JOURNAL OF STRATEGIC LEADERSHIP

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From the Editor

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S trategic leaders are important to the success of individuals and organizations worldwide. While their efforts may sometimes resemble those of cowboys herding cats in an advertisement for EDS, strategic leaders define and encourage remarkable accomplishment.

Strategic leaders are not born; they are nurtured and developed over time. This somewhat unusual issue of the *Journal of Strategic Leadership* (JSL) explores the development of strategic leadership in young people, women, and North Korean defectors, as noted in articles by Steve Lawson, Diane Chandler, and Hyun Sook Foley. On a more macro scale, we consider how strategic leaders mitigate fear of failure among employees, organize institutions for synchronous development, and bridge the divide between strategic leadership theory and practice in articles by Alan Kuyatt, Kevin Leahy, and John Price.

Author Joseph Jaworski noted, "Leadership is all about the release of human possibilities." Those presenting in this issue of the *Journal of Strategic Leadership* (JSL) put forth concepts that explain how such important leaders are ultimately developed and sustained.

Abstracts

What Women Bring to the Exercise of Leadership
Diane Chandler

Since the 1970s, women have steadily emerged in leadership roles in all societal spheres. Women bring to the exercise of leadership an arsenal of strengths, which increasingly are received to benefit the entities they lead on local, national, and global levels. Women's leadership styles have been shown to be more transformational, participative, and inclusive than the leadership styles of their male counterparts. According to the results of a 2008 Pew Research initiative studying whether men or women make better leaders, participants rated women over men by five-to-one in the top eight leadership characteristics, including honesty and intelligence. Although women are filling more managerial positions, they have yet to emerge in the top executive leadership positions. Therefore, this paper explores three primary areas: (1) women's leadership emergence, (2) ways women lead, and (3) benefits of women's leadership. Research grounds each of these three foci by highlighting women's leadership contributions inclusive of ethical moorings; peace-building; social change; and business and media entrepreneurship and innovation. With women making such substantive contributions in the exercise of leadership, the paper concludes with the rhetorical question, "Why not women?" in hopes of reinforcing a paradigm of women and men serving together for maximum benefit.

Unifying Leadership: Bridging the Theory and Practice Divide
John Price

A constant tension exists in the leadership community between the supposed disparate worlds of theory and practice. The growing chasm between concept and context causes consternation on both sides, yet there is little action to span the divide. While there are numerous obstacles to closing this gap, an examination of a parallel relationship in the Christian realm of faith and works reveals the intermediary role of reason in bringing the conceptual and practical worlds together. This model reveals the need for a clearly defined middle span of analysis, bringing concepts into specific context, to connect the sides of leadership theory and practice. This leadership analysis, a discipline often covered by leadership consultants and coaches, is the collaborative forum to connect the two worlds. Analysis resurrects the importance of theory in the life of the leader, and it provides a feedback mechanism for theorists to improve their concepts. Through the employment of this construct, the theory-practice divide may still exist, but only by individual consent and inaction, not because it must.

From One "Great Leader" to Many Leaders who are Truly Great: Leadership Training for North Korean Defectors
Hyun Sook Foley

This article explores Ju-che, the official ideology of North Korea, as an intentional inhibitor of leadership development among North Korean citizens. Ju-che is best understood as a religion idolizing Kim Il-Sung and Kim Jong-Il, who are identified as the "mind" of North Korea, with citizens serving as the body and as "human bombs" sworn to protect the Kims. The Confucian concept of "hyo," or filial piety, is reconceived to apply no longer to biological parents but only to the Kims as the progenitors of a new and eternal revolutionary family—one where civic adolescence and obedience are extolled and independent choice is vilified. A growing number of defectors to South Korea form a leadership laboratory for studying how North Koreans can be equipped to grow to their full potential as leaders. Attempts to swap the Ju-che ideology for a different leadership theory will be insufficient, since Ju-che is a comprehensive worldview. Though unemployment is high and professional employment is low among defectors, training programs like Seoul USA's Underground University suggest that a comprehensive strategy of teaching leadership from within the Ju-che framework rather than discarding or ignoring it may prove most effective in promoting leadership growth among North Koreans.

Managing For Innovation: Reducing The Fear Of Failure
Alan Kuyatt

Organizations today face the problem that innovations are quickly arising from all over the world and changing the marketplace, with the pace of innovation and change increasing. Radical innovations are causing creative destruction in the marketplace and forcing out established products and services faster and faster. Management is mainly responsible for success or failure, so they must find ways to increase innovation, especially radical innovation, within the organization. One significant method of doing this is to reduce the fear of failure, which is caused by negative management reactions to both radical innovation and failures from attempts at risky new ideas. That fear of failure inhibits innovation by hiding failures, suppressing new ideas, and avoiding risky concepts. Leadership practices that discourage innovation must be replaced with ones that encourage innovation, including accepting risk, viewing failure as a learning opportunity, allowing sufficient time for innovative ideas to develop, and encouraging champions to help overcome resistance and find resources. Management needs to make the organization an ambidextrous operation that can continue to improve the efficiency of current products and services with incremental innovation, while simultaneously encouraging the discovery, adoption, and implementation of radical innovations, without the fear of failure, to increase the organization's ability to be competitive.

Whoop! What the church can learn about values and organizational culture from Texas A&M
Steve Lawson

Can the church actually make a difference in a community at a time when many people have given up on religion, business and government? Christians often see the job of the church as

"getting people saved" and "taking care of the flock." What if we were intended for more than that? What if it was possible to actually create, influence and sustain culture rather than just adapt to it? This paper will explore the success behind one of the strongest cultures in Texas – Texas A&M University. For more than a century, the Texas "Aggies" have built an environment based on strong core values and unchanging traditions. They have a unique ability to quickly assimilate freshmen and produce young men and women with a radical commitment to the school and to each other that lasts a lifetime. This qualitative study, based on interviews with two leaders, offers recommendations on how the church might strengthen its own internal culture, as well as position itself to influence its community.

The Synchronous Development Model: Insights into Leadership and Organization Design for Improved Product and Process Innovation
Kevin Leahy

Advanced product-based technology organizations face the challenge of leading rapid product technology innovation while maintaining a focus on market demands, competitive pressures, rapid globalization, operational efficiency, and product delivery costs and schedule. Management science provides scholarly theories of organizational design to effectively manage innovation. Technical management theories provide models for understanding the life cycle of both products and markets for leading successful innovation projects. The combination of models from both disciplines can provide useful insights to address the challenges of product-based companies faced with the need to encourage and capitalize on continuous innovation. This article presents a new model derived from the combination of management and technical sciences, providing a framework for additional research into the optimal design of modern product-based technology companies.

What Women Bring to the Exercise of Leadership

Diane Chandler
Regent University

Since the 1970s, women have steadily emerged in leadership roles in all societal spheres. Women bring to the exercise of leadership an arsenal of strengths, which increasingly are received to benefit the entities they lead on local, national, and global levels. Women's leadership styles have been shown to be more transformational, participative, and inclusive than the leadership styles of their male counterparts. According to the results of a 2008 Pew Research initiative studying whether men or women make better leaders, participants rated women over men by five-to-one in the top eight leadership characteristics, including honesty and intelligence. Although women are filling more managerial positions, they have yet to emerge in the top executive leadership positions. Therefore, this paper explores three primary areas: (1) women's leadership emergence, (2) ways women lead, and (3) benefits of women's leadership. Research grounds each of these three foci by highlighting women's leadership contributions inclusive of ethical moorings; peace-building; social change; and business and media entrepreneurship and innovation. With women making such substantive contributions in the exercise of leadership, the paper concludes with the rhetorical question, "Why not women?" in hopes of reinforcing a paradigm of women and men serving together for maximum benefit.

Introduction

What do 20th century missionary Gladys Aylward, contemporary Bible teacher Joyce Meyer, former president and CEO of eBay, Meg Whitman, and the 2004 Nobel Peace Prize recipient, Dr. Wangari Matthai have in common? They are all women who brought their personal passions, convictions, energies, and strengths to their innovative efforts and exercise of leadership. Although quite different in their respective accomplishments, they share common characteristics that placed them in counter-cultural leadership roles, creating innovative venues for change.

In the 1930s, as a missionary to China, Gladys Aylward led a campaign to end women's foot-binding in Yungcheng, leading to the improvement of women's health.[1] In the 1980s, author and ministry leader Joyce Meyer, along with her husband Dave, founded Joyce Meyer Ministries, which supports Joyce's writing, television, and global conference ministry.[2] As an American

businesswoman, Meg Whitman has held many strategic corporate positions, most notably between 1998-2007, as the former president and CEO of eBay, where she expanded the company from a $4 million to an $8 billion enterprise.[3] The first African female to win the Nobel Peace Prize, Dr. Wangari Matthai is an environmental and political activist who spearheaded the Green Belt Movement in empowering poor women through planting trees for holistic and sustainable Kenyan development, democracy, and peace.[4] Whether social and health innovation (Aylward), business development (Whitman), or political and environmental innovation (Matthai), each of these women brought themselves to leadership and made a strategic impact on the world.

Women bring to the exercise of leadership an arsenal of strengths, which increasingly are being recognized and received to benefit the entities they lead on local, national, and global levels. Therefore, this paper will focus on three primary areas: (1) women's leadership emergence, (2) ways women lead, and (3) the benefits of women's leadership.

Women's Leadership Emergence

The landscape of women's leadership emergence has been steadily shifting since the 1970s. As women's educational achievements have increased, so have their job opportunities.[5] In 2009, women in the U.S. accounted for 51% of all those employed in management and professional occupations.[6] However, according to Catalyst, a U.S. organization promoting women in business and leadership, women hold only 14.4% of executive positions in Fortune 500 companies, while men hold 85.6%. Regarding executive earnings, women earn 7.6% of the top earnings compared to 92.4% for men.[7] For those employed full-time in management and professional occupations, the average median weekly earnings are $1,266 for men and $939 for women.[8]

Although women have moved into more managerial positions, they still have not emerged into the top executive leadership positions nor do they earn salaries commensurate with those of men for the same jobs. However, progress has been and is being made. Valerio asserts that global, social, and cultural forces such as globalization, e-business, changing markets, technology proliferation, and the need for teamwork, alliances, and partnerships have created room for women's leadership emergence.[9] Women have capitalized on these opportunities through the unique characteristics and styles in which they lead.

Ways Women Lead

Research on Women in Leadership

Since the release of two formative books in the 1990s on women's leadership characteristics, research on women in the exercise of leadership has burgeoned. The early work of Sally Helgesen compared similarities and differences in the ways women and men lead based on Mintzberg's analysis of what men did as managers.[10] Helgesen concluded that women work at a steady pace, view unscheduled interruptions as a part of work flow, make time for activities not focused on work, maintain a complex network of relationships, and focus on the "ecology of leadership," which emphasizes the social dimension, a vision for society, and time for information sharing with others.[11] Helgesen observed that women tend to frame a "web of inclusion" that is circular and inclusive, rather than hierarchical and exclusive.

Professor Judy Rosener found that men and women have distinctive leadership styles, with men more likely to view leadership as a sequence of transactions with others, whereas women are more transformational, using interpersonal skills to motivate followers rather than applying positional power or authority.[12] Referring to this style as "interactive leadership," Rosner states that women use relational skills to influence others, encourage participation, share power and information, and heighten followers' self-esteem.[13]

Other researchers, including leadership specialist Alice Eagly and colleagues, note that women lead in a more democratic and participative style than men, and argue that evaluation of women leaders' effectiveness depends on several interacting variables including work context and culture.[14] Further, Eagly advanced a gender role theory, asserting that people judge leadership based on what they deem appropriate behavior for men and women. This has been shown to influence why women may be perceived less favorably than equivalent male counterparts, especially in contexts where stereotypically masculine styles are favored.[15] Differing perceptions of women's leadership effectiveness are based on socialization, gender stereotypes, and confounding variables that do not adequately control for perceived power.[16] Klenke calls for careful analysis of situational factors, such as biases, that serve as a filter for evaluating leadership based on gender.[17]

Quantitative and qualitative studies have shown that women in top corporate positions have both redefined the rules of business and leadership and have demonstrated these characteristics: self-confidence, emotional intelligence, and an instinct to maximize change for overall benefit. They also "display their feminine side" in employee interactions, and attract new customers by establishing a collegial environment through displaying nurture, empathy, loyalty, respect, and a team spirit.[18] Women seem to be aware of and maximize the self-concepts of others.[19]

In a five-year study, three McKinsey consultants developed a leadership model emerging from interviews with successful women executives.[20] They asserted that for centered and successful leadership to occur, women need to demonstrate the preconditions of talent, desire to lead, and tolerance of change; and to enact five characteristics: (1) meaning, connoting the realization of their life purpose, happiness, and core strengths; (2) framing, or self-awareness required to view situations clearly; (3) connecting, or developing collaborative and life-giving relationships; (4) engaging, or taking risks to move forward; and (5) energizing, or the managing of energy reserves to accommodate multiple responsibilities.[21]

Furthermore, their model included outcomes of impact, renewal, and joy as the end goal of the women interviewed, supporting the late Katharine Graham's assertion, "To love what you do and feel that it matters –how could anything be more fun?"[22] As the former president and CEO of the Washington Post after the death of her husband and as the first CEO of a Fortune 500 company, Graham captures the joy factor that motivates many women to exercise leadership. In addition, having passion for the cause that the leadership role represents is likewise tremendously motivating. Colleen Barrett, president emerita and corporate secretary of Southwest Airlines, recommends, "Don't ever agree to take on a leadership role for the money, power, title, or prestige; take on the role because you have a passion for the cause."[23] Andrea Jung, CEO of Avon Products, agrees, stating that women must have a "deep passion" for the work they do.[24]

Power and Authority

Another research initiative explored the secrets of 25 women political leaders, revealing that the risk-taking, courage, confidence, and multi-tasking abilities of women like Olympia Snowe of Maine and Nancy Pelosi of California contributed to their leadership emergence.[25] Female participants viewed power as the ability to make other people's lives better, rather than raw manipulation for personal gain or vision fulfillment.[26] For example, Paula Sneed, former vice president of Global Marketing and Initiatives for Kraft Foods and a woman of color who blazed a trail across racism and sexism, observed that power should be used wisely from the perspective of a servant who encourages others.[27] Commenting on that tandem between leadership, power, and authority, Ronald Heifetz noted that women can offer perspectives on "mistaken practices of authority and can help men generate new models for themselves," so as not to repeat the only models men know.[28] Further, Heifetz affirmed the "extraordinary women who exercise leadership every day, yet do not have authority," while also appealing to women to understand men and their sense of loss that may accompany women's leadership emergence.[29]

Gender Associations of Leadership

Socialization and culture influence perceptions of women's leadership qualification and effectiveness. Eagly and Carli explored the mental associations of leaders based on gender, noting that gender prejudice aligns with social constructions of masculine and feminine based on cultural perceptions and influences. Associations develop, with women often associated with communal qualities of compassion, affection, and gentleness, and men associated with agentic qualities of assertion, self-confidence, and dominance.[30] Prejudices may result when mismatches or role incongruity between stereotyped attributes of women traverse the leadership roles they fill.[31] Thus, favoritism toward male over female leaders may develop.

Women may be accused of being too pushy or too soft. According to leadership research, a woman who leads with behaviors traditionally perceived as masculine may find herself at a disadvantage.[32] Women who are feminine may be perceived as less competent, causing a "double bind" of mutual exclusivity between the two,[33] creating a delicate balancing act.[34] For example, Hillary Clinton, who is often dismissed as being too masculine in her leadership behavior, has also been criticized for showing emotion, such as during the 2008 New Hampshire primary when she teared up during a question and answer session.[35] Cultural expectations also contribute to the notion that women should be polite in every situation.[36] Furthermore, when an incongruity exists between gender role and leadership role, prejudice often results, which may account for why it is more difficult for women to become leaders and achieve success than for their male counterparts.[37]

Benefits of Women in Leadership

Over the past four decades, the increase of female leaders, catalyzed by the women's liberation movement in the 1970s and globalization in the 1990s through today, has produced new approaches to the exercise of leadership. These approaches embrace a flatter leadership playing field with more collaboration, teamwork, and coaching, rather than hierarchical structures and authority.[38] Eagly and Carli addressed the increasing assertion that women have an advantage in exercising leadership because of alignment with contemporary culture. However, they warned

that any advantages women have as leaders may be offset by gender prejudice and discrimination.[39]

In one meta-analysis comparing male and female leaders, Eagly and colleagues found that female leaders were more transformational and demonstrated more contingent reward behaviors (i.e., rewarding followers for satisfactory performance); whereas male leaders were more likely to demonstrate two dimensions of transactional leadership: active management by exception (focusing on followers' mistakes and failures) and passive management by exception (intervening after problems with followers become dire). They conclude, "Research on transformational, transactional, and laissez-faire leadership styles does suggest female advantage, albeit a small advantage"[40]

According to a national 2008 Pew Research Center Social and Demographic Trends survey, respondents rated "women superior to men" in honesty and intelligence, among other leadership qualities they value in political leaders.[41] Survey results of 2,250 adults (1,060 men and 1,190 women) ranked women better than or equal to men in seven of eight primary leadership traits assessed in the survey.[42] Half of survey participants ranked women as more honest than men, with just 20% saying that men are more honest than women. Regarding intelligence, 38% of respondents viewed women as smarter, with 14% indicating men are smarter, and the remaining 48% believing there is no difference between genders. Furthermore, women were ranked with larger leads over men for being compassionate (80% chose women, 5% chose men), outgoing (47% chose women, 38% chose men), and creative (62% chose women, 11% chose men).

Participants assessed men and women equally regarding hard work and ambition. However, men prevailed over women in decisiveness. To summarize, in the top eight leadership traits, women were ranked higher by participants five to one, including two ties. Regarding job performance, women were ranked higher than men in the characteristics of advocating for one's principles under political pressure, negotiating compromises, keeping government honest, and representing the interests of the people. However, when asked which gender makes the better political leaders, men or women, only 6% of respondents ranked women above men; 21% mentioned men, 69% indicated that both genders are equal, and 4% responded "I don't know."[43]

The paradox is that women are rated more highly on leadership traits, yet women make up a lower percentage of those in public office than men (i.e., 16% of U.S. senators, 16% of members of the U.S. House of Representatives, 16% of all state governors, and 24% of state legislators are female).[44] Responding to what accounts for this paradox, participants indicated that Americans aren't ready to elect a woman to high office (51%), women are held back by men (43%), and women are discriminated against in all societal spheres (38%).[45] The Pew Report commented, "[W]omen emerge from this survey a bit like a sports team that racks up better statistics but still loses the game…"[46] The benefits of having women in political leadership are countered by prevailing attitudes that undermine women's potential performance in top elected office. Also, as Forbes.com observed, women's modest strides in the government sector are stalled in the business sector.[47]

Women's advocate Marie C. Wilson, founder and President Emeritus of The White House Project and co-creator of Take Our Daughters and Sons to Work® Day contended that women bring greater inclusiveness, empathy, and communication to the exercise of leadership, which

"makes for stronger government and richer business.[48] Furthermore, she argues that women offer "fresh eyes and fresh solutions applied to old and abiding problems, unique skills honed through family and community service, the opportunity for a true democracy, transforming business and politics."[49] One qualitative study comparing 59 female business leaders of large companies with male counterparts found that women were more persuasive, inclusive, learned from adversity, and took risks.[50]

New York Times journalist Nicholas Kristof noted, "While no woman has been president of the United States—yet—the world does have several thousand years' worth of experience with female leaders. I have to acknowledge it: Their historical record puts men's to shame."[51] Kristof notes that several of the world's great leaders have been women (i.e., Queen Hatshepsut and Cleopatra of Egypt, Queen Elizabeth I of England, Catherine the Great of Russia, and Maria Theresa of Austria). Noting that women tend to excel in consensus-building and other leadership skills, Kristof hypothesized that female political figures in monarchies tend to do well; whereas women in modern-day democracies have to prove themselves and overcome public prejudices, making democratic politics more challenging for women than for men.

In another op-ed piece, Kristof reports that Wall Street may not have encountered the same financial crisis over the past three years if Lehman Brothers had been Lehman Sisters, since Wall Street is "the most male-dominated bastion in the business world."[52] Adding that a greater gender balance could reduce the consequences of "male herding," particularly taking high-risk bets under financial pressure when surrounded by males of similar status, Kristof highlighted the research of Hong and Page,[53] who found that "diversity leads to optimality" when it comes to problem solving. Thus, Kristof implied that women not only create needed diversity leading to business/financial optimality, but also contribute to ethical moorings which dissuade unethical business practices.

Women, Ethical Behavior, and Whistleblowing

Research suggests that women may be more ethical than their male counterparts, which might explain why women tend to be whistleblowers. In August 2000, prior to Enron's collapse, Sherron Watkins, former vice president at Enron, sent her boss, Jeffrey Skilling, a memo concerning shady accounting practices within the company. FBI agent Coleen Rowley wrote her boss, FBI Chief Robert Mueller, that the disarrayed agency might have prevented the 9/11 terror attack if its house had been in order. Retired Army Lt. General Claudia J. Kennedy, the first woman to hold a 3-star rank, exposed a sexual harassment incident of a fellow officer three years after the fact, when he was close to being promoted. Cynthia Cooper, chief audit executive at WorldCom, exposed the fraudulent practices which had cost her company a total of $9 billion. [54]

In one study, Miethe and Rothschild found that women were more likely than men to speak out against unethical behavior and to use internal reporting channels in responding to wrongdoing.[55] Another study by the same authors found that women were twice as likely as men to be internal whistle blowers.[56]

Peace-building Initiatives

Examples abound regarding women involved in peace-building initiatives. After 30 years of conflict, women organizers in Northern Ireland[57] mobilized on short order to open talks between Protestants and Catholics to mediate ongoing hostilities, culminating in the Belfast Agreement between Protestant unionists and Catholic nationalists.[58] In 1976, these women won the Nobel Peace Prize for their peaceful public demonstrations, coalition across religious and political lines, and their reconciliation efforts.[59]

In a 2006 debate between Hanan Ashwari, former spokesperson for the Palestine Liberation Organization (PLO), and Ehud Barak, former prime minister of Israel, moderator Bill O'Reilly acknowledged in closing comments, "It [the conflict between Arabs and Jews] will never, ever end—ever—until what happened in Northern Ireland happens in the Middle East," O'Reilly explained. "It was the women of Northern Ireland who said 'Enough, this has to stop.'"[60]

Another contemporary exemplar, Swanee Hunt, former ambassador to Austria and current director of the Women and Public Policy Program at Harvard University's John F. Kennedy School of Government, personifies inclusive transformation efforts, particularly in her work in Eastern Europe from 1993-1997. During the crisis in Bosnia from 1992-1995 that left 150,000 dead and 2 million Bosnians displaced, Hunt brought together the Croat and the Bosnian Muslim delegations for negotiations, resulting in a successful military alliance, which was the first step toward peace. Hunt actively developed initiatives to include and empower women in emerging Eastern European democracies.[61] Hunt contends that women must be involved in formal and informal peace processes because women's perspectives differ from those of men in four primary ways. They are (1) highly invested in preventing and stopping conflict, (2) adept at bridging ethnic, political, and cultural divides, (3) aligned with the pulse of the community, and (4) innovative community leaders, regardless of formal authority and power.

Hunt's observations are clearly evident in the life of Agathe Uwilingiyimana (1953-1994). As the first and only female prime minister of Rwanda, Uwilingiyimana was compelled to stop the genocide and war. Therefore, she bravely spearheaded negotiations and peace initiatives between rival Hutu and Tutsi factions, which led to the Arusha peace agreement in August of 1993. Due to Uwilingiyimana's peace-making initiatives, she was assassinated in 1994 by members of her own political party.[62]

Other peace-making initiatives are personified in the fifteen female Nobel Peace Prize laureates including: (1) Mother Theresa of Calcutta in 1979 for humanitarian work, (2) Aung San Suu Kyi from Myanmar in 1991 for human rights, (3) American Jody Williams in 1997 for efforts to ban and clear land mines, (4) Shirin Ebadi in 2003 from Iran for the championing of human rights for women and children, (5) Wangari Maathai in 2004 from Kenya for humanitarian, environmental, and democracy advocacy, and (6) Leymay Gbowee from Liberia and Kawakkul Karman from Iran who shared the 2011 prize for the tireless advocacy of women's safety and women's rights in peace-building efforts.[63]

Social Change

Examples of women spearheading social change abound. For example, Sojourner Truth (1797-1893), abolitionist and women's rights advocate, had an itinerant preaching ministry focusing on the evils of slavery.[64] Susan B. Anthony (1820-1906) led the women's suffrage movement,

laying the foundation for women's right to vote.[65] First lady Eleanor Roosevelt (1884-1962) was instrumental in the formation of the United Nations and drafted the UN Declaration of Human Rights.[66] Rosa Parks (1913-2005) both organized and participated in civil rights initiatives, leading to the bus boycott that catapulted the civil rights movement and brought Martin Luther King, Jr. into prominence.[67]

Wendy Kopp, founder and CEO of Teach For America, has grown an organization that seeks to eliminate educational inequity across the U.S. by recruiting qualified college graduates for two-year teaching commitments in low-income communities.[68] Teach For America has impacted 500,000 students in 39 regions across the U.S. Additionally, Kopp co-founded Teach for All, which applies this educational model around the world. Other innovative contributions of women worldwide have dramatically impacted social change through applying use of technology and economic transformation for women's empowerment and gender equality.[69]

Melinda Gates, a philanthropist and the wife of Microsoft founder Bill Gates, was the impetus for the Bill and Melinda Gates Foundation, which is the most funded private foundation in the world dedicated to promoting global healthcare and curtailing poverty. The foundation operates with a budget of just under $25 billion.[70] As former United Nations Secretary General Kofi Annan affirmed, "Study after study has taught us that there is no tool for development more effective than the education of girls and the empowerment of women…When women are fully involved, the benefits can be seen immediately: families are healthier, they are better fed; their income, savings, and investment go up. And what is true of families is true of communities, and eventually, of countries"[71]

Business, Media, Entrepreneurship, & Innovation

Successful women exercising leadership in business and media spheres likewise abound. They include Oprah Winfrey, entertainment entrepreneur and philanthropist; Anne Sweeney, president of Disney-ABS Television Group and co-chair of Disney Media Networks; Andrea Jung, chair and CEO of Avon Products; Anita Roddick, founder of the Body Shop; Debbi Fields, founder of Mrs. Fields Cookies; Carly Fiorini, former CEO of Hewlett-Packard; Sherry Lansing, former chair of Paramount Motion Pictures; Anne M. Mulcahy, former chair and CEO of Xerox; Marie J. Toulantis, former CEO of Barnes & Noble; Ann Moore, former chair and CEO of Time, Inc.; and Pat Mitchell, former president and CEO of PBS. Women offer conduits for individual and organizational learning and change, which these women exemplify.[72] As Andrea Jung of Avon asserts, "Innovation is key. This is a seminal moment for companies to invest [in innovative initiatives] that must be "inside out and outside in."[73]

Although women have slowly emerged in top executive positions, they still lag behind their male counterparts, while women leaders in small businesses continue to flourish.[74] When compared with women in top executive positions, women entrepreneurs in small businesses comprise the "fastest growing groups of business owners," owning over 51% of them and signifying over two and one-half times the rate of all U.S. privately held firms.[75] Women develop businesses to overcome the "glass ceiling," (i.e., the invisible barrier that prevents women from rising to leadership positions) but also to accommodate family commitments and the need to make a contribution to better society.[76] Initiatives such as "Roadmap to 2020," overseen by IBM marketing executive, Denise Evans, is one of several national and global initiatives to empower

women through job creation and improved health initiatives for a safer and more sustainable planet.[77] Through business, media, and entrepreneurial endeavors, women are changing the world.

Summary

This paper addressed women's emergence in leadership, the ways women lead, and the benefits of women in leadership. Women bring diverse strengths, perspectives, and innovation to the exercise of leadership. Although women have emerged in leadership roles despite the glass ceiling, the glass wall (i.e., obstacles in moving laterally within an organization),[78] and the glass cliff (i.e., when women are invited into leadership positions of organizations in precarious or crisis situations),[79] disparities still persist due to traditional gender stereotypes, inadequate mentors, and workplace paradigms.[80] As advisor to four previous U.S. presidents and now a senior political analyst for CNN, David Gergen suggests that we cut the gender leadership gap in half by 2015 and then close it altogether thereafter for three reasons to enhance: (1) economics and a prospering society, (2) a more caring society, and (3) a more just society with women in full participation with men.[81] In this process, we need to avoid two biases: the alpha bias that exaggerates gender differences and the beta bias that minimizes or ignores them.[82] With the benefits and contributions of women functioning together with men in the exercise of leadership for overall benefit in all societal spheres, the question then arises, "Why not women?"[83]

About the Author

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[2] Joyce Meyer is the author of more than 90 books, is known as a practical Bible teacher, and hosts the daily television broadcast, *Enjoying Everyday Life*. Refer to her website for more on her life and ministry: http://www.joycemeyer.org/

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Unifying Leadership: Bridging the Theory and Practice Divide

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A constant tension exists in the leadership community between the supposed disparate worlds of theory and practice. The growing chasm between concept and context causes consternation on both sides, yet there is little action to span the divide. While there are numerous obstacles to closing this gap, an examination of a parallel relationship in the Christian realm of faith and works reveals the intermediary role of reason in bringing the conceptual and practical worlds together. This model reveals the need for a clearly defined middle span of analysis, bringing concepts into specific context, to connect the sides of leadership theory and practice. This leadership analysis, a discipline often covered by leadership consultants and coaches, is the collaborative forum to connect the two worlds. Analysis resurrects the importance of theory in the life of the leader, and it provides a feedback mechanism for theorists to improve their concepts. Through the employment of this construct, the theory-practice divide may still exist, but only by individual consent and inaction, not because it must.

"In theory there is no difference between theory and practice. In practice there is."
- Yogi Berra.[1]

Despite the ever-increasing proliferation of leadership texts, the chasm between leadership theory and practice remains expansive. While this almost natural separation between the theoretical and the practical worlds is not unique to leadership studies, the lack of connection undermines the quality of both disciplines and results in unnecessary hardship by practitioners and inadequately informed efforts by theorists. To address this challenge, the divinely crafted relationship between faith, reason, and works provides a perfect model for helping contemporary leaders bridge the gap between the practice of leadership and its theoretical foundations.

Theory-Practice Gap

In order to evaluate the appropriateness of any "bridging" solution, it is first necessary to understand the nature and causes of the gap between the realms. While the separation is clearly conceptual in nature, there is little question it exists because the disconnect contributes to tangible effects for leaders and leadership scholars. The better question is "why gaps remain between theory and practice after more than a century of research."[2] While some argue the gap is simply the product of cultural differences and not the result of clear lines of conflict on particular aspects of leadership, the causal factors of roles, attitudes, timelines, language and separation warrant further consideration.

Different Roles

In addressing a similar gap in the field of political science, Dr. Joseph Nye commented, "Some academics celebrate the appropriateness of the gap. After all, academic theorists and policy makers fill different roles in society."[3] He expounded on the role separation by stating, "The academic ethic is to offer elegant theoretical answers to general questions while the policy maker seeks definite answers to particular questions."[4] From this perspective, the divide appears to be more of a division of labor than an obstacle. Unfortunately, the beneficial diversity of roles is not followed by a reconnecting mechanism to ensure unity of effort across the board. Instead, both camps pursue parochial agendas with separate bottom lines. The academics pursue new concepts and bore deeper holes in existing ones to build resumes, while practitioners forgo most theoretical discussions because of urgent organizational demands. The different roles, without a unifying construct, foster the theory-practice divide.

Attitudes, Arrogance, and Separation

The worlds of theory and practice are also separated by the timeless vices of pride and prejudice. Practitioners look disparagingly at academics as out of touch and unable to deal with the harsh realities of "the real world," while theorists sit back in the ivory tower and scoff at the "obvious" missteps of those in the arena. The physical separation of the two communities only serves to exacerbate these stereotypes and increase the divide. The fragmentation of the leadership school of thought also makes the creation of appropriate individual and communal feedback mechanisms very difficult. As will be discussed later, these feedback loops are essential in fostering the natural connections between the worlds of theory and practice. As a final point on this issue, the attitude of each "camp" must contain realistic expectations laced with charity toward the other side for any sustainable connection to exist. "Practitioners who seek quick fixes and simple solutions to complex and dynamic situations will not find single answers in the literature. Instead, they will gain valuable insights and illumination on complex issues. Researchers who seek linear relationships and independent variables will have difficulty isolating them in the multiple sets of relationships that exist in practice."[5]

Temporal Disconnect

Another wedge between these two realms is the different timelines on which they operate. Nye points out, "A premium on time is a major difference between the two cultures. For the academic, time is a secondary consideration, while accuracy and elegance are primary. For practitioners, timing is everything."[6] This temporal disconnect is further exacerbated by the different paces of the two communities. While both communities are busy, practitioners lack the discretionary time to read the tomes of information typically produced in the myriad leadership journals by the academic community. The propensity of the academic community to operate on long time horizons and produce cumbersome products conflicts directly with the practitioners' desire for rapid, digestible pieces of information. "They [practitioners] want short quick answers while for many academics such short answers are not answers at all."[7] The final aspect of the temporal disconnect has to do with the developmental timeline for many practitioners. These individuals complete their academic study in their twenties and then proceed to immerse themselves in the operational world of leadership. Without intentional efforts to maintain a lifelong approach to learning, practitioners quickly become disconnected from their theoretical foundations, lose touch with the evolution of leadership thought and begin to rely solely on their experience. In the end, each of these temporal disconnects, whether due to job demands, operational timelines, and developmental approaches, further separates the partners in the field of leadership.

Different language / Different audience

The final divisive aspect of the relationship between leadership theorists and practitioners deals with the language they use and their primary audience. Theorists have a tendency to employ heavy doses of academic jargon and often seem unable to write in the simple, straightforward language preferred by practitioners. Again, a parallel in the policy realm is useful. Alex George states, "Not a few policy specialists exposed to the scholarly literature have concluded that most university professors seem to write largely for one another and have little inclination or ability to communicate their knowledge in terms comprehensible to policy makers."[8] Furthermore, when leadership academics do publish, they tend to pursue the vast array of semi-obscure leadership journals that few beyond the university setting even know exist. This creates almost zero interaction between the leading edge theorists and the leaders in the trenches. The publications that end up in most practitioners' hands are the shallow products of celebrity CEOs and leadership gurus that tend to be case studies in survivorship bias.[9] Therefore, disconnects in language and the lack of a common discussion forum continue to work against the unification of theory and practice.

> ### *Sources of Separation*
>
> 1. ***Role Distinction***
> 2. ***Attitudes, Arrogance, & Separation***
> 3. ***Temporal Disconnect***
> 4. ***Languages & Audience***

Irreconcilable Differences?

"He who loves practice without theory is like the sailor who boards a ship without a rudder and compass and never knows where he may cast." - **Leonardo da Vinci[10]**

"Experience without theory is blind, but theory without experience is mere intellectual play."
-Immanuel Kant[11]

The review of causes for the theory-practice separation could lead some to conclude there is little chance of bridging the gap between the two communities. Fortunately, the benefits of bringing theory and practice together are more than sufficient to warrant the effort. The decision to close this gap lies at both the individual and community levels.   What may appear as irreconcilable differences on the grand scale can be quickly resolved by individual leaders willing to make the necessary adjustments. The motivation for leaders to pursue this goal lies in the numerous benefits that come from the connection of theory and practice.

The quotes above from da Vinci and Kant provide stern warnings to those who would choose to reside in the disconnected state. For practitioners, engaging the theoretical realm may not be enjoyable, but it is beneficial. "Theory is as necessary as it is unavoidable. Without it, it would be impossible to learn or to act in a consistent fashion; without generalizations and abstractions, the work would exist for us only as a chaotic patchwork of discrete, disconnected experiences and sensory impressions."[12] Deming argues that even the most hardened practitioners need the interaction with theory or they will quickly lose focus. "Rational prediction requires theory and builds knowledge through systematic revision and extension of theory based on comparison of prediction with observation. It is an extension of application that discloses inadequacy of a theory, and need for revision, or even new theory. Again, without theory,

> ### *Theory-Practice Connection*
>
> 1. ***Components meaningless in isolation***
> 2. ***Natural partnership***
> 3. ***Perfect feedback loop***

there is nothing to revise. Without theory, experience has no meaning. Without theory, one has no questions to ask. Hence without theory, there is no learning."[13]

There is a natural partnership between the intellectual efforts to understand the art and science of leadership and the day-to-day physical actions taken to execute it. This partnership is akin to the architect-contractor-builder connection in which a solid relationship results in the clear translation of the conceptual into tangible actions and results. As Nye points out, "Academics can also help…by framing, mapping, and raising questions even when they do not provide answers. Framing a question is often as important to policy as providing answers."[14]

The relationship is one in which, "theory serves as a mirror, within which the memories of practice are examined and questioned and transformed; it is a reflective surface in which the inscription of social, cultural, political, and ideological patterns is made visible and accessible."[15]

Just as theory provides the vector needed to channel leadership efforts, those same leadership efforts provide the requisite feedback to theorists, in the form of observations and experiences, to enable creation, validation and refinement of leadership theories. When appropriately connected, both sides benefit because this natural feedback cycle results in higher quality theories and more tailored leadership tools. At this point, it is no longer a question of practice driving theory or theory informing practice. Both "serve as an amalgam that shapes a critical experience of practice transforming theory and theory challenging practice."[16]

Theoreticians and practitioners operate in the realm of leadership amidst a natural tension, a tension common in the social sciences. This natural friction tends to drive the two "realms" apart and degrade the quality of work in both. The goal of both camps must be to find ways to bridge the divide, and a perfect way to pursue this is through the faith-reason-works model presented in the Christian Scriptures.

Blueprint for a Bridge

"I do not feel obliged to believe that the same God who has endowed us with sense, reason and intellect has intended us to forego their use." – Galileo Galilei

"In the same way, faith by itself, if it is not accompanied by action, is dead." "You see that his [Abraham's] faith and his actions were working together, and his faith was made complete by what he did." – James 2:17, 22

The process for connecting the theoretical and practical worlds requires effort and a deliberate road map. Since this challenge of connection is not unique to the realm of leadership, one could choose to look to other professional fields, such as medicine, law, or politics, to seek answers. Sadly, each of these fields faces similar disconnects on the organizational and individual levels; therefore, they fail to provide any concrete instructions. Fortunately, there is one school of thought that has succeeded in providing a comprehensive approach to bridging the gap – Christianity. Whether a devout believer or a complete skeptic, this approach holds great utility for those willing to examine the divine plan for connecting the worlds of thought and action. To ensure the clarity of this discussion, this section will present the blueprint and the next will discuss the application to the realm of leadership.

As one might expect of a divine model, the Christian framework focuses on complete and coordinated effort by the individual. It consists of the three primary areas of faith, reason, and works and their corresponding human domains of heart, soul, and body. While the connection is not explicitly laid out in Scripture, the separate domains are clearly depicted and the intention of their interdependence is fairly easy to discern for those who would look closely. In one of the most pivotal passages of the Old Testament, called the Shema, Moses commands the Israelites to "Love the Lord your God with all your heart and with all your soul and with all your strength."[17]

This same passage is referenced by Jesus in the New Testament when asked which commandment was the most important. Showing full awareness of man's tendency toward fractionalization and disunity, God commands that the totality of man's efforts be unified in love.[18] This complete commitment of the domains is part of divine intent. God did not create faith, reason, and works as independent mechanisms to function in isolation to cover the various challenges people face. Instead, He crafted an elaborate interdependent system in which each component fills both distinct and collaborative roles. In keeping with God's design for free will, individuals may choose not to coordinate these activities or may neglect the function of individual components. However, this results in unreasoned faith, frustrated reason, and misguided works.

"Faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth—in a word, to know himself—so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves."[19] These two components work together to guide the individual in decision-making and daily action. For Christians, faith must lead this coordinated effort. "If we wish to be rational, not now and then, but constantly, we must pray for the gift of Faith, for the power to go on believing not in the teeth of reason but in the teeth of lust and terror and jealousy and boredom and indifference that which reason, authority, or experience, or all three, have once delivered to us for truth."[20]

In execution, faith provides the vector or direction for individual movement based on divine principles. In order to pursue this vector, the individual must apply the skills of reason to generate the necessary specifics or decisions to move forward on a daily or lifelong basis. In the process, reasoning provides a feedback loop to the individual's faith that serves "not merely as a debunking device, but as a cleansing tool to maintain clarity and root out false views."[21] As the individual moves forward, he is confronted with issues and choices that require the continued application of faith and reason as the enabler for works. Through the experiences and consequences of individual actions, feedback is once again provided to the other domains in a continuing process designed to elevate individual capability and performance in all three realms. In God's masterful design, faith provides the basis for reason, reason challenges

> ### *Christian Linkages for Theory-Practice*
>
> 1. ***Faith –*** *Foundational Concepts and Internal Commitment*
> 2. ***Reason –*** *Intellectual Contemplation & Adjudication of Ideas*
> 3. ***Works –*** *Individual Deliberate Actions*

and safeguards faith while driving works, and individual action provides experience to strengthen faith and improve reason.

Faith-Reason-Works Model
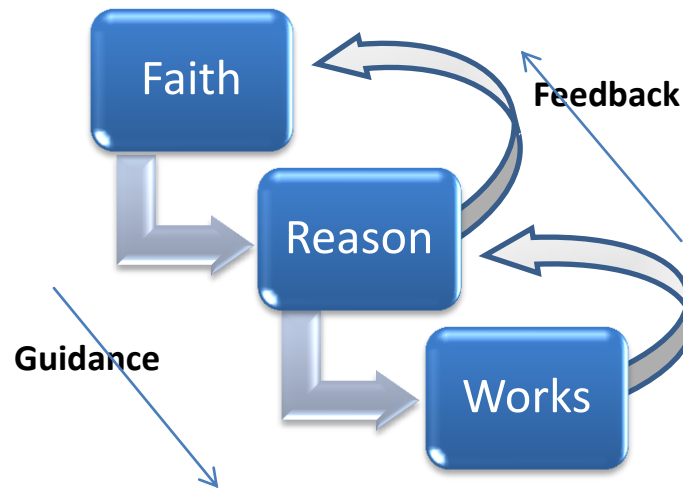
Spanning the Leadership Divide

After examining the Christian bridging mechanism, it is now time to apply the template to the realm of leadership. By simply matching the existing components of faith, reason and works from the Christian model to the theory and practice elements, it becomes obvious that the connecting span missing from the leadership bridge is the equivalent of reason.[22] While this is not a perfect parallel and there are obvious important distinctions between faith and theory, the structural parallel is valuable. The conclusion may seem trivial at first, but its significance grows under closer examination.

Much of the difficulty in the leadership realm comes from attempts to connect the theoretical and practical worlds directly without the middle span of analysis. This is equivalent to not having a transmission in an automobile and expecting the pistons to turn the wheels—it was never designed to work that way. The intermediate mechanism is essential to translating utility from one realm to the next. In leadership, theories are not developed to the level of specificity needed for direct application by those "in the trenches." Analysis must be done to tailor the conceptual ideas and enable their application to specific contexts.

> ### *Making the Bridge: Faith to Theory*
>
> 1. *Faith – Theory*
> 2. *Reason – (The Missing Link)*
> 3. *Works – Practice*

Just as Christian reasoning is guided by a solid foundation in faith, leadership analysis must be grounded in leadership theory. Analysis is required because "All theories have elements of both truth and uncertainty. What makes a certain leadership theory more useful than others is - the situation."[23]   Analysis is the translational mechanism that makes theory relevant and ready for use. Analysis also includes the critical assessments of the leader, follower, and situation or task necessary for specific application. Good Christian reason seeks to find ways to infuse the weighty concepts of faith with the complex demands of daily living and this is best done with a thorough understanding of both realms. Leadership analysis has the comparable task of taking hundreds of years of leadership thought and melding it into the boardroom, the overseas manufacturing site, and the cubicle.

The real "ah-ha" moment for leaders comes when each realizes that, unless they plan to live with constant consultant/leadership coach support, they must become the analyst they need. While few leaders want to add to their workload, this realization fundamentally changes the theory-practice debate. Leaders can no longer scoff at the theoretical world as irrelevant. They are confronted with the reality that the realm of theory is intended to be their toolshed, and it is their responsibility to understand the tools and to know when and how to apply them. The incredible rise of leadership consultants and quick-fix leadership texts over the last decade is evidence that many leaders have abdicated their responsibility in the analysis role. Abdication occurs because analysis is arguably the most challenging aspect of leadership. While deriving theories can be laborious and their implementation challenging, the intellectual heavy lifting occurs in trying to analyze the myriad variables and find the right leadership tool for the current challenge. Analysis forces the leader to grapple with complex issues. This wrestling produces understanding, and understanding enables accurate decision-making.

Another reason the analytical step is critical to bridging the theory-practice divide is the feedback it provides in the process. If theory is viewed as a model for "detailed analysis, describing patterns and possible solutions,"[24] it is easy to see that the analysis step is intended to be the refining mechanism for the theory. Just as leadership practice provides feedback to the leader in the form of experience, leadership analysis is intended to provide feedback to those formulating leadership theory to allow continued improvement of the concepts. While the conduct of analysis does not resolve the communication shortfall between the academic and practitioner communities, it can resolve the role, time, and lexicon issues by creating a middle ground conversation forum that is value-added for both worlds.

The entire leadership community benefits from ceasing attempts to connect the realms of theory and practice directly. Instead, both sides should support filling the void with robust analysis. By following the model that reason plays in connecting faith and good works for Christians, theory regains its appropriate prominence and practitioners are empowered with the resources needed to solve the toughest leadership challenges. The suggested three-component model with feedback loops allows us to follow Peter Northouse's advice and view leadership not as "a linear one-way event, but rather an interactive event."[25] With the appropriate connections in place and roles clearly defined, there is no longer a gap to close.

Applying the Faith-Reason-Works Model to Leadership
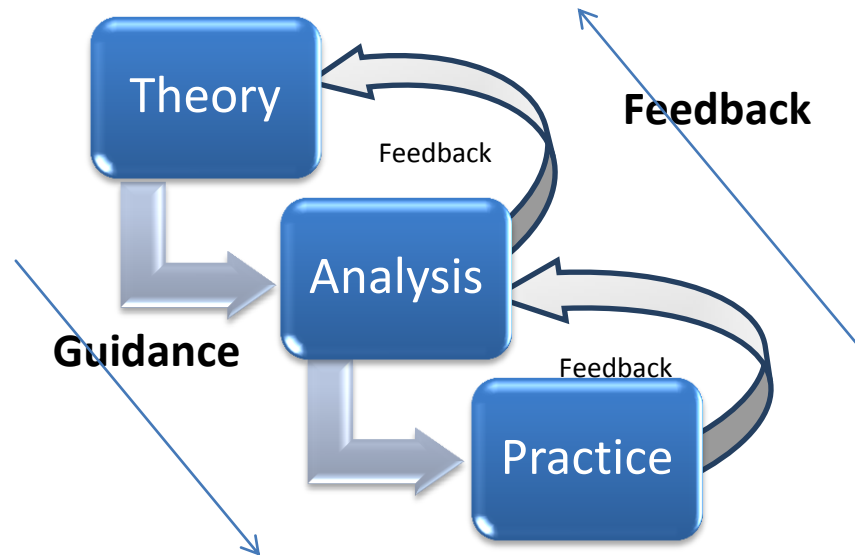
Final Thoughts

In the end, the real conclusion is that the separation of leadership theory and practice is a self-inflicted divide. While there are natural frictions in the process and the interaction between the theoretical and practical worlds is rarely smooth, a symbiotic connection is possible through the inclusion of analysis as the interfacing process. Just as reason plays a critical bridging role in bringing together faith and works in the daily lives of Christians, analysis holds the connecting span to making theory relevant and useful to leaders. The theory-practice divide effectively closes as leaders take the time to understand theoretical concepts, hone their skills to conduct analysis for leadership application, and promote interaction between the communities through feedback on leadership analysis and experience. Likewise, the academic world can promote the connection by seeking to collaborate with individual leaders during the analysis and promoting opportunities for feedback from those who have seen their theories in action. Given these approaches and the appropriate attitudes, the theory-practice gap only exists by our consent and inaction, not because it must.

About the Author

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From One "Great Leader" to Many Leaders Who Are Truly Great: Leadership Training for North Korean Defectors

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This article explores Ju-che, the official ideology of North Korea, as an intentional inhibitor of leadership development among North Korean citizens. Ju-che is best understood as a religion idolizing Kim Il-Sung and Kim Jong-Il, who are identified as the "mind" of North Korea, with citizens serving as the body and as "human bombs" sworn to protect the Kims. The Confucian concept of "hyo," or filial piety, is reconceived to apply no longer to biological parents but only to the Kims as the progenitors of a new and eternal revolutionary family—one where civic adolescence and obedience are extolled and independent choice is vilified. A growing number of defectors to South Korea form a leadership laboratory for studying how North Koreans can be equipped to grow to their full potential as leaders. Attempts to swap the Ju-che ideology for a different leadership theory will be insufficient, since Ju-che is a comprehensive worldview. Though unemployment is high and professional employment is low among defectors, training programs like Seoul USA's Underground University suggest that a comprehensive strategy of teaching leadership from within the Ju-che framework rather than discarding or ignoring it may prove most effective in promoting leadership growth among North Koreans.

North Korea constitutes a fascinating study for leadership theory in that its Ju-che ideological system institutionalizes the recognition of a single living leader, presently the "Great Leader," Kim Jong-Il, son of Kim Il-Sung, the "Eternal Father." Everyone else is conditioned from birth to understand that his or her role is to protect the Kim dynasty as a "human bomb."[1] Kim is the "impeccable brain of the living body," by decree of the state and as a central tenet of its belief system, to which all North Koreans must adhere under threat of death.[2]

In the Ju-che ideology, North Koreans are raised to be the loyal, unquestioning children of Kim Jong-Il, not independent leaders capable of productively and creatively engaging the community of nations.[3] Simply put, North Koreans are intentionally trained not to lead but rather to follow passionately, vigorously, and with all their strength.

Though the North Korea government continues to actively suppress the leadership development of its citizens through their birth-to-death immersion in Ju-che, the growing number of North Korean defectors—especially the 20,000 now living as citizens of South Korea[4]—provides the opportunity and the practical need to (1) understand how to help individual North Koreans recognize and develop their own leadership potential and (2) equip these North Korean leaders to train other North Koreans, thereby creating a possible leadership base for a future North Korea that recognizes not only one "Great Leader" but a nation of truly great leaders.

Because of the comprehensive nature of the Ju-che ideology, which is best described as a religion with implications for leadership theory rather than a leadership theory with religious implications, what is required to achieve these goals is not merely the exchange of one leadership ideology for another.[5] Instead, an incarnational teaching model—one that takes as its starting point the communication of truth into the Ju-che framework with which the North Koreans are indoctrinated from birth, rather than one that rejects or ignores that framework—is recommended.[6] This will of necessity involve not only leadership training but a guided process of helping individual North Koreans re-think their fundamental identities, role, and purpose in their own lives and in the world. This of necessity raises religious questions, and Christianity—the religion whose terminology, framework, and forms of worship and devotion North Korean ideologists self-consciously melded with Marxism and traditional Confucian values in order to create Ju-che in the first place[7]—is uniquely suited to provide answers.

The experience of international NGO Seoul USA in training North Korean defectors in a Christian worldview and leadership framework may prove instructive in future efforts to reach the growing population of North Korean defectors, as well as in planning for the possible leadership training of an entire people in the event of the collapse or reorganization of the North Korean state.

This article will discuss the Ju-che ideology, the impossibility of shared leadership in Ju-che, and how to teach leadership theory to North Koreans.

The Ju-che Ideology

Ju-che is typically translated into English by the North Korean government as "self-reliance," though it literally means "subject," or "one's own identity."[8] Ju-che ideology was first publicly announced to the North Korean people by Kim Il-Sung in 1955 as a uniquely Korean expression of its socialist political identity that differentiated North Korea from ideological allies such as the Soviet Union or China. At the time of its announcement, Ju-che was a broad ideal, not yet a fully-formed and detailed ideology. It lacked the comprehensive idolization of the Kim family that would gradually characterize its content. In its original introduction, it was a combining of Marxist-Leninist thoughts on self-reliance with traditional Korean Confucianism. The elements of the Ju-che personality cult would be gradually fleshed out through public pronouncements and writings over the next ten years.[9]

Park details how the contemporary Ju-che ideology that idolizes Kim Jong-Il as the Great Leader is the direct and intentional product of the need for Kim Il-Sung, the founder of the North Korean

state, to legitimize his successor. "Ju-che Ideology as it relates to [Kim Jong-Il's] regime was based in Kim Il-Sung's Ju-che Ideology that has stood for forty years. What are the contents of Ju-che Ideology? Ju-che Ideology is composed of four theories. The four theories are 'the theory of the revolutionary leader,' 'the theory of social-political life,' 'the theory of the great socialist family,' and 'the theory of revolutionary morality.'"[10]

Because of its comprehensiveness, regulation of minute details of everyday life, and absolute devotion to a single, supreme, and infallible leader, the Ju-che ideology is best understood not as a political or leadership theory but rather as a cult. The Seoul Summit noted, "Worshipping idols were [sic] normally implemented in religion or superstition and the term 'Idolization' was used in the sphere of religion rather than in social politics. But the Idolization of Kim Jong-Il and Kim Il-Sung in the North Korean society have now reached the status of a religion."[11]

Even Hwang Jang-Yop, the acknowledged architect of the Ju-che ideology who melded into it Christian elements of worship and theology ranging from the creation of a Ju-che "trinity" to weekly services of public devotion to sacred writings and a hymnal extolling the greatness of the Kims, was ultimately forced to defect in order to save his life; there was no space in Ju-che for a mind independent of the Kims, even the mind of the one who architected the system.[12] Hwang defected to South Korea in 1997 by entering the South Korean Embassy in Beijing, seeking political asylum. He was publicly labeled a traitor in North Korea, and two assassins were dispatched to "slit the traitor's throat" in April 2010; however, they were apprehended by the South Korean police before they could accomplish their task.[13]

Though Ju-che is said to mean "self-reliance," the content of Ju-che is self-avowedly designed to ensure that North Koreans live in a state of permanent childhood, obeying the "Great Leader" as the only parent and leadership figure deserving whole-life devotion.[14]

Ju-che and the Impossibility of Shared Leadership

As "Suryong," or Great Leader, Kim, Jong-Il is the one mind of North Korea.[15] The role of everyone else is to obey. One consequence of this philosophy is that leadership involving independent thought is equivalent to disloyalty. North Koreans are trained *not* to be leaders.

"Hyo" is a concept that originates in Confucianism, but its adaptation and redefinition in Ju-che gives the system one of its most characteristic elements: the idealization of the permanent adolescence of the North Korean people under the fatherhood of the Great Leader. Explains Park, "[T]he hyo of 'obedience'--emphasized at most in the filial piety of oriental and western beliefs--states that children should follow the will of their parents sincerely in order to please their parents in daily life and to follow their parents' wishes."[16]

But in Ju-che ideology, hyo is redefined and transplanted from family life into the political and civic sphere. In the Ju-che founding story, North Korea is established through a revolution led by the Kim family. As the creators of a new "family," the Kims become the permanent parents of a nation of children. Writes Park, "The theory of the great family asserts that the real parent is the captain leader in the great family. Why is Kim Il-Sung the real father? Because Il-Sung Kim

recovered the rights of the country and allowed the North Korean people to be the master instead of the slave."[17]

Because of his "blood relationship" with his people, they coexist eternally, "whether in life or death, sorrow or happiness." As the "captain leader," Kim is not only the supplier of political life, but of physical life as well.[18] All possessions of North Koreans--from their houses to their food to their clothing to even the candies and cookies given to children on the Kims' birthdays[19]—are provided not by one's parents but rather by the Great Leader himself. In return, people need to repay with their "hyo" their captain leader, as father and "bestower of life."[20]

Just as the child follows the will of the parent in order to please the parent, the North Korean citizen is trained from birth that he or she exists to further the Kims' revolutionary agenda. As Park notes, "Jung-Il Kim emphasized that children who honor the father Il-Sung Kim had a duty and a disposition to be revolutionary warriors. As Kim Jong-Il said, hyo--the devoted son/daughter—gives all loyalty to the captain leader as their father, keeps his commands and helps achieve his political agenda. In this meaning, Hyoja, the great family, must follow the father-captain leader's commands, protect the father's well-being, and give pleasure or contentment to father."[21]

Not only is individual leadership drilled out of North Koreans politically and civically; it is systematically eliminated in one's personal life as well. Martin notes, "[A]ny stray impulses to go in a different direction would be rooted out. Children in a socialist society, Kim said, should be guided 'to reject individualism and selfishness, love the organization and the collective, and struggle devotedly for the sake of society and the people and the party and the revolution.'"[22]

This discouragement of individualism extends even to the bedroom. Demick interviewed a North Korean defector, "Mi-ran," about her relationship with her former boyfriend in North Korea. "It took us three years to hold hands. Another six to kiss," Mi-ran said. "I would never have dreamed of doing anything more. At the time I left North Korea, I was twenty-six years old and a school teacher, but I didn't know how babies were conceived."[23]

Demick describes how the message of permanent adolescence and unquestioning obedience is reinforced everywhere North Koreans look. "[R]ed is reserved for the lettering of the ubiquitous propaganda signs. The Korean language uses a unique alphabet made up of circles and lines. The red letters leap out of the gray landscape with urgency. They march across the fields, preside over the granite cliffs of the mountains, punctuate the main roads like mileage markers, and dance on top of railroad stations and other public buildings." Representative of the propaganda signs is the common, block-lettered "WE WILL DO AS THE PARTY TELLS US."[24]

Ju-che self-consciously aims to create not leaders but rather permanent, loyal children and human bombs. Parry illustrates: "All the officers and men of the KPA (Korean People's Army) should . . . prepare themselves to be human bombs and fighters ready to blow up themselves in order to defend the headquarters of the revolution."[25]

How to Teach Leadership Theory to North Koreans

By the design of the North Korean government, Ju-che is the only leadership "education" North Koreans ever receive; however, a growing number of North Koreans have escaped from their homeland, becoming citizens of South Korea. As researcher Im Sun Hee from the Korea Institute for National Unification notes, these North Korean defectors are a strategic group in that they represent possible post-Ju-che leaders for North Korea: "During the process of reunification and post-reunification, the people who will play the biggest role are defectors. We need to establish surroundings in which defectors can take responsibility and have a sense of duty for the reunification period."[26]

The number of North Koreans who have defected to South Korea has soared in recent years. In 2007, the North Korean defector population in South Korea was 10,000. On November 11, 2010, the total number of North Korean defectors in South Korea reached 20,000.[27]

Not only are North Korean defectors not entering leadership roles upon their arrival; more than half are out of work. Statistics from the Korea Institute for National Unification note that only 48.6% of North Korean defectors are economically active, compared to 61.3% of the total South Korean population. Of the fewer than 50% of North Koreans who are employed, nearly 40% are laborers; 4% work in service positions; 3% serve in the military or perform a trade. Only 4% are in administrative or professional positions.[28] The unification ministry hypothesizes that the high rate of unemployment is due to a combination of factors including unwillingness to work, poor health, difficulty adjusting to the pace and work habits required in a modern economy, and the need to raise children.[29]

This research indicates that there is more at issue here than the need to swap Ju-che for a South Korean theory of leadership. As North Korean activist Rev. Simon Seo indicates, a comprehensive solution is required to help North Koreans migrate from dependency to self-sufficiency and leadership: "Although we have educated North Korean defectors to have a new faith toward the free world after getting out of North Korea's Ju-che ideology, their suffering still exists and societal problems still occur. In order to get out of this vicious condition, we need to give the opportunity for special education to the 20,000 defectors in the areas of character, actual degree procurement, and general ability to function in a technological society so that they will be able to serve as active leaders in North Korea at the time of unification."[30]

Psychological barriers inherent in growing up in a highly-indoctrinated society must be surmounted in the process. Chun analyzed North Korean society and people from his perspective as a psychiatrist in order to come to a deeper understanding of the mindset of North Korean defectors who have come to South Korea since 1994. Despite North Koreans speaking a language that is principally the same, and sharing the same ethnicity as well as much of the same history with South Koreans, Chun reports that defectors struggle mightily to make the mental adaptation to South Korean society. "Here we need to think about the most important pre-condition [for decision-making], which is that North Koreans were born and grew up in North Korea. In other words, when any problem arises, they exhibit tendencies characteristic of North Korean solutions, not South Korean ways of thinking. Therefore, as South Korea prepares for

reunification, there are many lessons that need to be learned with regard to these problem and solution attempts."[31]

Rev. Kang Chul-Ho, a North Korean defector who pastors the Seoul-based Saetermin Methodist Church (which is composed of North Korean defectors), says that leadership education must begin within and be comprehensible to someone raised in the Ju-che framework; it cannot begin with South Korean assumptions or with the luxury of a blank-slate mind on which new leadership concepts can be etched. Global concepts must be able to be expressed in the language and mental framework of Ju-che not because Ju-che is right, Kang contends, but because it is the only frame of reference North Koreans possess. He explains, "Instead of saying, 'Ju-che is wrong,' I say, 'God is the real 'Great Leader,' and God's system of Ju-che ["self-reliance"] can lead them to actual self-reliance. They already feel the internal contradictions in Ju-che, so I help them resolve those contradictions rather than insisting to them that their whole framework must be discarded".[32]

In other words, an incarnational approach to comprehensive training is recommended. Such an approach is quite compatible with Christianity, a religion which contends that God became human in Christ and conveyed truth incomprehensible to humans in the only framework they could understand—that of fallen humanity. Mark's description of Jesus in Mark 4:33-34—"With many similar parables Jesus spoke the word to them, as much as they could understand. He did not say anything to them without using a parable" (NIV)—underscores Jesus' strategy of explaining the true and the unseen by referencing only that which fallen humanity could see and understand. The analogy is not perfect with regard to teaching North Koreans—i.e., all human systems, not only Ju-che, are fallen to some degree, and Jesus talks about using parables to conceal understanding as much as to reveal it (cf. Matthew 13:10-15)—but the possibility of incarnating truth within even the most broken system or human being is a necessary corollary of Jesus' own incarnation.

Conclusion

Seoul-based NGO, Seoul USA, the organization at which the author serves as president, operates Underground University, a one-year leadership training program for North Korean defectors in South Korea. Classes began last year with 15 defectors. Another 15 are being trained this year. Classes meet two nights a week for four hours each night. Instruction takes the form of facilitated discussion, with facilitators drawn from North Korean, South Korean, and American backgrounds. Subjects range from the fundamentals of Christian discipleship to project management to leadership training in a one-week intensive wilderness environment.

It is too early in the process to evaluate the success of the training or its impact on individual students' concepts of leadership other than to note anecdotally that 100% of students in the first year's class received offers of professional level employment prior to graduation from the program, and all remain gainfully employed through the present time.

Still, research-level evaluation would require control groups based on prior levels of educational attainment, proper administration of Likert scale surveys to measure individual changes in

attitudes toward not only leadership but towards self, and longitudinal evaluation according to agreed-upon measures of leadership success. None of these are presently in place, because the questions of what to measure and how to measure it are very real ones. However, though they are beyond the scope of this article, these questions and their answers are very important to the future of not only the Underground University program, but also to North Korean leadership training in general.

What is important to note is that the effort to equip individual North Koreans to become truly great leaders is underway. That in itself is a kind of victory, though it is hardly uncontested. North Korea ministry specialist Mr. Choi Young-Hoon notes, "The North Korean government struggles with the 'Prequip' leadership radio program that Seoul USA broadcasts into North Korea on short wave radio each night. That broadcast says, 'God creates everyone to serve as a leader.' This means that you can be a leader in whatever God calls you to do. In North Korea, only one leader is called, 'Leader.' This is why the North Korean government consistently attempts to jam the radio signal to prevent its population from hearing the broadcast."[33]

It is worth noting that the Seoul USA leadership broadcast ministry itself and the research necessary to recognize and overcome the attempts by the North Korean government to jam the broadcast were originated by a North Korean defector.

About the Author

Hyun Sook Foley co-founded Seoul USA in 2002, in order to build bridges of understanding between North and South Korea and the church in the West. Foley graduated with a bachelor's degree in international business from Dong Duck University and holds a master's degree in traditional Korean dance from Sungkyukwan University. She completed her master's degree in clinical therapy from Colorado Christian University, including a special focus on Post-Traumatic Stress Disorder among North Korean refugees. She is presently studying for her doctorate in leadership from Regent University in Virginia.

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Managing for Innovation: Reducing the Fear of Failure

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Organizations today face the problem that innovations are quickly arising from all over the world and changing the marketplace, with the pace of innovation and change increasing. Radical innovations are causing creative destruction in the marketplace and forcing out established products and services faster and faster. Management is mainly responsible for success or failure, so they must find ways to increase innovation, especially radical innovation, within the organization. One significant method of doing this is to reduce the fear of failure, which is caused by negative management reactions to both radical innovation and failures from attempts at risky new ideas. That fear of failure inhibits innovation by hiding failures, suppressing new ideas, and avoiding risky concepts. Leadership practices that discourage innovation must be replaced with ones that encourage innovation, including accepting risk, viewing failure as a learning opportunity, allowing sufficient time for innovative ideas to develop, and encouraging champions to help overcome resistance and find resources. Management needs to make the organization an ambidextrous operation that can continue to improve the efficiency of current products and services with incremental innovation, while simultaneously encouraging the discovery, adoption, and implementation of radical innovations, without the fear of failure, to increase the organization's ability to be competitive.

Management must find a way to increase innovation within the organization to compete with new products and services from around the world that can quickly reduce the organization's profits. Deming discusses how leadership is responsible for the majority of the success or failure in an organization. One of his fourteen points is focused on reducing the fear of failure, which can inhibit anyone from innovating. When management reacts negatively to a new idea or a failed attempt it can create a fear of failure that limits innovation. In such an environment, failures are punished and everyone will try to hide failures as much as possible to minimize the negative ramifications. In a positive management model these failures are accepted as part of the process to be used as tools to determine better what will succeed.[1] While much of the literature on management's encouragement of innovation is focused on the positive behaviors,[2] fear of failure can have a significant negative impact and needs more study.

The most competitive industries deal with high technology and require radical innovation, but most industries face significant change from radical innovation.[3] New innovations are appearing with greater speed,[4] which forces each organization to deal with the potential destruction of their market.[5] While incremental innovation is the essential mode of operation for normal business, radical innovation has become essential to develop new markets, find new customers, and remain competitive.   Organizations must be able to function ambidextrously in both innovation modes to remain competitive.[6] Thus, the task for management is to increase radical innovation to remain competitive.

Need for More Radical Innovation

The need for innovation today is becoming increasingly important as competition from around the globe increases.[7] These innovations are rapidly changing the landscape of the competitive marketplace.[8] In addition, the speed of introduction for these innovations is increasing.[9] While incremental innovations are necessary to provide updates to existing products and services, if an organization does not implement more radical innovations, the process of creative destruction will enable the competition to leapfrog ahead and become dominant.[110] This escalation in competition requires existing organizations to develop radical innovations that will become the new products and services to compete in this marketplace. Since organizations normally develop incremental innovations to the existing products and services, the problem that management needs to solve is how to encourage more radical innovation in the organization so they can remain competitive.[111]

New technology and other innovations can change a competitive situation quickly. The Internet changed business-to-business operations by enabling customers to shop online.   Service functions are available over the Internet and cell phones, and may need to work with customers using social media, such as Facebook and Twitter, in the near future. Many innovation changes are related to new technology, which can affect many organizations. There are also many discoveries and new technologies being developed, so any industry could have an innovation change its market. Applying green concepts, changing technology and processes, or using the Internet to reach a different customer base can shift an industry in radical ways. These changes have already occurred in many areas such as dating services, mobile banking, electronic money transfers, and the news industry.   Any industry can have innovation, which is how the marketplace grows and provides more value to the customer.[12] Organizations need radical innovation to change the market and remain competitive against those also implementing radical innovation. Management must work towards enabling the organization to discover, adopt, and implement these radical innovations.

Creative Destruction

Creative destruction is a concept where an organization brings a radically innovative product or service to market that, once successful, will start to destroy the existing market. Competing against the innovation will be difficult, if not impossible, because the innovation is more advanced and attracts a large customer base. The new idea, product, or service will change the market radically and make the existing one obsolete.[13]

Christensen[14] describes how leadership can make what appears to be a sound, logical, and profitable decision to not adopt and implement a radical innovation because it does not have a proven market, does not meet existing customer needs, and does not appear to provide the profitability necessary for the organization. That radical innovation is implemented by another organization and it develops a new market. The innovation eventually improves to where it can compete with and begin to take over the existing market. The organization that implemented the radical innovation becomes the dominant organization. Thriving organizations often fail to innovate sufficiently with less than half of the original Fortune 500 organizations from 1955 still surviving. In other top lists, the majority of organizations are either falling off the lists or ceasing to exist. Organizations today need radical innovation or they can fail.[15]

An excellent example of this process is in the computer information storage industry, where each new generation of technology allowed hard drives to be smaller, more rugged, and use less power. Christensen's classic description of the disruptive innovation in the hard disk industry, where successive generations of technology first developed a new market and eventually improved enough to compete with the previous products, appears to be happening again with the adoption of the solid-state memory to replace hard disks. This new technology could not initially compete on cost or storage capacity for the existing computer customers, so it found a new market in products such as the iPod and other portable electronic devices. These solid-state drives are starting to become cheap enough and large enough to be used in high-end laptop computers, such as the MacBook Air, which indicates that they are beginning to compete in the mainstream market. Personal computer usage is also shifting towards mobile devices, which use the new solid-state memory technology.[16]

Management must able to adopt radical innovation, implement it using compatible management processes, and develop new markets. The new innovation must be allowed to creatively destroy the current market before another business does. It may seem counterintuitive because it reduces a profitable business line, but it will allow the organization to build a new market. Apple successfully brings out new iPods that creatively destroy their own products, but the new iPods build the market instead of a competitor's product. The ability to cannibalize an existing product is a key factor for being able to change the marketplace. If an organization is not willing to produce that next generation of product then another will bring it to market and the result for the older product will be the same, but the original organization will be in a much lower competitive position.[17, 18]

Ambidextrous Organization

An organization's ability to compete, especially over the long-term, is directly related to its ability to increase its operational efficiency. An organization needs to improve productivity, reduce costs, and improve profitability. More efficient processes mean less waste and a higher output for the resources invested. Most organizations focus on incremental innovations, which are essential to improving existing products and services to meet current customer expectations. Incremental innovation is the normal method to improve operational efficiency and it has been demonstrated to be effective. The incremental innovations have less risk since they are mainly improvements. What is not taken into account is that a radical innovation can significantly improve a process, or change the entire market.[19] A focus on incremental efficiencies can also set

up a culture of performance that may exclude more radical innovations because they do not fit the existing business patterns. It is difficult for an organization to be able to become efficient in its operational processes and be open to change and radical innovation, which has been shown to build competitiveness and creative destruction.[20, 21] Thus, organizations need to balance the management of incremental innovations with the development of radical innovations. Radical innovations happen less frequently, but they bring significant changes to the market. The radical innovations can also have a high risk of failure and loss. Since there is an increase in the pace of innovation, radical innovation is happening more frequently. Ambidextrous organizations need to work on both aspects at the same time to maintain or potentially improve competitiveness.[22]

Management and Innovation

Management is the Fulcrum

Edward Deming[23] describes the concept that management is the main reason for the success or failure of an organization. He determined that all business processes in an organization are subject to problems through statistical variations, and that management is responsible for 85 percent of that variation. He later increased the effect of management on the difficulties in an organization and the potential for improvement to 94 percent.[24] That variation essentially means that the basic problems of an organization are caused by management policies, decisions and positions. Deming's work focused on how to reduce those problems to improve quality.[25] The point of this concept is that management is the most significant factor in an organization's ability to be able to change to reduce fear and increase innovation.

Innovation and Management Decisions

Organizations that have a good innovation development process to identify, adopt, and implement innovations as a normal part of business are more robust and produce new products and services to remain competitive. Those organizations that do not have these capabilities tend to miss opportunities and have a more difficult time recovering from failures.[26] A problem can happen in innovative organizations that are initially successful. Management can rely on what they believe is a successful formula, which can prevent them from seeing an innovation that does not fit their formula.[27]

A significant problem with radical innovation is that it often does not meet existing customers' requirements, or meet current management's expectations concerning market share or profitability.[28] An innovative idea may take time to develop, and/or it may need different business considerations, such as that the profitability may be lower or the market smaller at first. One example is the Apple Newton introduced in 1993. Even though it sold more than the first Apple computer, management did not believe it sold well enough. Against that management failure, Apple later took the time to redevelop the concept, even when the current fad was netbooks. They introduced the Apple iPad in 2010, which some negatively compared to the previously failed Newton. It has since rapidly become the technology that is altering the computer experience for many sectors of the population.[29] Unless management is willing to approach a radical innovation with a perspective that acknowledges that this innovation may be different from the existing market, management may miss a significant opportunity.[30]

Most managers do not consciously work toward discouraging innovation. Management needs to make sound financial decisions concerning the resources and profit. The conflict arises when sound and logical business decisions do not take into account adopting radical innovations that could profit the organization even if it creatively destroys part of the existing market.[31] The organization's process controls can be too restrictive to take advantage of opportunities because of profitability requirements, budget reviews requiring set percentages, funds that are already committed in planned budgets, or meeting current performance review standards.[32] Mumford et al.[33] discusses studies that show other management controls that can reduce innovation, including establishing tight completion dates, tight financial controls, and rigid process controls that are typically focused on ensuring efficiency instead of innovation.

Managing Against Innovation

Discouraging Innovation

The point where an innovative idea is presented to management is critical for its adoption. An organization will see how management reacts to new concepts.[34] Innovation can be discouraged through management behaviors. These behaviors can range from things such as not listening seriously to new ideas and facial reactions that communicate disapproval, all the way to review processes that do not appear to accept anything other than incremental innovation. Also, if management always seems to find flaws and potential problems, innovations will decline. People will not want to put forward an idea if it will be automatically discouraged, denied, or criticized.[35] Management discouragement can also occur from how management interacts with those under their supervision. Micro-management is one example of a lack of trust by an organization's leadership that de-motivates people and decreases innovations.[36]

Risk taking is a necessary activity for innovative ideas to develop and mature and there will be failures. If management punishes failure and risk taking, it will significantly discourage creativity and innovation.[37] Management can state their encouragement for innovation, but it is the demonstration of acceptance for radical innovation that shows whether the support is truly there. People will only want to attempt something risky when there is little threat of significant negative consequences to their work or their career from a failure. Discouragement from management will quickly dry up innovations and force the organization to only focus on incremental innovations.[38]

Fear of Failure

Deming[39] is well known for his fourteen points for improving management. One important point concerns his focus on driving out fear. It is the fear of management's negative reaction to failures that keeps people from bringing up new ideas or pointing out potential problems that could benefit from innovation. Fear will also keep people from admitting to failures that may cost the organization, or withhold a radical innovation that can mean developing a significant new market.[40] It is this fear of failure that management must fight throughout the entire organization. Management's reaction to failure determines whether fear will be a major inhibitor of innovation; this fear can be present at all levels of the organization.[41] Management itself may be afraid to accept and implement innovations for fear that they will fail. When management does not accept failures as part of the innovation process, the fear of failure will cause the

organization to focus on incremental innovations that are safer and have less risk. The more radical innovations that can change the industry will be avoided because of fear.[42]

Innovation Failures

Any creative process is not one of straightforward discovery and can include missteps and a wandering search for innovative solutions.[43] When only the general end goal is known, and the path to reach that goal has not been determined, it is just like exploring a maze. There will be lots of choices and dead ends that will not lead to the correct goal. There may even be a few paths that will reach the goal, but not be the best route.[44] Management needs to understand that not all innovations will succeed and not all implemented concepts will be profitable and thus there is an inherent risk.[45] Management needs to accept the risks inherent in innovation development. Even when everything is done in a reasoned business process, there will still be failures as a normal and acceptable part of innovation development. Without that acceptance, the fear of failure will inhibit the creation of innovative ideas and the attempts to make risk-laden innovative ideas a reality.[46]

Admitting Failure

One example for handling the problem with failure comes from Video Arts, a consulting company focused on improving business practices, in a presentation by John Cleese[47] where he describes the value of accepting mistakes. The essence of the concept is that a guided missile must repeatedly receive input on its performance and make adjustments to its trajectory to be able to hit the target. In the business context, if no one admits to mistakes, there will be no corrections and the objective will be missed. If the mistake is only found out at the end, there will typically not be enough time to fix the problem. Thus, admitting to a small mistake, with management accepting these mistakes as a normal part of determining the best course for the business, is far superior. If everyone in the organization is afraid to admit failures when they are smaller, then there will be few corrections until the problem is much worse, and a far higher likelihood that the objective will not be reached.

Accepting Risk

Experimentation can be essential to innovation, but may result in failures. The ability to accept risks when exploring new ideas and trying to develop them into marketable concepts can be a valuable management trait. The optimum situation is for management to have a well-defined innovation development process that includes failures as an accepted part of business.[48] There are many examples of products that failed to meet management expectations for the current marketplace, but then quickly improved to the point where they became the dominant technology. The personal computers developed by Apple and IBM were not products for their existing customers that needed serious computing power. In fact, major electronics and computer companies did not want to produce the first personal computers because they did not see a market for such a product. Apple and IBM managements were willing to take the risk to develop a new product and a new market.[49]

Innovations can be wasteful with experimentation and failures, but they can also lead to learning and new directions.[50] Drucker[51] explained that failures could allow an organization to glean

information about why it failed and from that knowledge develop an innovative perspective that could change the marketplace. His example is the well-known failure of the Edsel, which was highly researched and planned according to the market assumptions throughout the auto industry at the time. That failure forced management to examine why the product had failed and discover a new market paradigm that was very successful, with the Thunderbird and Mustang. That failure analysis was the key to finding success through innovation.

Managing For Innovation

Encouraging Innovation

The process to discover new concepts and turn them into successful innovations relies on individuals. To be creative and innovative, people need to have the opportunity to work through ideas, combine disparate concepts, and have some time to recombine them into new ideas and innovations. Too much time pressure can reduce creativity innovation, but so can too much time. Management must be able to balance the need to take the time to define the problem, and the need to meet schedules. The ability to take the time can be a challenge with the pace of innovation, so it requires a structure to keep the process from taking too long.[52]

Creative people need an interesting challenge, the freedom to do the work in the most efficacious manner, the necessary resources, and supervisory encouragement, which includes recognition of the effort involved.[53] Leadership needs to encourage creative people and support their innovations. The leadership sets the climate for the organization and there are some identified characteristics for encouraging creativity, including building trust, allowing risk taking, establishing challenges, and encouraging open communications.[54]

Leading Innovation

Management has a direct impact on the overall organizational climate, which influences those creating innovation. Creativity and innovation in an organization can be directly affected by all levels of leadership, but they are most directly affected by the immediate supervisor.[55] A supportive environment created by management can encourage creativity and innovation.[56] When the organization has a culture of collaborating and exchanging ideas, as well as receiving expert and creative management feedback on the ideas under development, it can be more innovative.[57] Management decisions concerning the strategy, policies, operations, goals, and more, if done with innovation at the core, can work to reduce fear and increase the acceptance of risk within the organization.[58]

The leadership must establish a clear vision for the future and how innovation works with the strategy to fulfill that vision. The leadership must demonstrate their commitment through their behavior, including providing the necessary resources, structures, processes, and rewards. They must also communicate their positive focus on innovation to help reduce fear, especially concerning more radical concepts.[59, 60]

Management creates the structures that can encourage innovation, which may include an objective group to determine the merits, feasibility, and adoption of decisions. Having an independent group can help reduce problems of personality generated management decisions and

can help provide a more balanced approach to move innovation from idea to implementation, which can help manage the risk and reduce fear. It also makes the decisions to move forward an organizational decision so that the risk is spread and those spearheading a particular course of action do not become scapegoats if it fails, which can also reduce fear.[61]

Champions

Champions can have a significant positive influence on the acceptance and development of an innovative idea. They can help overcome resistance, especially from other members of management, help to secure resources, and be a significant factor toward success. When an idea is first introduced it has to overcome the natural tendency to resist anything that goes against the status quo. A champion can help to reduce the fear of failure in addition to reducing the lack of resources. The more radical an innovation, or the more significant the change, the more it needs this advocacy.[62,63] Also, the more uncertain the outcome of the innovation and its impact, the more a champion is needed to assist in the adoption and implementation of that innovation.[64] One significant characteristic of champions that needs to be emphasized is their willingness to take a risk on an innovation, and to put their efforts behind encouraging and promoting it so it has a better opportunity for success.[65]

Conclusion

Management today faces a difficult situation where innovations are increasing competition, which means they need to find ways to increase innovation development within the organization. Incremental innovations are essential for improving existing products and services and for making operations more efficient. Radical innovations, which can change the market significantly, are essential and management must find ways to increase them within the organization before another organization creatively destroys the existing market. Radical innovations have more risk, which can increase the fear of failure. Management must reduce the fear of failure, which can hinder people from discovering and bringing innovations to the attention of management. Since good business processes will have failures, management must change those failures from a source of fear and punishment into a learning tool to improve innovation. Once new ideas are encouraged, they can work through an innovation development process to find the most effectual innovations. The leadership needs to determine the best methods for encouraging the discovery, adoption, and implementation of innovations. Ensuring that there is a solid vision for how innovation is a significant part of an organization's strategy, building a structure that facilitates innovation, and having the leaders of innovation development have the requisite expertise to manage the effort effectively are essential. Encouraging champions to help overcome the inherent resistance to achieving successful innovations is a good tool. Even though it can be counterproductive to an efficient operation and cost the organization time and money, radical innovation development is the best way to introduce the significantly different products and services that will improve competitiveness in the marketplace.

About the Author

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Whoop! What the Church Can Learn About Values and Organizational Culture from Texas A&M

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Can the church actually make a difference in a community at a time when many people have given up on religion, business and government? Christians often see the job of the church as "getting people saved" and "taking care of the flock." What if we were intended for more than that? What if it was possible to actually create, influence and sustain culture rather than just adapt to it? This paper will explore the success behind one of the strongest cultures in Texas – Texas A&M University. For more than a century, the Texas "Aggies" have built an environment based on strong core values and unchanging traditions. They have a unique ability to quickly assimilate freshmen and produce young men and women with a radical commitment to the school and to each other that lasts a lifetime. This qualitative study, based on interviews with two leaders, offers recommendations on how the church might strengthen its own internal culture, as well as position itself to influence its community.

"Nothing ever changes at A&M. A&M will never change."

For some reason my ears perked up. My wife and I were having dinner with friends and had been talking about our kids. My oldest daughter was a freshman at Texas A&M University. Our friends were both alumni with three sons currently enrolled. We had been talking about the various traditions on campus as well as the energy of the football and baseball games. During the conversation, our friend proudly spouts off, "A&M will never change!"

I think the reason this caught my attention is that it's not necessarily true. A&M is known as a cutting edge university and is one of the best business, engineering, veterinary medicine and agriculture schools in the country. In fact, that year alone, more than eight thousand qualified applicants had been turned away. So, how is it that a woman in her 50s is proud that nothing ever changes, while at the same time, thousands of 18-year-old students are clamoring to get in? And once those students arrive, how is it that they so quickly become "Aggies"? Every pastor I know would love for that to be true of their church.

As a pastor, I not only wanted answers, but was also wondering if I could take what I had learned and apply it to the church. If I could get the older generations proud that nothing ever changes in the church, while getting the younger generations to compete for the best seats, I would really be on to something. My quest for answers would surprise and inspire me, as well as lead me to some unexpected conclusions.

This paper begins by examining A&M's success with culture creation, which generates strong allegiance quickly in new students and leads to the longevity of the "Aggie" identity in alumni. This information is gathered through two significant interviews; Porter Garner, president and CEO of the Texas A&M Association of Former Students and Dr. Michael Hitt, distinguished professor of management at Texas A&M University Mays Business School.

The interviews are then interpreted and analyzed in relation to organizational culture. The final section will apply this material to help the church discover, strengthen and sustain its own unique culture.

How Do They Do That?

In my opinion, there is no stronger institution in the area of organizational culture than Texas A&M University. Aggies are known for their fanatical school spirit, their pride in their identity as Aggies, their unwavering commitment to each other that lasts a lifetime, and their strong work ethic, as well as for honesty, integrity, service-oriented attitudes and much more. If I am going to get answers on strategies used to create, strengthen and sustain culture it will be from the Fighting Farmers.

My first interview was with Porter Garner, president and CEO of the Texas A&M Association of Former Students. Porter was unanimously elected the association's seventh president and CEO in January 2000. In March of 2011, Porter celebrated 30 years of service to the association, beginning with his role as field director, where he logged countless miles and hours in assisting A&M Clubs across the state, nation, and world. Years spent interacting with Aggies one on one across the Aggie Network while witnessing their devotion to Texas A&M and to other Aggies, shaped Porter's vision for the organization, compelling him to create a culture built on a foundation of service and teamwork. Under his leadership, the association has expanded its reach, raised the largest annual fund in the organization's history, and enhanced the look, feel, and capabilities of the Clayton W. Williams, Jr. Alumni Center.

Among other things, A&M is known for being the friendliest campus in Texas. They still train freshmen to say "Howdy" when they pass someone on the sidewalk or in the hall. And surprisingly enough, most of them do it. This is an important fact because…I got lost. No worries, I just pulled over and asked the nearest Aggie for directions to the alumni building and they politely pointed the way. After, of course, saying "Howdy."

The Alumni Center occupies an impressive building on the east side of the campus. After parking, I walked across a beautiful stone plaza past a 12-foot high bronze replica of the Aggie ring. I entered through what must have been 10-foot mahogany doors into a grand hall with floor to ceiling windows, the 18'x18' Huddleston Video Wall, and six interactive exhibits showcasing A&M's history, traditions, and core values of excellence, integrity, leadership, loyalty, respect, and selfless service.

Don't misunderstand, for all the building's impressiveness, there wasn't an air of pretense. Aggies are known for being down to earth, and Porter Garner is no exception. Porter's background as an oil field salesman for Hughes Tool Company and 18 years visiting A&M alumni all over the world have developed in him the ability to converse easily with presidents, ranch hands, professors, and construction workers. After being escorted to his office by his assistant, offered a bottle of water or soft drink on the way, and basically made to feel like family, I met Porter Garner, who looked like he'd be just as comfortable on the back of a horse as in a boardroom.

Culture's Birthplace – Interview with Porter Garner

Porter earned a BBA in Marketing from Texas A&M in 1979, and served as president of the Student Aggie Club while in school. In 2006, he was selected as a Fish Camp Namesake in recognition of his many contributions to Texas A&M.[1] This guy's an Aggie through and through.

He introduced himself, shook my hand and we had a seat in a couple of chairs by a window overlooking the campus. After a few pleasantries, we launched into the discussion. I started off by asking him what he believes are the strongest contributions to the culture at A&M.

He thought for a minute and said, "Probably the strongest contributor to our culture is our history – how we began as a school."

I was hoping for something a little more practical. I didn't expect a history lesson. I wanted to know what I could do. But I played along.

"What do you mean?" I asked.

"Well, when A&M was founded in 1871, we were an all-male military school. This, of course brought with it a tremendous amount of discipline. Later, when we weren't exclusively military, we were still all male. Because the college was located out in the country, away from any big cities, we didn't attract many intellectuals. We attracted mostly farm boys who needed to learn a skill that they would take back to the family farm. In fact, we didn't have many graduates because the farm boys didn't need a degree, they just wanted to learn. And when they learned what they needed, they went back to work."

Porter continued, "We had more ex-Aggies than we had students. But those humble beginnings inspired culture that was open and friendly. It was service-oriented with an 'It's not about me but about you' attitude. In the beginning, we attracted conservative young men that respected each other or were taught to respect each other, or they left."

I began to catch on. After all, the culture is the personality of the organization. Those aspects of an organization give it a particular climate or "feel." It is that distinctive constellation of beliefs, values, work styles, and relationships which distinguish one organization from another.[2] What better place to begin to understand an organization's culture than an organization's history? But I wanted to know what they did to create culture.

"So, what is it that A&M did to create and preserve that culture? What part do all the traditions play?" I wanted him to talk about all the maroon shirts, football games, the elephant walk, class whoop, or at least the 12th man.

Those traditions are incredibly important," Porter shared. "But they are there because of our culture. They didn't create it; they support it. When we began, we had a strong military influence. We attracted hard working kids." (Here we are with the history lesson again…..) "Because of that, we have a strong culture of service and respect. The Aggie code – 'An Aggie does not lie, cheat or steal, or tolerate those who do' – has been there from the foundation of the school. Every freshman is taught what it means to be an Aggie. At Fish Camp, they learn our core values of excellence, integrity, leadership, loyalty, respect, and selfless service.[3] They have the Aggie code and our core values drilled into them for the next four years because that's what it means to be an Aggie. And they are told over and over that even though they will leave here one day, they are still Aggies and the Aggie code and Aggie values go with them."

"So you're saying that all the traditions are worthless without being tied to a core value?"

"Absolutely! Without those values that are anchored in our history, we'd be just another school with a bunch of cliché sayings and empty rituals. We might as well move the campus to Austin."

As Porter revelled in his dig at The University of Texas, I began to cringe at how many times I had done the opposite. Too often, the church is filled with activity without meaning, and we wonder why it's hard to get people involved. Sure, the leaders have good intentions, possibly holy ones, but if they don't communicate the purpose behind it and show how it supports the core values of the church, it is doomed to mediocrity or failure. For organizations to succeed, they need ways to translate vision, values, and purpose into action.[4] I have often failed on that one. I started with the action and assumed people would understand the link to vision, values and purpose.

At some point, while I was deep in my thoughts, Porter changed gears, "You know, if you want to talk about culture as it relates to strategy, I'd much rather talk about this organization (meaning the Alumni Association)."

"All right," I said, as if that was my plan all along, "Tell me about the challenges you faced when you became president."

I didn't realize that I was about to be schooled in leadership.

"To begin with, I didn't fully understand the position. When I was made president in 2000, I inherited a staff of 48; many of whom were previous peers or superiors. To them, I was a traitor."

He had me hooked. "What do you mean?"

"Well, I started by telling them I didn't want the job" —a new Aggie interview technique—"and I presented them with a document explaining that if we were going to support the university and the new 'Vision 2020,'[5] then we needed to make some significant changes. Either they didn't believe me, they didn't even read the document or they just didn't think I would follow through."

I had only just met the guy and I knew better than that. Porter Garner didn't seem to be the type to make empty promises.

"Then, when I began to initiate the changes, I faced significant opposition. I thought I was trusted, but found out otherwise. I kept running into a 'We've always done it that way' attitude." (Those guys probably all go to church.) "And I was unprepared for all the complaints that went on behind my back."

Knowing his current success, I asked, "So what did you do?"

"I went to see people. If I heard that someone was upset, I went to their office. I didn't call them into mine. I went to them and tried to find the root of their complaint. I listened to them. I asked questions. And I listened some more. And then I spent time explaining the history of our organization and that we exist to serve the university. And I would walk through with them the vision of what it would take for us to go to the next level and show how their particular issue fit into that."

"Did it work?" Having been through this many times, I needed to know.

"Yes, but it took lots of one-on-one conversations to turn the corner. If I had it to do over again, I would have taken more time to get feedback. I would take a year and have a team study our history and the core values that have defined this university. Then I would ask them to cast a vision into the future to set a goal and vision for what our organization could become.

I have learned over the years that it's not my job to get people to perform. It's my job to inspire them with the greatness of our organization. It is out of that inspiration that servant leadership and hard work is birthed.

Service is one of the core values of A&M. That's what it means to be an Aggie. That's what I strive for; and I hope it's a value I can pass on to those with whom I have influence."

With that statement, I knew I had more information than I would be able to process in the short time before my next interview. My brain was full and I was deeply inspired. Action that is anchored in our core values and history, serving the organization, inspirational leadership; these thoughts are going to rattle around in my head for quite some time.

So, I began to pack up my stuff, and after a short conversation about the best Bar-B-Q in town, I expressed my thanks for his time and headed out to the car.

I came to A&M hoping to discover the systematic steps used to create the Aggie culture. I then hoped to be able to leverage that knowledge to help shape the culture at our church and enable us to influence the community. But what I discovered was that I was starting on the wrong end. Rather than imposing culture on the church, I need to discover what is already unique about us.[6] I need to cultivate our unique strengths and our core values and link every action back to them.

I got into my car and headed across campus. Only this time, I launched the GPS on my phone, and it almost worked—I only missed one turn.

My next interview was with Dr. Michael Hitt. What's funny is that the only reason I called Dr. Hitt is that I picked his name out of a list of the business school professors. I figured one of them would understand my project and could help me figure out whom to interview at the university. I didn't realize that Dr. Hitt is one of the top strategic management experts in the country. While

his office wasn't as impressive as Porter's, and you couldn't see out of his window because of an immense stack of books, my time with him was no less profound.

The Strength of Identity – Interview with Dr. Michael Hitt

Dr. Michael Hitt is currently a distinguished professor of management at the A&M Mays Business School. Dr. Hitt has co-authored or co-edited 26 books and authored or co-authored more journal articles than I can count. A recent article listed him as one of the ten most cited authors in management over a 25-year period, and he is the current co-editor of the *Strategic Entrepreneurship Journal*.[7] Suffice it to say, it was an extreme privilege to spend some time with him.

I found Dr. Hitt in his office on the fourth floor of the Wehner Building. He didn't have an administrative assistant, there wasn't any mahogany on anything and, come to think of it, no one offered me a bottle of water. What he did offer was profound insight into concepts I thought I already knew.

After introducing myself and thanking Dr. Hitt for his time, I politely rearranged a stack of papers on the edge of his desk and opened my laptop. After a quick explanation about the nature of my project, I decided to dive right in to the strategy questions.

"What pivotal events from the past few years do you think have had the greatest impact on the culture of A&M?"

He looked out the window (actually at the stack of books in front of his window) and thought for a moment…"Probably when they moved from all-military and let women in; this had the greatest threat to the culture."

Are you kidding me?! History again?

"The second time would be in the 60s when John Connally was governor. The Texas state legislature officially renamed the school Texas A&M University, with the 'A' and 'M' being a symbolic link to the school as an agricultural and mechanical school. This was significant because it raised the bar for the school and meant more change was needed.

But they didn't want to lose the values and culture associated with their military heritage. The military culture was then maintained through traditions and core values that were used to inculcate new students.

They would spend an inordinate amount of time talking about what it means to be an Aggie. Core values like honesty and integrity are still taught strongly. But one of the biggest contributors to the strength of the culture is the Aggie ring.

Oh yeah, the senior ring is given great importance and it's usually worn for life. When an alumnus sees an Aggie ring on someone, there's an instant connection—a strong connection is built up over the years and it instantly bonds strangers for the rest of an Aggie's life."

Hoping to get a little more insight into the traditions at A&M I asked Dr. Hitt, "What specific strategic steps or processes are in place to ensure the strength and continuation of the Aggie culture?"

"Probably their focus on identity. This is why the senior ring is so important. They are always talking about what it means to be an Aggie. The values and traditions that support their values are woven into the Aggie identity."

I still wanted to know what strategy they used to create the culture, so I pushed a little.

"But what do they do? What are the tangible, intentional actions in place? How do traditions like the bonfire help?"

He looked at me a little confused, or maybe he was just thinking I was a little thick.

"I think you're coming at this wrong. The traditions of A&M didn't create the culture; they were birthed out of the culture. Because the core values from our history are so strong, the school has fought to preserve them. It's that commitment to our values that has strengthened the organizational culture and created such a strong cultural identity. It's more like they identified what was already there rather than created it. The traditions you mentioned—the elephant walk, 12th man and the bugle call are actually celebrations of what Aggies are. Sure, they are extremely beneficial in culture preservation, but that's not why they exist."

I really wanted Dr. Hitt to help me bridge the gap between A&M's practices and their application to the church in its own culture and in influencing others, so I asked him what he believed were the greatest threats to the A&M culture.

He thought for a few seconds and said, "I really don't think there are any."

"What?!"

"No, really. The system is so strong and the culture here is so firmly rooted in our core values and our past that I really can't see any threats."

I kept pushing and he finally conceded, "It would take the governor appointing a Board of Regents with no affinity to the culture of A&M, who would then hire a president who didn't understand or care about the culture, for things to change. Even then, I don't think that would work because that president wouldn't last very long."

"So you're saying that nothing, since they quit being all-military, has even come close?"

"The only thing that even closely resembles a threat was the significant growth we have experienced over the past 20 years. Rapid growth, combined with increase in faculty and a growing international presence has somewhat diluted the culture at times, but A&M quickly recovered."

"So why do you think it is so strong? Is there anything besides just the traditions connected to the core values?"

"It's that, sure. But what makes it even stronger is the identity that has developed around it. These things are all tied to what it means to be an Aggie. In the process a very strong cultural identity has developed that makes Aggies not only loyal to the school but extremely loyal to each other."

Now we're getting somewhere. "So how do you see that continuing?"

"In 2000, the university president formed a team that formulated a strategic initiative (Vision 2020) that would take A&M from being one of the best schools in the state to one of the best in the nation. They crafted 12 Imperatives that would propel A&M forward in terms of excellence, faculty and growth, among other things. They no longer wanted to be one of the best in Texas. They wanted to be listed among schools like Harvard, Yale and Berkley. This was significant because it forced this current generation to address the necessity to preserve culture during growth and change. This created tension among alums on how to grow and maintain core values."

This was significant to me because I am facing that right now with the growth of our church. With any organization, an increase in size tends to affect culture. Increasing size often leads to greater bureaucratic control, which may produce more consistent behavior patterns, but less creative expression.[8]

"So what did they do?"

"I'm not sure about everything they did, but one thing I saw was an increased focus on identity. Growth can dilute the culture, so they strengthened it by talking even more about what it means to be an Aggie. Right now, the culture is so strong because it is rooted in their history, core values and the continual reinforcement of those values in the Aggie identity.

However, this growth initiative brought with it tension. Of course, tension with change is a good thing. The Vision 2020 team had people saying to them 'Why do we want to grow?' 'I don't want to be like those liberal schools!' As if being listed in the same sentence with a school from up north or California meant you were liberal. But the team faced it, and they faced it head on. They had lots of individual meetings as well as town hall meetings, and they continually reassured people that they were just as committed to the core values of A&M as they ever were and that would never change."

"So did it work?"

"I would say it did. Those that were concerned were impressed that things had been thought through and that the Vision 2020 team took time to hear them out. But it wasn't until Robert Gates was president that it became very clear that they had been heard and action was indeed being taken.

Gates found a way to add 450 new faculty in four years. This reduced class size and improved our ability to interact with the students. Some worried about bringing in that many new faculty members, but he was very clear about what kind of people they would hire, and it has actually improved the university's ability to maintain a strong culture. One of A&M's distinctives is our small town feel even though we are a large school. That has not diminished."

Wow. To say I've gained a lot of insight would be an understatement. I had already taken up way too much of Dr. Hitt's time, so I began to pack up my stuff. We chatted for a few minutes about some of his writing and my struggles to keep up with mine. He asked about my church and where I saw this project going, and he told me of his church involvement. Like Porter, he asked how my daughter was doing in school and what she was studying. And then he offered to help if

she needed anything. These guys *are* Aggies after all. Once again I thanked him and headed out to my car.

The culture at Texas A&M is virtually bullet-proof because it is anchored in their history and their core values. The "traditions" that everyone is so proud of never changing were actually birthed out of those core values. They, in turn, support and preserve the organizational culture. In addition, according to Dr. Hitt, the sustainability of the Aggie culture is under no real threat either. Each time there was even a hint of a threat, the culture was so reinforced that it became part of their very identity: "This is what it means to be an Aggie."

Analysis

Four themes surfaced during these interviews. First, strong cultures are anchored in strong *core values*. Second, every church has a godly *heritage* that must be celebrated regularly. Third, for a culture to remain strong, there must be tangible *reminders* (artifacts) of the values on which the culture is built. Fourth, those cultures are then preserved when they are linked to *identity*.

Strong Core Values

An organization's culture is only as strong as the values it is based on. The A&M culture is strong because the values it is based on are strong. Their culture is anchored in rock solid values like honesty, service and integrity. Those will last. To strengthen a culture, you must strengthen the values. Or to put it another way, strong values lead to a strong culture, weak values lead to a weak culture.

In the church, what you value must be raised up, taught about, and celebrated on a regular basis.[9] Each of us needs to move our core values off of a piece of paper and into the fabric of our lives. Too often we spend countless hours wordsmithing a core values document, then hang it on a wall. Rather than lapsing into "marketing mode," leaders need to focus on living out and intentionally communicating the core values to those they serve. Whenever we cease to live the values we say we believe in, we destroy that culture and create one that's less inspiring, less transformational, and less authentic. [10]

According to writer Jim Collins, enduring organizations have two dominant characteristics that are complementary opposites. The first is a strong conviction about core ideals that never change; these are purpose and values. The second is a clear understanding that everything else must change in order to preserve the core. [11] The fascinating observation is that by discerning the core ideology and distinguishing it from what is noncore, a leader can free people to embrace change by connecting their identity to the core ideals that never change.[12]

This is how A&M can be a cutting edge university while an older generation declares that nothing ever changes. If an organization can anchor its culture in strong core values—values it can be proud of—then it will become both immovable and flexible. Both my interviews with Porter Garner and Dr. Hitt revealed that A&M's commitment to their core values is pivotal to their strong organizational culture.

Celebrate Your Heritage

In the church, we need to learn to celebrate our heritage. Especially as the old hymns are not sung as much (and I refuse to let that become a moral debate), we need to find ways to celebrate our past and pass on a respect for our past to the next generation.

In his book, *Axioms*, Bill Hybels tells a story about a thousand-year-old cathedral he visited in Durham, England. One of the guys traveling with him asked what he would do if he was appointed bishop. Hybels responded:

> Well, I'll tell you what I wouldn't do. I wouldn't trot out some new vision my first week on the job. That would be pastoral suicide! I'd study the history of that congregation until I knew it better than anyone in the place. Then I would affirm every praiseworthy part of that history. It might take months to accomplish, but so be it. Only after everyone knew that I valued the past would I begin to infuse the people with the DNA that I felt would take us into a God-glorifying future. [13]

One of the traditions I love at A&M is the "Bugle Call." The "Bugle Call" celebrates Aggie fans who have extraordinary Aggie spirit and have been demonstrating that passion for an extraordinarily long time. During every home game they show a video of that person (usually a person of advanced years) and honor them, their life, and their commitment to the university. Thousands of students don't realize it, but they are learning to honor and respect age, experience and wisdom.

Nothing communicates like a good story. What stories could be told of your church's past, or from church history, that would support and strengthen the values you are trying to communicate? If you were fighting for which stories belong in your church's Hall of Fame, which ones would make the top three? If your ministry had a shoebox of memorabilia, which objects would be in it? What were the two biggest defining moments in the ministry's history? What happened and how did the event shape the character of the organization?[14] The answers to these questions will provide you with stories to tell and events to celebrate that will go a long way toward the discovery and strengthening of your culture.

Cultural Artifacts

Cultural artifacts include all that one sees, hears, and feels when they encounter an organization. They include items such as its building architecture, its language, its technology and products, its artistic creations, its style, its published list of values (if any), its observable rituals and ceremonies, and so on.[15] This would include the traditions at A&M. Their "artifacts" are represented not only in the architecture of the buildings, but more deeply in the stories they tell, the various traditions and sayings such as the "Aggie Code," and, of course, the Aggie ring. As was pointed out in both interviews, while artifacts do not create culture, they are crucial in communicating, strengthening and sustaining culture.

"Tradition" has become a negative word in some church circles, but it doesn't have to be that way. It may be beneficial to examine various practices that are becoming tradition within your church and how they support your values. It may be possible that you can institute some traditions that don't change and keep them infused with life by continually linking them to your core values.

Cultural Identity

Organizational culture can be defined as the set of values, norms, guiding beliefs, and understandings that are shared by members of an organization and taught to its new members. This culture provides members with a sense of organizational identity and generates in them a commitment to beliefs and values that are larger than themselves.[16] An emphasis on identity personalizes the commitment to the organization's mission and values. When a person internalizes the core values of a group, not only is the group strengthened, but the sustainability of the values and goals of the group are strengthened. The sustaining power of A&M's culture is that they can connect their history and values to one phrase: "This is what it means to be an Aggie."

Our values must become part of who we are. We must live them and we must communicate them. Each church must discover what makes them unique. They must identify the core values that define them, and they must work to anchor their culture in those values. Those values must be taught, talked about and celebrated regularly. Stories need to be told that support the values. Traditions, rituals, and even architecture all need to reflect the values and culture of the church. They must be so ingrained in the fabric of the church that they become part of the church's identity.

Conclusion

If your church is really going to engage in culture influence, it must be prepared to take a long-term approach. You've got to get rid of the microwave mentality and ignore the quick-fix programs that abound and, working from the inside out, grow your culture into what God has created it to be. This approach will help to create a culture that is your own. Then, if you drift, your church's own strong culture will pull you safely back.[17]

The culture of a church must be embedded into all decisions, staff recruiting, resource allocation, staff and volunteer evaluations, the evaluation of services and other programs, etc. The stories that are told, the systems that are put into place, and the organizational structure are just as important as teaching and formal statements. In fact, the leader's commitment to and living of the church's culture may very well be more important than any formal statements or communications.

If we are going to influence culture, Christians must become Incarnational. An incarnational mindset focuses on living and sharing the gospel "where life happens."[18] We have to enter into even the most toxic of cultures and demonstrate "what it means to be a Christian." Somehow, we have to raise this value high. For too long, the rallying cry of the church has been "Come to us!" Jesus demonstrated the exact opposite. He became a man, lived as a servant, and gave His life. We must quit saying "Come to us" and instead, go to them.

Becoming a church that is incarnational means moving from being served to serving, from finding community in the church to impacting the community as the church, from retreating to influencing, from isolation to engagement.[19] According to Andy Crouch, the only way to change culture is to create more of it. Cultural change will only happen when something new displaces, to some extent, existing culture in a very tangible way.[20]

When an organization takes a foundation of strong core values, integrates them into their cultural identity, and reflects them in their artifacts, the result will be a strong, positive culture. The

church needs to identify, communicate and celebrate its core values in such a way that they become part of their culture. As those values are internalized by church members, they will become part of the people's identity. This will, in turn, strengthen the church, but it will also strengthen the people so that they will become a positive influence in whatever culture they find themselves.

Transformed culture is at the heart of God's mission in the world, and it is the call of God's redeemed people. [21] God has ordained churches and has given them the power to transform communities for the Kingdom. Yet, with each passing year, it seems they become increasingly irrelevant. However, when a church's culture is strong, becoming part of its identity, then that church is poised to participate in God's transformation process.

"This is what it means to be a Christian."

About the Author

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The Synchronous Development Model: Insights into Leadership and Organization Design for Improved Product and Process Innovation

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Advanced product-based technology organizations face the challenge of leading rapid product technology innovation while maintaining a focus on market demands, competitive pressures, rapid globalization, operational efficiency, and product delivery costs and schedule. Management science provides scholarly theories of organizational design to effectively manage innovation. Technical management theories provide models for understanding the life cycle of both products and markets for leading successful innovation projects. The combination of models from both disciplines can provide useful insights to address the challenges of product-based companies faced with the need to encourage and capitalize on continuous innovation. This article presents a new model derived from the combination of management and technical sciences, providing a framework for additional research into the optimal design of modern product-based technology companies.

Overview - Challenges of Modern Product Technology Companies

Advanced product technology organizations face the challenge of leading rapid product development in response to market dynamics, competitive pressures, and globalization. At the same time, they are aiming to improve operational efficiencies and reduce product delivery cycle times to increase the bottom-line profitability of mature product manufacturing. Successful organizations meet these challenges through a continual emphasis on innovation. The term innovation is used to describe many creative activities, from new inventions to new processes and business models. Pierce and Delbecq examined many theoretical models for organizational innovation, developed over two decades, defining innovation as the "initiation, adoption and implementation of new ideas or activity in an organizational setting."[1] The multiple dimensions of product innovation "pull" the organization in at least two directions including innovations focused on process improvements to maintain the profitable manufacturing of existing products; and product innovations needed for continual product improvements and new market expansion. How do leaders of successful business encourage innovation, identify the best ideas to solve existing problems, and apply the best ideas in ways that realize the desired results consistent with their business strategy? How do leaders balance the demands of both the daily

operation of manufacturing mature products with the need to develop new products? This article addresses a combination of models from both the scientific disciplines and modern management science to provide useful insights to address these questions, beginning with a discussion of the product life cycle, the market life cycle, and a model for linking these two models together in a synchronous manner to provide insight into organizational design for innovation.

Innovation and the Product Life Cycle: An Internally Focused Model

The science and technology profession models the product life cycle as a framework to define various phases of product creation, development, production, usage, and termination[2] and to systematically manage product activities through each of these phases.[3] Modern models of the product/service life cycle include as many as seven stages.[4] For simplification, these stages will be grouped into four high-level product phases; 1) early product invention and validation, 2) product prototyping and manufacturing, 3) full scale production and 4) production scale down and termination. A summary of each phase follows:

- **Early product invention and validation** includes the initial invention of an idea, the research associated with the idea, the investigation of customer interest and requirements, and the development of business requirements. This phase usually starts with the invention of an idea with the potential of meeting a customer need and then proceeds to the concept exploration phase through the implementation of a pilot development project aimed at validating the viability of a product concept on both technical and business merit.[5] Typically a "change champion"[6] will sponsor the innovation.

- **Product prototyping and pilot manufacturing** includes the detailed design of a form-fit-functional prototype, the development of any manufacturing processes associated with volume production of the product, and the establishment of a materials supply chain needed to "feed" the factory with the raw materials and components needed to cost-effectively manufacture the product.[7] Validation of the cost-effectiveness of the product and the attractiveness of the market at an established cost and profitability level sets a threshold for success.

- **Full-scale product production** applies the full force of the manufacturing, quality assurance, supply chain and marketing organization to the delivery of a product at price levels the market will accept and at a product value the market demands.[8]

- **Production scale down and termination** includes the gradual reduction of market demand, reduction of production rates, and the shifting of resources away from the production of the product.[9] Ideally, the organization exits the market at the trailing end of the product life cycle with a satisfied market, happy customers, and reasonable profit margins.

The product life cycle provides a time-based perspective of the "life" of the product. However, a clear understanding of the market is critical to achieve sustainable competitive discrimination in the modern product technology marketplace. One model that provides insights into the optimum synchronization of product development decisions is the category maturity life cycle model.[10]

Market Demands and the Competitive Landscape: An Externally Focused Model

The category maturity life cycle model[11] provides valuable insights into the critical timing of new process and/or product innovations. The term "category" is defined as a grouping of economic outcomes derived from either the purchase of a product or service with certain expected benefits, or as an investment made with the promise of eventual financial gains.[12] When applied to a product-based model, a category applies to a specific market for a set of products that have similar characteristics. The market rewards "different types of innovation at different points in time and exhibit[s] a life cycle associated with this tendency to reward innovation."[13] The category maturity model is divided into five phases to comprise the lifecycle of the market as summarized below:

- **The Technology Adoption Phase**[14] - represents the early introduction of a new product to a market and the associated response of the market to the product. The acceptance of the new idea by "early adopters"[15] could potentially lead to the early success or failure of a new product. If the product is successful at generating additional interest in the market at acceptable profit margins, the product will move successfully through the product acceptance and into the market growth stages.

- **The Growth Market**[16] - is characterized by rapid growth in market share and associated profitability. The product is mature, the associated manufacturing processes are stable, and pricing strategies generally enjoy high demand for the product. Company risk in this stage is reasonably low and resources from product sales are relatively abundant.

- **The Mature Market Stage**[17] – is characterized by a flattening market, as consumer "appetite" for the basic product features and capabilities has been replaced with new demands. Competitors have entered the market, creating pricing competition, with alternative products or product features. Generally, this phase of the category maturity life cycle demands attention to the details of manufacturing process innovation of baseline product and on product innovations to provide new products.

- **Market Decline and End of Life**[18] - the eventuality of an unfavorable market leads to the declining phase of the category maturity lifecycle. There is high potential for product disruption, and company risk is on the rise. At this point, the successful innovating company is already engaged in a new product introduction and in exploration of new markets.

How does the innovating organization remain ahead of the competition in new product releases or new market penetration? To explore the answers to this question, a linkage between the product life cycle model and the category maturity model begins to illuminate ideas through a new "lens" to view organizational design and strategic leadership.

A Synchronous Model for Product Development

The illustration in figure 1 provides a linear representation of both the product life cycle model and the category maturity (or market) life cycle model, with time progressing from left to right. The specific length of time associated with either model has been "scaled" to simplify the interrelationship and to create an idealized synchronization for illustration purposes. It is

important to start with a description of the specific overlaps and the interrelationships between these two models:

- **Early product validation,**[19] **prototyping,**[20] **and technology adoption**[21] occurs within the overlap of the early technology adoption stage of the category-maturity model and the early prototyping activities of the product life cycle model. The "pilot product development project" described previously, is the link between the internal activities of the product validation/prototyping and the external activities associated with market introduction and eventual adoption.

- **Manufacturing scale up**[22] **and market growth**[23] involves the internal activities associated with the scale up of manufacturing driven by the demands of the market. During this growth period, product requirements have stabilized and product sales are increasing. The overlap of the model shows the ideal completion of the manufacturing scale-up to be synchronous with the end of the market growth period and the beginning of the market maturity phase.

- **Full scale production**[24] **in response to the mature market**[25] represents the most obvious overlap of the two models during the full-scale production and the mature market. Not as obvious are the demands for continual process and product innovation during this period. As new competitors enter the market and consumers' "appetite" for the existing product remains, the battle for lower prices drives a need for process innovation, while the demand for product improvements drives the need for product innovation.

- **The "twilight years" of the aging product**[26]**/market**[27] is the eventual loss of favor in the market place, under the demands for lower prices, competition for new product features, or the introduction of an entirely new product "category." Profit margins begin to drop along with sales forecasts, driving the need to scale down production. This ultimately leads to the transition of the manufacturing resources to other opportunities within the company.

Figure 1. *Synchronous Model for Product Development- Single Life Cycle.*
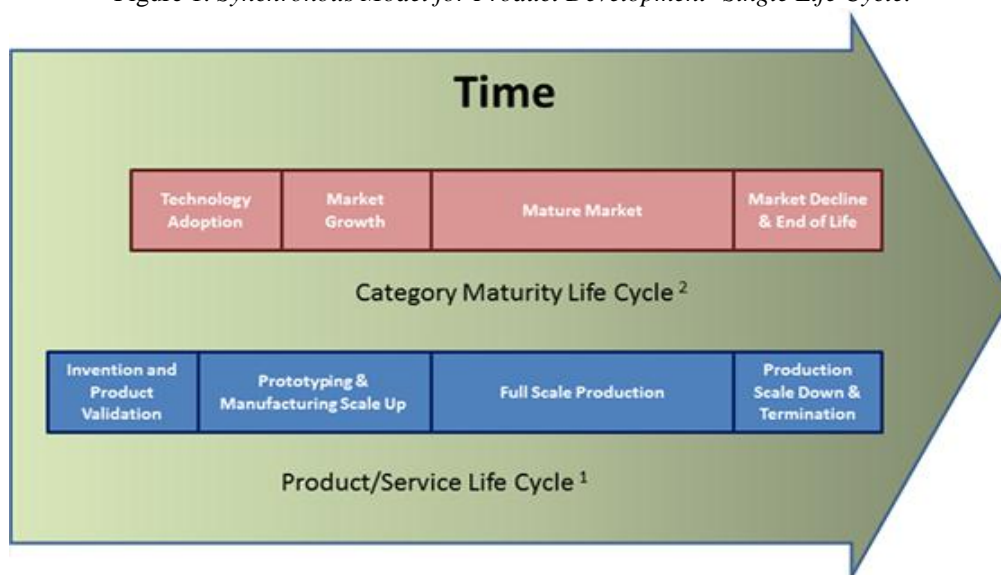
[1] Yang, K., & El-Haik, B. (2009). *Design for Six Sigma: A roadmap for product development* (2nd ed.). McGraw Hill, 1.2, 5.13-5.15. Retrieved November 15, 2009, from http://skillport.books24x7.com
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The repeating cycle of product and process innovation that must occur to maintain a competitive advantage in the marketplace, combined with the desire to retain a talented workforce and maintain the financial leverage of capital investment, drives the need for product innovation in the high technology industry. The desirable "discontinuous" product development within an established market is modeled in figure 2. The model includes the synchronization of the product and category maturity life cycle model to form a single product/market "life" (labeled Product/Market Lifecycle 1), with additional overlapping cycles linked through the transfer of resources to create new product/market "lives" (labeled Product/Market Lifecycle 2). The synchronous relationship between these multiple overlapping "lives" forms a product/market "family" that share a common market and progress through parallel life cycles. These product/market family members link through the transition of resources and the synchronized "growth" through multiple phases of the product/market life cycle.

Figure 2. *Synchronous Development Model - Multiple Life Cycles.*
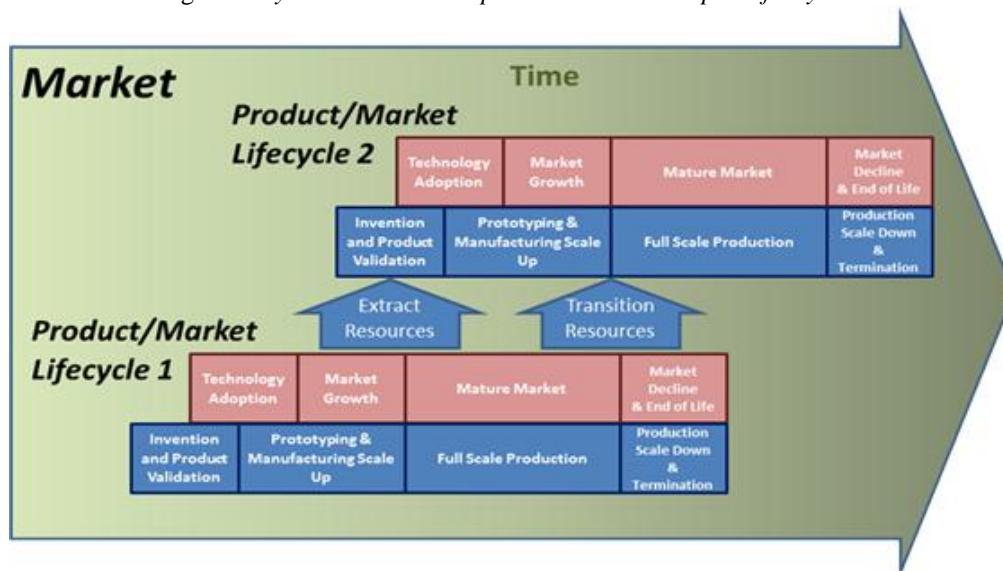
As a product evolves and begins to progress toward full-rate production in a mature market, there is an ideal opportunity to extract resources from this baseline Product/Market Lifecycle 1, in the form of financial investment, employees, and capital infrastructure needed to support innovation. Allowing key personnel to move from one innovation project to the next encourages an entrepreneurial spirit within the element of the organization dedicated to both product and process innovation. Additionally, capital infrastructure from Product/Market Lifecycle 1 can benefit early manufacturing process validation of the second product. Less obvious is the extraction of new requirements for product innovations, derived from the market trends in response to the growth of the baseline product. These requirements help form the basis for new

product innovations, with a higher degree of confidence in the accuracy of requirements extracted from the same information used to manage the baseline product scale up.

As new competitors enter the market, improved operational efficiencies can also be translated into price reductions, to maintain an "edge" on the competition and to extend the duration of a product/market lifecycle, as "late adopters" enter the market.[28] Finally, as the product reaches the "twilight phase" of the life cycle, the scale down of the baseline product will displace resources. Linkages to other product/market "lives" help to minimize disruption of the workforce, building a path to organizational transition through proper synchronization of multiple product/market "generations" within a product/market family.

There is a third dimension of the Synchronous Development model to be considered; the creation and co-existence of multiple product/market "families," as illustrated in figure 3. A product/market family exists on a single plane in this figure (Product/Market 1), with additional families of products and markets co-existing on multiple planes within the model (Product/Market 2). This represents the desirable possibility that an organization may develop a product innovation so disruptive that entirely new product lines and new markets emerge, initiating an entirely new product/market family.

Figure 3. The "Three Dimensional" Synchronous Development Model.
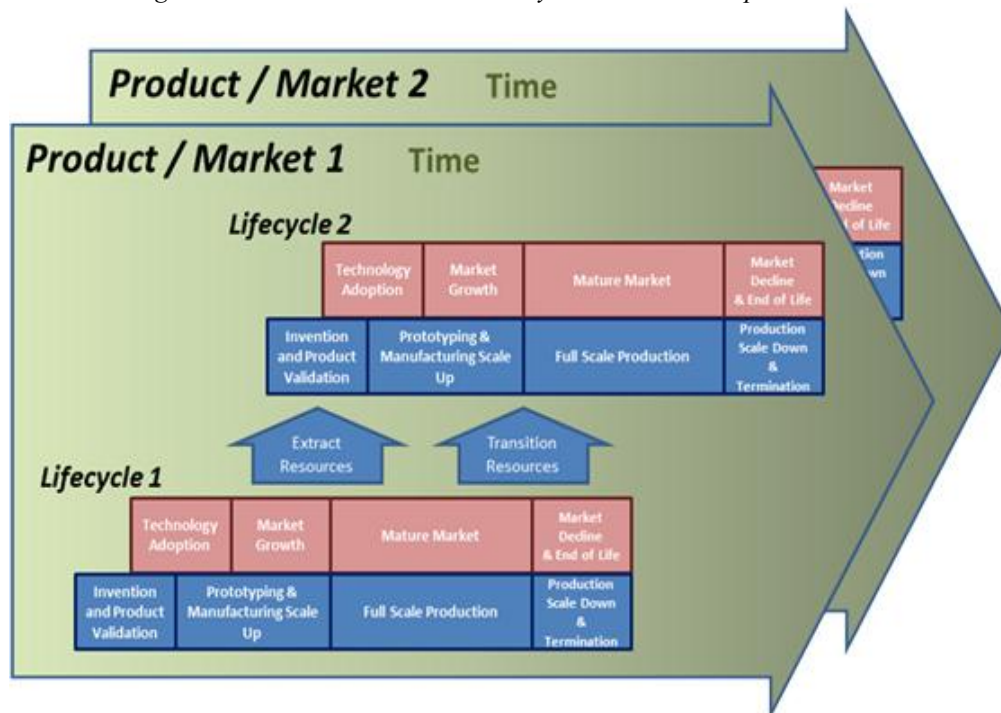
Organizational Design and the Synchronous Development Model

Examining the three dimensional Synchronous Development model provides useful insight into the idealized timing of the extraction and transition of resources, the relative synchronization of new product innovation within a family, and the creation of new product/market families. Classical models for product "aging"[29] highlight the fact that products age much faster than the

organizations that create them. This implies that a single organization will innovate through multiple life cycles of a product/market family and could create multiple new product/market families, presenting challenges for optimal organizational design for effective continual innovation. This leads to consideration of organizational charters related to the various activities reflected in the Synchronous Development model.

Organizational Charters and the Synchronous Development Model

There are multiple organizational charters associated with activities within the Synchronous Development model. First is a "Product Development" organization with the charter associated with both incremental and discontinuous innovation. Incremental innovations are small improvements to baseline products or to the processes used to produce and deliver them to market.[30] Discontinuous innovations result in radically new products or new ways of producing or delivering products, "that profoundly alter the basis of competition in an industry, often rendering old products or ways of working obsolete."[31] The Product Development organization charter would include the creation and early development of *new* generations of products within a given product/market family, as well as that of *entirely new* product/market families.

The second charter is assigned to a "Stable Product-Manufacturing" unit responsible for the "middle to late life" of a product/market family, starting at early product verification and production scale up.[32] This organizational unit would also create incremental product and process innovations intended to optimize operational efficiencies within the *mature* phase of product/market lifecycle and to extend the market lifecycle by capturing "late adopters"[33] through improved product cost and/or features.

Finally, there are two marketing charters emerging from the Synchronous Development model. One "Expansion Marketing" charter focuses on maintaining and growing markets associated with a *mature* product/market family. The second "Exploratory Marketing" charter would focus on developing *new* markets: leveraging *disruptive* product innovations to develop completely new product/market families.[34]

A Product Development unit might be formed and organized to optimize a horizontal information flow,[35] maximizing broad-based innovation. The unit would lead product innovation through the early life cycle phases, transitioning leadership to a Product-Manufacturing unit at the optimum point during the prototyping and scale up phase. The Product Development unit would focus on multiple product/market innovation projects at any point in time. This suggests the need to manage multiple product/market families within the early phases of a life cycle,[36] to enable coordination of new product releases within a product/market family and across families of new products and markets. The development of new product/market families would be coordinated with the Exploratory Marketing unit. The development of new products within an existing family would be coordinated with the Expansion Marketing unit and the product support specialists within the Product-Manufacturing unit.

In contrast to the Product Development unit, the leadership and followers of the stable Product-Manufacturing unit would place a high value on operational efficiency and the control of specialized repeatable processes, to ensure repeatability and uniformity of manufactured products.[37] As the product and market matures, highly specialized teams would be formed to

ensure the support and adherence to rules of practice.[38] A relatively small number of focused teams would oversee daily operations and the introduction of incremental process or product innovations.[39] A product/market family portfolio would be managed by a centralized authority,[40] along with the capital infrastructure and supply chain needed for the repeatable production of the product, which would maximize uniformity, ensure timely cost-effective delivery, and minimize the opportunity for unnecessary change.

Each of these units would be organized with either vertical or horizontal structures, different mission and vision statements, and fundamentally different value systems, making the integration of these organizations challenging.[41] However, separating these organizations into individual units without consideration of interdependent activities within the Synchronous Development model would also be a concern.[42] This leads to the conclusion that a "hybrid" organizational model may be needed to optimally organize these units to manage innovation.

The Ambidextrous Organization

The ambidextrous model describes two basic organizational units chartered with either 1) creating new ideas, or 2) capitalizing on their utilization.[43] In this model, the "organic creative department" explores and develops new ideas while looking for expanded opportunities. Organizations chartered with the creation of new disruptive ideas generally lack the structure and discipline to carry a new idea to the level of maturity needed to move beyond the earliest phase of the product lifecycle.[44] Therefore, another unit, referred to as the "mechanistic using department" exploits these innovations, maturing them through product scale up and production. The highly mechanistic organization might resist the introduction of change, but is skilled at bringing a new idea to a high level of maturity and uniformity in production. This model suggests the division of ownership between two distinct product/market lifecycle phases within the Synchronous Development model previously discussed. But how are these two units organized to operate through multiple product/market lifecycles and across multiple product/market families? A recent study of major product technology firms and their effectiveness at leading innovation provides some insight.
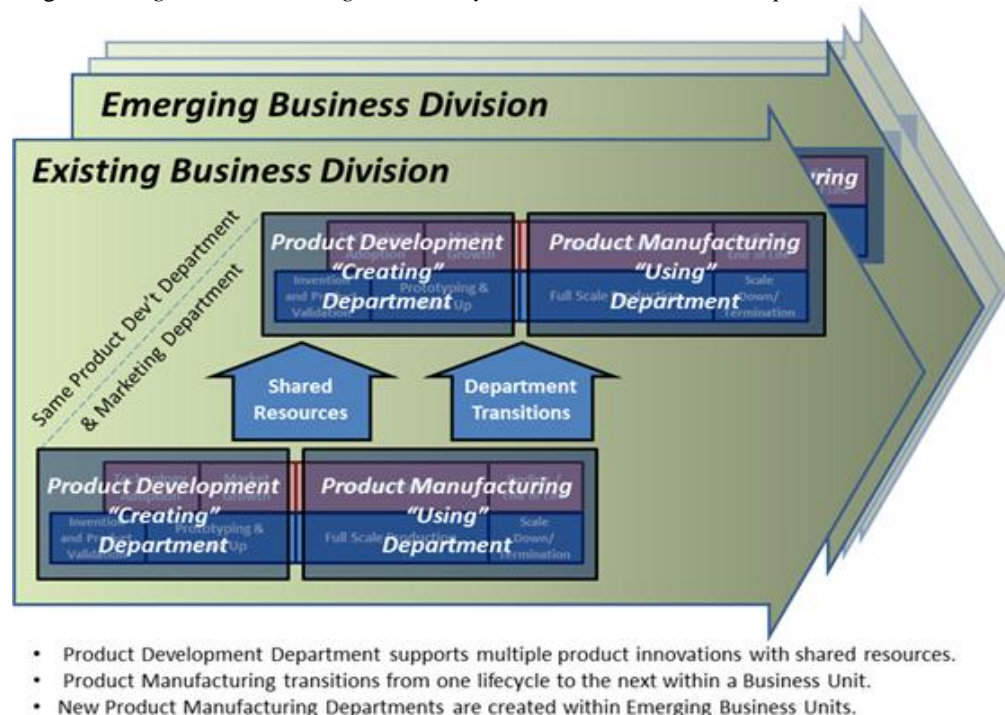
The organizational structure of several leading technology companies were analyzed for their effectiveness at leading and capitalizing on innovation.[45] Each company included a "creativity department" responsible for leading innovation activities. The most effective companies organized their creativity departments with an ambidextrous approach "where the breakthrough efforts were organized as structurally independent units, each having its own processes, structures, and culture but integrated into the existing senior management hierarchy."[46] The study showed that ambidextrous organizations were significantly more successful at creating the desired innovation and at realizing the desired business performance than those companies who organized their innovation departments after classical organizational models.[47]

A basic assumption underlying the ambidextrous approach in this study is the co-existence and optimum coordination of the activities associated with both a stable business and an emerging business by a single organizational unit operating with a "super-set" of management processes.[48] The organization is divided into two units described as "existing" business units and "emerging" business units.[49] Within the Synchronous Development model, the "existing" business units organize the activities of innovation, marketing, and manufacturing to maintain and develop an

existing product/market family. The "emerging" business unit would organize the activities of innovation, marketing, and manufacturing to capture new markets and to develop new product/market families.

With this additional perspective of the ambidextrous approach, an organizational structure linking both the "existing/emerging business units"[50] and the aforementioned "creative/using departments,"[51] is overlaid onto the Synchronous Development model in Figure 4 to create a model for the Synchronous Development organization.

Figure 4. *Organizational Design and the Synchronous Product Development Model*

- Product Development Department supports multiple product innovations with shared resources.
- Product Manufacturing transitions from one lifecycle to the next within a Business Unit.
- New Product Manufacturing Departments are created within Emerging Business Units.

The Synchronous Development Organization

At the highest level of the model, each of the product/market families are now associated with the two forms of business units, referred to as the Existing Business Division and the Emerging Business Division. These divisions manage all activities within a product/market family and report to senior executive leadership, who is responsible for coordination between the business divisions. As described earlier, the Existing Business Division would coordinate all activities within a product/market family, isolated from other business divisions. An Existing Marketing Department, operating within this division, would be structured and incentivized to understand their market and the multiple generations of products that market contains. The Emerging Business Division would coordinate activities across multiple emerging product/market families, with a priority placed on capitalizing on discontinuous product innovations to capture or create new markets and new product/market families. An Emerging Marketing Department, within this division, would be highly agile and incentivized to be highly entrepreneurial.

Within an Existing Business Division, we have also segregated the product/market lifecycle by the aforementioned charter definitions of the "creating" and the "using" departments. The

Product Development "Creating" Department "moves" across multiple lifecycles of the product/market family as they innovate to create new products innovations within a baseline family and to develop next lifecycle generations of products within the product/market family. They also move across multiple product/market families. This "'movement" is facilitated by their organizational design and their processes. "Shared resources" extracted from the mid-phase of a product/market lifecycle support their activities. "Centralized" leadership of the Business Division manages the reallocation of resources within a product/market family, with the day-to-day activities of product development managed within a horizontal structure by the Product Development Department's "decentralized" leadership.

In contrast, most of the followers of the Product Manufacturing Department are organized around a more vertical information flow, with the centralized leadership managing the day-to-day operation of secondary phases of the product/market lifecycle. The Business Division leadership also controls the resources needed for product and process innovation within a given product/market lifecycle, which are extracted from the profits of the maturing product/market lifecycle. As a given product/market lifecycle begins to decline, the transitions of product-manufacturing resources to adjacent product/market lifecycles are coordinated by the leadership of the Product Manufacturing Department and the senior leadership of the Business Division. It is unlikely that resources would be transitioned to adjacent product/market families without coordination being directed by the senior executive leadership of the multiple business divisions.[52]

Finally, the discontinuous innovation that is developed by the Product Development Department and focused on the creation of new product/market families is closely tied to the activities of the Marketing Department of the Emerging Business Units. Ultimately, new Product Manufacturing Departments would emerge within the Emerging Business Division to support the new and maturing product/market family.

Conclusion

A new perspective combining the conceptual model of the ambidextrous organization with a new three-dimensional synchronous model for product and market development has been developed. The Synchronous Development model provides new insights into how an organization might be structured, with "time" as a factor in examining the dynamics within a product/market family and across multiple product/market families. The preliminary conclusions offered by "connecting" these two models with organizational designs and leadership theory provide a framework for future study of the effective design of innovating organizations. Modern companies must effectively organize around both incremental and discontinuous innovation, providing the very best value for their customers and their investors. Effective innovating companies must also create a "welcoming" environment for a diverse array of followers, whether they are drawn to incremental or discontinuous innovation and to existing or emerging business. The Synchronous Development model, built around the concept of the product/market lifecycle, provides a framework for exploring new organizational models for the effective innovating organization.

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