group to answer the question, What is my role? How are we connected to the group's effort to serve a larger goal?

Hope can be thought of in terms of the obligations of leadership. Hope encourages maturity and continuity and accountability.

## 12. Chapter Twelve- Elements of A Legacy-

In searching for our potential we certainly need to distinguish between strategic planning and leaving a legacy.

A strategic plan is a long term commitment to something we intend to do.

A legacy results from the facts of our behaviour that remains in the minds of others; how close we came to being the person we intended to be.

Realizing our potential requires us to think purposefully about a legacy, both personally and organizationally.

It's much easier to sit down and define a problem than to ruminate on what we want to become.

How can we think about establishing a legacy:

- A. I believe that when we're trying to establish a legacy, we try to become competent in establishing and maintaining relationships.
- B. A true legacy establishes a direction.
- C. Fending for the truth can become a legacy
- D. In building a legacy we choose to be personally accountable.
- E. A legacy sets standards
- F. Guiding legacies lift the spirit.
- G. A person building a legacy is the exemplar of what I call "More than meets the eye"-A person of power and influence who is at ease with personal restraint.
- H. A person building a legacy welcomes constructive constraints and seeks simplicity as an essential condition of life.
- J. People trying to build a legacy will make sure that their own houses are in order.
- \*\*\*K. People thinking about their legacies strive to integrate their lives upward-

We bring our work up to the standards of our beliefs.

We integrate our work up to the standard of our faith.

We strive to make the quality of our relationships consistent with what we believe about persons.

L. A legacy lives in the lives of many people.- People are always learning from us, even if we are never teaching.

M. Finally-A legacy is the most significant way of saying thank you to an organization and the people with whom you work.

### 13. Chapter Thirteen-Moral Purpose and Active Virtue-

Without moral purpose, competence has no measure and trust no goal.

Moral purpose is the sign of God's presence in our organizations. In vital organizations this has both pragmatic and moral dimensions-we reach outward to serve others and inward toward our own potential.

Some signs of moral purpose within an organization:

1. A wholehearted acceptance of human authenticity-we are made in God's image
2. Because we are authentic we are entitled to certain rights as insiders: the right to belong, the right to ownership, the right to opportunity, the right to a covenantal relationship, the right to inclusive organizations.
3. Leaders in groups with a clear moral purpose make themselves vulnerable-a gift of all true leaders to their followers. moral purpose enables leaders to be vulnerable because it changes the rules of measurement. A clear moral purpose removes the ego from the game.
4. Groups with a clear moral purpose to their actions take very seriously realistic and equitable distribution of results-in a non-profit these results are: challenging and rewarding work, meaningful personal growth, and service to others.
5. The fifth sign of God's presence is personal restraint.

A clear moral purpose in life results in active virtue.

What message does a leader's way of living send to people about what he thinks is right, who matters, and what moves followers? What signals do leaders send with their power, their status, and their privileges?

Nothing is more dispiriting than the discovery of a leader in a vital organization who has betrayed the moral purpose of the group to obtain a few paltry signs of personal power and wealth.

What is the real purpose of talent and wealth? How in the context of a world of limited resources are we to understand and practice simplicity?

Without a moral purpose, we sail along rudderless, coping with the inevitable wind and waves, but making little progress toward the destinations we choose for ourselves.