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The One Less Traveled By: A New Model of Leadership for the Nonprofit Sector

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THE ONE LESS TRAVELED BY:
A NEW MODEL OF LEADERSHIP FOR THE NONPROFIT SECTOR

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A DISSERTATION

Submitted to the Ph.D. in Leadership and Change Program
of Antioch University
in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy

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This is to certify that the Dissertation entitled:

THE ONE LESS TRAVELED BY:
A NEW MODEL OF LEADERSHIP FOR THE NONPROFIT SECTOR

prepared by

Michael E. Guillot

is approved in partial fulfillment of the requirements for the degree of Doctor of Philosophy in
Leadership and Change.

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Abstract

How can we examine and address the nonprofit leadership dilemma? Nonprofit board members and executives, caught between a desire to advance a mission of service and a need to participate in the marketplace to acquire resources, are struggling to find scholarly direction that provides appropriate guidance while not succumbing to models of management designed by and for profit-oriented businesses. *The Ten Building Blocks of Nonprofit Leadership* is a new model of leadership that reconciles this dilemma through the articulation of ten key traits that distinguish the nonprofit leader and directs leadership behaviors in such a way as to retain the unique identity and contributions of the independent sector. The electronic version of this dissertation is available in open access at AURA: Antioch University Repository and Archive, <http://aura.antioch.edu/>, and OhioLink ETD Center, www.ohiolink.edu

Table of Contents

Chapter I: Introduction.....	1
The Rationale for Investigating the Question	5
The Purposes of the Dissertation	8
An Approach to Examine the Question	8
A Method for Addressing the Question	13
Chapter II: Review of the Literature.....	18
The One Less Traveled By: Management or Leadership	19
Somewhere Ages and Ages Hence	22
Peter Drucker	26
Peter Frumkin.....	28
John Carver	30
Jim Collins	32
All the difference	34
Conclusion	39
Chapter III: The Construction of Models in the Social Sciences.....	41
The Antecedent Conditions of Inquiry: The Indeterminate Situation	42
Institution of a Problem	42
The Determination of a Problem-Solution.....	42
Reasoning.....	43
The Operational Character of Facts-Meanings	43
Common Sense and Scientific Inquiry	44
Different Voices.....	44

Dewey and Kaplan and Jarvis.....	48
Chapter IV: The Ten Building Blocks of Leadership.....	59
Feedback on Initial Design	63
The Personal Domain.....	71
Purpose.....	71
Knowledge	76
Courage.....	80
Appreciation.....	84
The Organizational Domain.....	87
Vision.....	88
Adaptation.....	91
Relationships.....	94
The Communal Domain.....	98
Impact	99
Stewardship.....	102
The Global Domain.....	104
Justness	105
Conclusion	109
Chapter V: Three Enigmas.....	110
Testing Opportunities.....	111
Executive and Board Relationships	114
Philanthropic Fundraising.....	115
Chapter VI: Conclusion	125

Appendix.....	129
Appendix A.....	130
References.....	131

List of Tables

Table 2.1 Four Authors and the Nonprofit Dilemma.....	35
Table 3.1 Methods to Build Models and Dewey’s Six Conditions.....	46
Table 3.2 Dewey, Kaplan, and Jarvis	50
Table 4.1 Introduction to the Ten Building Blocks	68
Table 5.1 Checkpoint Questions and Three Enigmas.....	119
Table 5.2 Investigating the 10BB Model.....	123

List of Figures

Figure 3.1 Jarvis' Schema.....	54
Figure 4.1 The Ten Building Blocks of Nonprofit Leadership.....	60
Figure 5.1 Six Checkpoint Questions Sequence.....	113

Chapter I: Introduction

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I,
I took the one less traveled by,
And that has made all the difference.
—Robert Frost, *The Road Not Taken*

How can we examine the nonprofit leadership dilemma and develop a new model of leadership that would provide practical guidance for executives and board members?

The nonprofit leadership dilemma is the intrusion of marketplace values and business models into a sector whose very identity and purpose are independent of such influences. As a result, the governance, structures, and understanding of nonprofit leadership have been compromised and are ready for changes that will align behaviors with the identity and purpose of the sector.

The purpose of this dissertation is to propose a new model of nonprofit leadership that will offer an alternative to business management models and marketplace values.

I am currently the President of De La Salle High School in New Orleans. My return to educational leadership has placed my dissertation into a far more practitioner-oriented context than I ever imagined when I started the Antioch program in 2007. I bring to this dissertation an ability to derive examples from current and past work to add to the depth and relevance of the model and add credibility to the claims. In addition, as an instructor since 2010 in the Duke University Nonprofit Executive Leadership Program, I have had the opportunity to teach elements of the model and incorporate the insights of participants and colleagues.

I identify a gap in existing literature available to nonprofit leaders and articulate the inappropriate presence of management thinking within a leadership framework for nonprofit

executives. After a comprehensive review, I suggest that this current literature does not serve the nonprofit sector leaders well. It is my hope that this dissertation will be the continuation of my own understanding about how best to develop and sustain alternative models for nonprofit leaders that affirm the purpose of the sector and the nature of effective leadership.

I use the philosophical framework of John Dewey's pragmatism to review the current thinking about the construction of models for the social sciences (Boydson, 1991; Dewey, 1958). Based on this review, I select two primary scholars to meld with Dewey's six-step process in what seems to be a fresh perspective on the nature of knowledge, the purpose of inquiry, and the methods of developing theoretical models based on experience and designed to integrate and impact practice.

Of particular focus in this approach has been the work of Peter Jarvis (1999). Jarvis works from a practitioner-researcher paradigm that best describes my own process in developing this model. This is not a refinement or extension of an existing model. I come to this model in the ongoing reflection of my own career and the leadership activities I have been part of in many organizations. I detail, in the Methodology section, the relationship between practice and theory as portrayed by Jarvis and its applicability in describing the process that led to the development of the model.

In addition to Dewey and Jarvis, Andrew Kaplan (1964) provides another aspect to the process that creates a deeper understanding of the legitimacy and utility of my model and its origin. Kaplan and Dewey have informed Jarvis in a way that adds great value to the practitioner-researcher model and can offer much to direct the refinement of the model of nonprofit leadership I offer and examine. While there is no "methodology" to a theoretical dissertation per se, I use this approach to refine and extend my model.

In The Ten Building Blocks section, I portray the model. The model offers ten traits, or leadership dimensions, that address the leadership dilemma of the sector and provides guidance independent of business models. I offer a working definition of each dimension, make a case for its place in the model, give examples of its saliency, and use current research to support these conclusions and address shortcomings that arise. I expect that the traits I selected to include in the model will be an area of scrutiny and further exploration as the model is shared and tested.

I call this model “The Ten Building Blocks of Leadership (10BB).” It is intended to provide direct guidance to nonprofit executives and trustees as they look to advance their work and their organization’s missions. I built this model with attributes that offer a plausible focus and attempt to address the efficacy of nonprofit leadership. Northouse (2007) asserts that “the trait approach is alive and well” (p. 16).

The trait approach “emphasizes that having a leader with a certain set of traits is crucial to having effective leadership. It is the leader and his or her personality that are central to the leadership process” (Northouse, 2007, p. 23). This approach also has its limitations, most particularly reflected in the potential for “highly subjective determinations of the most important leadership traits” (p. 25). It is prudent; therefore, to offer the traits I call the “building blocks” as initial points of analysis, understanding, and conversation. Indeed, it will be only with further testing and examination that the building blocks will be affirmed or revised.

These ten traits are arranged in the same pattern suggested by Dewey (1958) in his process of model building for the social sciences, beginning with the personal domain, then the organization, then the community, and finally the world. These attributes form a pyramid of construction—that the movement through these four domains follows a prescribed order of development that enhances leadership outcomes.

The arrangement of the traits into a pyramid suggests the apex of the pyramid as the overarching theme. This is indeed the case. The 10BB model offers “justness” as the primary purpose and source of the identity of the nonprofit sector and the focus of all leadership behaviors. It represents the essence of each trait and reflects that primacy in effective leadership behaviors.

In this model, I define justness as the quality of being just, equitable, or fair. I will propose that justness is a defining characteristic of effective nonprofit leadership and links leadership behaviors with the identity of the sector. The purpose of the nonprofit sector is ultimately transformational and aspirational – justness as a preeminent characteristic of leadership offers a remedy to the intrusion of market values and business thinking.

In the final section I offer three enigmas of nonprofit leadership that demonstrate some of the unique challenges of the sector and the utility of the 10BB model. These enigmas are: the board/executive relationship, the pursuit of philanthropic funds, and the selection and enlistment of leadership. I use these three enigmas to examine the model and explore the potential it has to direct and change leadership behaviors.

Using elements of Jarvis, Dewey, and Kaplan, I have developed six questions that represent a cycle of inquiry for the nonprofit leader. Using these six questions, I explore how the proposed model addresses these three enigmas as well as suggests areas of future study and research into these and other distinct aspects of leading the nonprofit organization. By applying each of these questions of inquiry to the three enigmas, I offer a number of thoughts about testing the model that could yield additional value for nonprofit leaders.

As a modest test of the model, I conducted a focus group of nonprofit executives and board members. They met with me to discuss the key elements of the model and its viability and

utility in their own practices. They reviewed the value of each of the building blocks and the ways in which the use of this model could change their own behaviors. Their insights helped direct the final version of the model offered in this dissertation.

In these ways, I hope to uncover how this model may lend itself to verification and revision. In addition, it may also lead to specific implications for leadership behaviors.

The Rationale for Investigating the Question

The leadership journey begins as a personal experience. While we study leadership as an abstract notion and create many theories and models to describe and explain its nature and characteristics, the defining behavior of leaders is personal, often determined more by personality and individual character than any grand scheme of history or structure.

Through a careful reading of salient literature, it seems that one guiding principle in understanding human nature and the nature of leadership is the innate desire we all have to seek meaning in our lives. Leadership and change are often best described as the individual and collective search for meaning. This search for meaning drives us to find purposes to which we can commit and then form organizations and communities that can help us in that quest.

It also seems conceivable that we do not create these purposes as much as discover them. It is not available for us to know what lies ahead, but it is our responsibility to be open to whatever does come. This personal journey of discovery defines our ability to fulfill the responsibilities of leadership. It calls us to a sense of connection with those we lead, a desire for wisdom to guide our decisions, a mustering of courage to do what needs to be done, and an aspiration of justice for all. With that in mind, when we are open to the “road less traveled by,” we commit to learning, adaptability, and resilience in our journey as leaders.

In addition, our understanding and approach to leadership must include a context—the nature of the enterprise, the purpose of the collective, the implicit structures and roles that each milieu dictates. The individual actor as either leader or follower cannot be understood independent of this context. This dissertation is in the framework of the nonprofit sector.

Many enterprises are organized as non-profit organizations. This sector is often referred to as the “Independent Sector,” differentiating it from the “Private Sector” made up of for-profit enterprises and the “Public Sector” made up of government and its agencies. I am interested in exploring the nature of leadership and its future within the independent sector. I am particularly interested in how the growing intrusion of the market into the nonprofit sector is reshaping the sector's identity and placing increasing demands on executive and board leadership.

The role of the independent sector in the United States is expanding, bringing with it many opportunities and challenges. It seems that much of the common knowledge about nonprofit organizations and their leaders has been developed more by practice than by extensive research. The roles of leadership within non-profit organizations are almost solely understood through practical experience passed in hand-me-down fashion from current to subsequent generations of leaders. It has been relatively recent that universities initiated centers for inquiry into the development, application, and evaluation of theories and practices for sector leaders.

Much of what is available to those who choose to serve as nonprofit leaders is in management books and writings with the larger for-profit sector in mind. Filled with inapplicable theories and practices from generals, coaches, or corporate tycoons, this questionable collection of leadership wisdom is far too often held up as exemplary in a sector yearning for more.

Eikenberry and Kluver (2004) articulated this problem clearly by claiming that “given the pressures of government and donor demands, nonprofit organizations have taken on the methods

and values of the market (such as, compete for contracts or practice social entrepreneurship)” (p. 133). The obvious conclusion from such conditions is apparent: “The outcome is the potential deterioration of the distinctive contributions that nonprofit organizations make to creating and maintaining a strong civil society” (p. 138). How can we offer an alternative view to leadership and change with these challenges in mind?

Furthermore, two great forces are conspiring to confound the nonprofit leader. On the one hand, increasing (and most often unrealistic) expectations plague leadership conversations. Raise more money, meet new demands for service, have a strategic plan, collaborate with other organizations, secure new board members, hire great people (but pay them very little), meet all the undecipherable requirements of emerging regulations, facilitate incredible board retreats, and make a hundred decisions every day with incomplete information.

On the other hand, we turn to nonprofit leaders to extend their roles even more. We want them to do more than just “manage” their own organizations; we look to them to play leading roles in shaping our communities. People look around their neighborhoods and still seek the voluntary association of willing people in a community to form the collective search for meaning. We expect more of nonprofit leaders because the identity of the sector gives us that right—they serve us, not a corporate board or a group of stockholders. We want these leaders to be skilled and articulate and we want board members to be trustees serving the public that is the ultimate owner of the nonprofit sector.

It is time to add to the body of knowledge that nonprofit leaders use to examine their own effectiveness, sustain the identity of the sector, and enhance their efforts to serve their communities.

The Purposes of the Dissertation

The primary purpose of this dissertation is to propose a model of leadership that provides a framework for nonprofit leaders to examine and understand their own effectiveness and provide practical guidance to leaders within their organizations and the sector as a whole.

To be effective, this model must reflect the unique identity of the nonprofit sector and the unique challenges facing professional and voluntary leadership within the sector. A secondary purpose is to establish a new model for leadership and change within the sector. The 10BB model has the potential to assist nonprofit executives and trustees in fulfilling their roles and realizing their aspirations for those they serve independent of the inappropriate intrusion of business models and market forces into the nonprofit arena.

An Approach to Examine the Question

The question is simple at first: “Why does the nonprofit sector try to work just like the for-profit sector?” My entire career I have witnessed this inexplicable imperative that calls those of us who labor in the independent sector to run this place like a business: “It’s a business after all, we need to manage accordingly.” Throughout my career, my colleagues and I have been handed the latest management guru and told to follow the leader. Now, in the aftermath of the global economic crisis, we are experiencing first-hand the paucity of this thinking in general and the disastrous effects of it in particular within the nonprofit sector. Is there another way to look at this? What would it look like if nonprofit leaders behaved differently from for-profit directives? What might be the keys to success?

Around the same time these ideas were being formed and explored in the Antioch program, I was asked to handle teaching assignments at Duke University, North Carolina State University, and Peace College. All of these assignments dealt with nonprofit leadership, either

with current practitioners or aspiring leaders. As I prepared the lessons, I realized I was talking about the same thing to each of them.

Jarvis (1999) calls this “metatheory,” a process to develop a personal theory of practice that will be explored in Chapter III. In the development of the 10BB model, themes emerged that coalesced and are presented in this dissertation. It is the strength of the inductive process, moving from the particulars of experience to a model of understanding that sheds light on that experience and can offer direction for the future.

Much of the current literature available for guidance hovered around the same basic aspects of leadership and change. For example, Anderson and Ackerman-Anderson (2001), Belasco (1991), Bennis (2000), Briggs and Peat (2000), Cohen (2005), DePree (1989), Fletcher and Olwyler (1997), Fullan (2008), Handy (1995), Kee and Newcomer (2008), and Kegan and Lahey (2001) each speak about change without distinction between the private and nonprofit sectors. They all have common themes: change is inevitable, unpredictable, and non-linear. And yet this lack of difference in their treatment of the nonprofit sector and the private sector seems inadequate.

They do not offer specific advice to leaders whose purpose and motivation is focused more about mission than money. Left untranslated, many of their suggestions do not appear to resonate with leaders desiring service over profit. This gap can often lead to confusion and mixed messages among nonprofit executives and trustees. It seems timely to explore the distinctive aspects of nonprofit leadership.

In addition, they all try to tackle the role of the leader in managing change. They tend to offer paths to accomplish objectives and communicate more clearly; they do not touch often on the purpose of leadership as the sustaining of shared vision and the creation of a culture to

support the realization of that vision. They also tend to focus on organizational presence and roles and rarely venture into the communal or global domains.

Kotter (1996) presents a theory of change that resonates throughout management literature, but is objective oriented and has little to say of benefit to the unique nature of the nonprofit enterprise. Kusy and Holloway (2009) offer a view of dysfunction and its organizational roots that can serve leaders well in identifying warning signs of failing environments. Olson and Eoyang (2001) discuss change as a management activity rather than portraying it as a leadership function. Robbins (1993) seems to suggest that achieving objectives and taking care of people are equally important. Seel (2000) offers some new thinking about how change actually occurs within organizations with conflicting viewpoints. While some themes seem available, it has become clear that absent some new directions, most management readings focus on situations extremely different from the nonprofit sector.

First, there is a difference in identity between the nonprofit sector and the for-profit sector. This identity difference, when blurred, is deleterious to the nonprofit sector. This failure to draw and sustain sharp boundaries can move the sector away from its purpose and function and expose it to the forces of markets and economics which it had been established to avoid. Deep societal issues like poverty or racism (Eberly, 2008) are broad and do not lend themselves to quick solutions—and yet these are the domain of many nonprofits. In addition, funders often create very narrow, laser-like foci for nonprofit leaders, as they insist on detailed measurable outcomes for their grant dollars.

Second, it seems that some aspects of governance and leadership within the nonprofit sector have drifted toward “corporate” paradigms, so that the ability of executives and board

members to direct nonprofit enterprises free from the interference of market forces has eroded significantly.

Third, most of the training and education of nonprofit executives and board members is often inadequate in addressing these issues and the new realities facing them as they lead their organizations and the sector.

In developing this new model, I was guided by my own experiences in leadership roles. I was stymied in my searches for rubrics, guidebooks, and relevant wisdom for myself and others who were leaders in the sector. I rose to an executive position like many of my colleagues, deep in experience as a practitioner—but no formal training or apprenticeship opportunities to prepare me for the next role. As a result, I found myself looking for answers and direction from those who were living and working and experiencing very different worlds than that of the nonprofit executive. Coaches could tell me how to win, generals could tell me about battle tactics, CEOs could talk about profit, but nowhere could I find clear and consistent guidance about the unique role I was attempting to live out as a nonprofit leader.

So into this void I moved.

Rather than conduct an experimental design study about the practice of leadership, I worked with Jon Wergin to frame a way to refine an earlier version of this model and prepare this theoretical dissertation for the conclusion of my doctoral program. This model design is presented in Chapter IV. In the Review of the Literature (Chapter II), I identify the inadequacy of the current scholarly literature, both executive and voluntary leadership, in addressing the nonprofit leadership dilemma.

In addition, I focus on four important texts of nonprofit leadership. Peter Drucker (1990), Jim Collins (2005), John Carver (2006), and Peter Frumkin (2002) represent seminal works that

are some of the most widely read books in nonprofit studies. While each of these scholars has much to offer nonprofit leadership, I indicate they fall short of recognizing the sector and the challenges of leadership as unique.

In Chapter III, I explore a number of methods suggested by scholars to construct models for the social sciences. For this dissertation, I use the philosophical positions of John Dewey (Boydson, 1991; Dewey, 1958), Abraham Kaplan (1964) to reshape some of Peter Jarvis' (1999) process to craft my own position as a scholar-practitioner and propose a methodology for refining the model. Finally in Chapter V, I explored the executive/board relationship, the seeking of philanthropic funds, and the identification and enlistment of leadership as three unique leadership enigmas present in the nonprofit sector. These three enigmas offer a way to test the model and reveal implications for leadership and change within organizations and the sector.

For example, Brace-Govan, Brady, Brennan, and Conduit (2011), Dart (2004), Eikenberry (2008, 2009), Eschenfelder (2011), Groudine and Miller (2002), Harris (2012), Nickel and Eikenberry (2009), Sosin (2012), and Suarez (2010) are several prominent scholars who examine one of the most confounding enigmas of nonprofit leadership—philanthropy. Having spent most of my career as a philanthropic fundraiser, the finding of these scholars seems to resonate with practical experience and add a contemporary and critical view of the shifting landscape and power behind philanthropy and its potential for good and harm within the sector.

The 10BB model is intended to be practical and impactful. I see it as taking the particulars of the nonprofit leadership experience and giving it the reality needed to advance the wisdom and effectiveness of those who choose this path. To that end, I shared much of this model with the participants in several of my teaching assignments and have gleaned and incorporated their contributions into the model. I also conducted a focus group to review the final

model and offer commentary. I incorporated much from them about areas of focus that guided the in-depth exploration for the dissertation research and writing. Their insights have added important nuance to my thinking and created some areas of clear focus for the dissertation.

A Method for Addressing the Question

I have written a theoretical dissertation. A theoretical dissertation allows me to “argue from the literature [and experience] that there is a different way of understanding a phenomenon than has heretofore been presented” (Rudestam & Newton, 2007, p. 40). I use two steps in seeking my answers to the question: “How can we examine the nonprofit leadership dilemma and develop a new model of leadership that would provide practical guidance for executives and board members?”

The first is a comprehensive review of the management literature that represents the most commonly used themes for the training and guidance of nonprofit leaders. This review highlights the inadequacy of this wisdom when applied unchanged in the nonprofit sector. In addition, I include a review and analysis of the thought leaders who have inspired and challenged me throughout my career and in my doctoral studies. I focus on their ideas and notions about the nature of leadership and knowledge, the applications of models within practice, and some of their particular thoughts about the nonprofit sector and the roles and structures of leadership therein.

The second step is a deep and reflective examination of my experience as a nonprofit executive, consultant, and instructor. I have spent my entire career in the nonprofit sector and I bring to this dissertation many lessons learned from my own work, that of my colleagues, and the interactions with my students. This deep reflection is an important part of how I direct my work and it plays a valuable role in developing my scholarly research.

I am guided by three scholars regarding the refinement of the initial model and the nature and conduct of inquiry: John Dewey (Boydson, 1991; Dewey, 1958), Abraham Kaplan (1964), and Peter Jarvis (1999). Each of these scholars approaches the relationship between experience and reason, the process of inquiry, and the application of our knowledge in different ways. I contend that Peter Jarvis' process of developing theory from practice is most appropriate in describing my own process of constructing the 10BB model and, with refinements from Dewey and Kaplan, offers the most relevant method to extend, refine, and examine the model.

So, I find that when combined, these three scholars offer a synergistic and dynamic method for me to reflect upon the experiences of my thirty-five year career in the nonprofit sector and construct this new model of nonprofit leadership. The model I am presenting and refining through this dissertation represents a culmination of many years of practice, reflecting, writing, and teaching about leadership and the work of the sector I have called home my whole career.

As the 10BB model was developed, the notion of justness as a prime characteristic of effective nonprofit leadership emerged. This plays a central role in the model's current iteration. It is also important to recognize the value of Jarvis' understanding of the process of moving from practice to theory and back again as central the creation and refinement of the model as presented.

Jarvis (1999) suggests that when we are confronted with decisions, problems, or opportunities in our practice, we engage in a variety of information gathering processes to assist us in better understanding the situation. Through this process he calls "metatheory," we begin to develop our own personal theory of practice that is then re-submitted to our practice and tested

against our experience. Jarvis continues to assert that the scholar-practitioner roles are more than just appropriate, but represent meaningful and sustainable paths to leadership.

The 10BB model is not a revision of another existing model or theory, it is a reflection of my own journey as a scholar-practitioner, the development of a model from a lifetime within the nonprofit sector and the deep reflection upon these experiences informed by a wide variety of learning occasions (metatheory). The most pressing of these issues was what I call the nonprofit dilemma: the over-emphasis of business practices and the exposure to market forces that threaten the identity and efficacy of the sector. How to address this dilemma became the focus and the theme of my dissertation.

The 10BB model proposes four domains of leadership that create an environment within which the leader functions. These domains mirror those used by John Dewey and others: personal, organizational, communal, and global. For each of these domains, I propose a number of traits that focus leadership behaviors towards faithfulness to the identity of the sector and addressing the dilemma growing within the sector as it comes to terms with the intrusion of business models.

I place these four domains in a hierarchy, represented by a pyramid (hence the naming of each trait/characteristic as a building block). To form the pyramid and represent the presence of these traits in leaders, I suggest four building blocks for the personal domain, three for the organizational domain, two for the community domain, and one overarching building block for the apex of the pyramid. These are horizontal representations that present a set of leadership thoughts within each domain.

As for the development of the vertical axis of this model, movement is down then up in viewing the placement of the characteristics and their impact on leadership. The overarching

influence on leadership in the sector is “justness.” Justness is defined as the quality or state of being just and equitable. Justness emerges as a better descriptor than “justice” in that it is less familiar, has fewer connotations and applications, and extends the notion of justice beyond its usual references in “social justice” or “criminal justice.” In the 10BB model, it is proposed that justness is at the heart of the identity of the nonprofit sector and can represent a preeminent guide for effective leadership.

Therefore, justness is present in every trait in every domain. Its presence is the one constant in leadership behaviors, the measure of rightness and efficacy. The sector is about changing lives and communities within the notion of justness as offered by Rawls (1972) and Sen (2009), a justness based on fairness and equity.

Like Haack (2013), I hope to advance the notion that reflection and philosophical inquiry are not meant for ivory towers or distant lands—it is at the heart of a professional’s commitment to lifelong learning and expertise. I do not presume that confronting the nonprofit leadership dilemma through the lens of justness will in and of itself resolve that dilemma. On the contrary, it is most likely that some may suggest that the dilemma is beyond reconciliation and the notion of justness is naïve at best.

By confronting this dilemma head on, it is my hope that nonprofit leaders feel emboldened to examine their own work and their sense of purpose to this sector and in true Jarvis fashion, strengthen their understanding through reflecting upon their experiences.

I entered the Antioch program because its stated goals articulated much of my feelings about the aspirations of my career—bringing together the active inquiry of the scholar with the active practice of the professional. And now, as my career has come full circle and I have returned to educational leadership, I don’t believe I could acquire a clearer sense of purpose.

Like Wergin (2007), I believe that with new understanding, new roles, and loads of imagination, nonprofit organizations can change their culture, their effectiveness, and the world.

Chapter II: Review of the Literature

Everybody can be great . . . because anybody can serve. You don't have to have a college degree to serve. You don't have to make your subject and verb agree to serve. You only need a heart full of grace. A soul generated by love.

—Martin Luther King, Jr., *The Drum Major Instinct*

In a comprehensive review of leadership literature intended for or related to the nonprofit sector, I focused first on those that I experienced as the most often cited by colleagues and trainers attempting to prepare nonprofit leaders for their work. I began with Anderson and Ackerman-Anderson (2001), Belasco (1991), Bennis (2000), Briggs and Peat (2000), Cohen (2005), DePree (1989), Fletcher and Olwyler (1997), Fullan (2008), Handy (1995), Kee and Newcomer (2008), and Kegan and Lahey (2001) for the review.

Collins (2001, 2005, 2009); Collins and Hansen (2011); Goleman (1998); Grint (1997); Heifetz (1994); Heifetz, Grashow, and Linsky (2009); Jaques (1989); Kouzes and Posner (1995); McCauley, Moxley, and Van Velsor (1998); Senge et al. (1994,1999); and Yukl (1989) represent some of the most widely read scholarship in leadership and management studies and served as points of influence and contrast in developing a new model for nonprofit leaders.

Block (1998), Brown (2006), Carver (2006), Crutchfield and Grant (2008), Drucker (1990), Eadie (2001), Frumkin (2002) represent the classic view of nonprofit leadership behaviors and contexts. They continue to confine the nonprofit leadership role to traditional beliefs about management and the validity of business modeling. For many of my colleagues, these attempts to provide guidance for their own practices have had limited value.

Some of the model construction was developed while I was teaching a course in leadership at Peace College. For that course we used Bolman and Deal's (2008) classic work *Reframing Organizations: Artistry, Choice, and Leadership*. In addition, I developed a

presentation for the Duke University Institute based on that work and their delineation of roles in *The Wizard and the Warrior: Leading With Passion and Power* (Bolman & Deal, 2006). These insights were very helpful in understanding leadership development within the organizational context and its impact on leader behaviors through power and culture.

I also focused on the scholars and thought leaders who have inspired me, confounded me, and assisted me in my career as a nonprofit executive and a consultant to nonprofit leaders. In addition, many of these authors have been integral to my work in the doctoral program and my teaching in higher education and organizational settings.

I wanted to revisit these thinkers because they have served, both consciously and perhaps unconsciously, as the direct inspiration for the initial design of the Ten Building Blocks model. Some of them are philosophers, some are leadership scholars, some are critical theorists; all serve in different ways as beacons on this new path I am attempting to build. They are on my bookshelves and are still pulled down and perused as reminders of good people working with good intentions on the never-ending quest for knowledge and understanding.

The One Less Traveled By: Management or Leadership

Before exploring leadership in the independent sector as understood by leading thinkers, I am interested in looking at what difference it makes in examining leadership if we establish management as a separate function. My initial foray leads me to understand how much that difference matters.

In his work *Leadership for the Twenty-First Century*, Joseph Rost differentiates management and leadership in a way that makes sense for understanding the nature of leadership within the independent sector. Rost (1991) defines management as “an authority relationship between at least one manager and one subordinate who coordinate their activities to produce and

sell particular goods and/or services” (p. 145). He goes on to define leadership as “an influence relationship among leaders and followers who intend real change that reflect mutual purposes” (Rost, 1991, p. 102).

First, this distinction is relevant because it goes to the heart of the difference between the nonprofit enterprise and the work of the private sector. The term “nonprofit” itself establishes a fundamental difference in the purpose of the organization—and therefore a fundamental difference in the purpose of leadership. Nonprofit leaders do not have the mandate to “make money” that their for-profit counterparts have. The notion of management, as defined by Rost (1991) and others (Bennis & Goldsmith, 1997; Drucker, 1990; Jaques & Clement, 1991; Northouse, 2007; Wren, 1995) implies the for-profit motive. Remove that motive, and the very nature of “management” and “leadership” take on different meanings within the organization and the community. And that is exactly what must happen for nonprofit leadership to be effective.

Second, this distinction between management and leadership matters regarding the way we choose to measure success. Nonprofit leadership, if based on an influence rather than authority relationship, values process and purpose over product and profit. It values inclusion and diversity as an intrinsic determiner of worth, not a matter of compliance. It offers to leaders and followers a chance to seek meaning (Wheatley, 2005; Wheatley & Kellner-Rogers, 1996) freely through their shared efforts toward a common cause. The intrusion of management thinking into the independent sector threatens these core values. The intrusion of business-like measures of success violates the inherent nature of the nonprofit enterprise and misguides our understanding of its purpose. It is helpful to distinguish management and leadership in exploring the nonprofit organization if, for no other reason, it stands as a marker reminding us of why these enterprises exist in the first place.

Third, this distinction between management and leadership matters to the people who choose to lead nonprofit organizations. It is critical to the recruitment, enlistment, and development of leadership within the independent sector that management and leadership behaviors are defined as distinct from behaviors relevant to the for-profit sector. As noted by Light (2001), Mouton and Eckerd (2012), Ott (2001), Paton, Mordaunt, and Cornforth (2007), Rothschild and Stephenson (2009), and Shaw and Allen (2009), nonprofit leaders (and those who aspire to serve in that role) face unprecedented challenges. Current and persistent admonitions for nonprofit leaders to be more “business-like” in managing organizations can dampen efforts to focus on service and mission. The presence of well-intentioned trustees from corporate settings, who bring their penchant for metrics and balanced scorecards into the nonprofit board rooms, occupy far too much time on fiduciary concerns and prevent deeper conversations about service to the community.

Sinclair (2007) strikes an important chord in the examination of the intrusion of the market and the prevalence of business thinking not only for nonprofit leaders but the understanding of leadership itself:

Over the course of the twentieth century, ‘leadership’ and ‘business’ came to be integrally connected. Because business has invested in the development of leaders and managers, research on leadership has increasingly been undertaken in the corporate sector. Methods of exploring and analyzing leadership have also changed, and are now less likely to be anchored in understandings of history, power, and social forces. The purposes to which all this leadership is being put are rarely explicitly considered, though in practice leadership has increasingly been harnessed to the internationally expanding ambitions of industry. (p. 22)

Taking this to heart, we begin to understand that the notion of heroic and transformational leadership (Burns, 1978, 2003; Couto, 2007) is mired in Western notions of individualism and

capitalism. And that means careful examination of power and social isolation are often neglected as the methods of “profit” take over.

More recently, the misplaced emphasis by regulatory groups on applying policy and law designed for the private sector into the independent sector means executives and trustees are more often meeting with accountants and lawyers, rather than clients and field workers.

So, part of our task in learning about leadership is not to learn how to do it, but to learn how myths of leadership have come to have a hold on us. Our task is not to perpetuate an unthinking set of assumptions about what makes a leader, but to probe deeper into where our hungers for leadership come from and what effects they have. This management/leadership distinction has important value in exploring the nature of leadership and change within the nonprofit sector.

Somewhere Ages and Ages Hence

I enter the literature review moving from a general overview of leadership to a more specific focus on scholars in the nonprofit sector. I am particularly interested in themes that spoke to a perceived gap in developing specialized notions for the nonprofit sector independent of market forces.

Collins (2001, 2005, 2009); Collins and Hansen (2011); Goleman (1998); Grint (1997); Heifetz (1994); Heifetz et al. (2009); Jaques (1989); Kouzes and Posner (1995); McCauley et al. (1998); Senge et al. (1994,1999); and Yukl (1989) represent some of the most widely read scholarship in leadership and management studies and served as points of influence and contrast in developing a new model for nonprofit leaders.

I then focus on another group of authors that have particular resonance with some of the issues challenging nonprofit leaders. For example, Dean Anderson and Linda

Ackerman-Anderson (2001) offer thinking about transformational leadership that mentions a distinction between “industrial” and “emerging” mindsets (p. 117). This distinction reflects many of the same ideas advanced by Rost (1991) and holds possibilities for the nonprofit sector. Yet, there is no mention of the nonprofit sector or its unique identity in the work.

Belasco (1991), Bennis (2000), Briggs and Peat (2000) also offer some perspectives on management but focus primarily on the ability to generate results and achieve organizational goals within the for profit sector. Little mention is made about the particular aspects of the nonprofit leadership.

Dan Cohen (2005) extends John Kotter’s (1996) work in change theory through the development of a practical field guide for leaders. While no specific mention of the nonprofit sector is made, the process described holds some value for executives in the sector. Yet it is dominated by the rhetoric of objectives, measures, and efficiency meant for the private sector. For example, most of the references to constituents in the work are labeled “customers, suppliers, or stockholders” (Cohen, 2005, p. 79). None of these terms are relevant within the nonprofit sector.

DePree (1989) and Fletcher and Olwyler (1997) use different imagery and analogies to discuss leadership and create opportunities for success. While they provide some unique perspectives on improvisation and the utility of enigmas, it will require significant translation to move their insights into the world of the nonprofit leaders.

Michael Fullan (2008) offers his thoughts on change in a way that provides some help for nonprofit leaders. Of his six secrets, his second secret: “Connect Peers with Purpose” (Fullan, 2008, p. 41) is the most helpful of his suggestions. The model I developed in this dissertation

begins with “Purpose” as the initial trait. Many nonprofit leaders remain committed to the sector because of this deep connection to mission Fullan speaks about in this work.

Charles Handy (1995) offers a fresh approach to management in his work *Gods of Management*. He proposes four archetypes for management styles that he aligns with ancient Greek gods. He emphasizes the dilemma of the nonprofit organization in explicit fashion: “undisciplined, and so it is with the nonprofit world” (Handy, 1995, p. 121). So, while he directly addresses some of the challenges facing the nonprofit sector, he does not offer an independent course of action.

In their work about language, *How the Way We Talk Can Change the Way We Work*, Robert Kegan and Lisa Laskow Lahey (2001) suggest seven languages for transformation. The sixth language, the language of public agreement (p. 103) is an interesting path to the identity of the nonprofit sector through the notion of the public sector and shared communities.

The language of public agreement is not a vehicle for leaders to give the troops their marching orders; nor is it meant to create a process to cast out sinners. Rather, it is a vehicle for responsible people to collectively imagine a public life they simultaneously know they would prefer and know they will, at times, fall short of. (Kegan & Lahey, 2001, pp. 113-114)

They are articulating the ideal notions associated with the public sector; it is within striking distance of describing the unique and vitally important identity of the nonprofit sector as well. It is an effective start to direct nonprofit leaders.

Finally, a group of authors directed their research to the nonprofit sector. Anheier (2014), Block (1998), Brown (2006), Carver (2006), Collins (2005), Crutchfield and Grant (2001), Drucker (1990), Eadie (2001), Kee and Newcomer (2008), and Frumkin (2002) represent the classic view of nonprofit leadership behaviors and contexts.

Six related theories of nonprofit organizations are presented by Anheier (2014), yet these theories are derived from economics and public administration theories. Some mention of difference is made in Anheier's description of "trust-related" theories of the nonprofit sector, but these persist in limiting our understanding of the sector to the supply-demand theories of market exchange.

Block (1998) offers a thorough compendium of standard practices for executives and board members. While he rightfully suggests that "the executive director is the real key to board success" (p. 108), his designs for leadership structure and interaction promote tired notions of "heroic leadership" and the board as enablers rather than co-leaders with the executive.

Likewise, Brown (2006) does not promote a unique paradigm of leadership for the nonprofit sector. His suggestions for trustees and executives would apply to any sector and fail to acknowledge the singular challenges of nonprofit governance structures.

Crutchfield and Grant (2008) add evidence to the nonprofit dilemma. "More recently, nonprofits have been told to look to the private sector for models of success" (p. 5). They note the reluctance of funders to look beyond short-term objectives in order to provide the stable support needed for the sector to be sustained.

They also offer clear focus on an aspect of the identity issue, that the nonprofit sector is about social change. "We don't have time for incremental change—we need dramatic change if we are to solve the complex global problems that plague us today" (Crutchfield & Grant, 2008, p. 7). That clarity of purpose is at the heart of the sector's role.

Doug Eadie (2001) also speaks to the "tremendously high stakes involved these days in developing your nonprofit's capacity to produce significant innovation" (p. 185). His approach elevates the role of the board higher than many researchers and addresses several key

opportunities for boards to extend their governance roles. However, his emphasis on results over relationships is concerning.

“So while transformation may be optional in some theoretical sense, if nonprofit leaders are to uphold their responsibility to act in the public interest, they are compelled to learn how to transform their organizations to succeed in the face of new challenges” (Kee & Newcomer, 2008, p. 16). Thus, Kee and Newcomer state the essence of nonprofit leadership, extending this definition to “transformational steward,” a notion moving the role of leadership beyond the managerial orientation of the for profit sector. They use a case study analysis to give credence to the potential for nonprofit leadership and its impact on society.

While these authors speak to the nonprofit sector directly, four researchers represent works more widely read and highly influential in driving the leadership conversation among practitioners. By focusing on these four works more commonly shared, I hope to reveal their insights and potential shortcomings regarding the nonprofit dilemma.

Four scholars, John Carver (2006), Jim Collins (2005), Peter Drucker (1990), and Peter Frumkin (2002), emerged from my review of the literature as primary sources for those holding or aspiring to nonprofit leadership roles. These four attempt to guide nonprofit leaders in understanding the identity of the sector and the behaviors of effective leaders. They also offer divergent viewpoints that inform any inquiry into the nonprofit sector.

Peter Drucker. Drucker’s contributions to the promotion of the sector and its unique role in American society are well-established. In his seminal work, *Managing the Nonprofit Organization: Principles and Practices*, Drucker (1990) brought his views of business management to the sector and provides specific advice to nonprofit executives. I was early in my career when this book was published and it has remained on the shelf ever since. Yet, while

certainly providing methods of structure and execution that are helpful, it falls far short of identifying and addressing the intrusion of the marketplace in the nonprofit sector. In fact, it contributes to the problem.

Things start out well. “Today, we know that the nonprofit institutions are central to American society and are indeed its most distinguishing feature” (Drucker, 1990, p. xiii). Later, Drucker established that the product of the nonprofit sector is “a changed human being” (p. xiv). He recognized that “little that is so far available to the nonprofit institutions to help them with their leadership and management has been specifically designed for them” (p. xv). And most encouraging, Drucker concluded the preface, “Nonprofits *are* the American community. They increasingly give the individual the ability to perform and to achieve” (p. xviii).

Yet, while Drucker (1990) clearly identified the purpose of the sector and its unique contribution to society and culture, he remained mired in business management models as the basis for advancing nonprofit leadership. For example, “you need an innovative strategy: a way to bring the new to the marketplace” (p. 14) holds on to the notion of society as a market and leaders compelled to find new ways to “market” their mission and work.

In his advice to current and aspiring leaders, he used examples from business to provide guidance and encouragement. “What attracts people to an organization are high standards, because high standards create self-respect and pride” (Drucker, 1990, p. 21). This is a limiting statement stuck in a narrow frame of the work of the organization and its people. I contend that people are drawn to the nonprofit sector for much more than standards, but mission, vision, and service.

Drucker (1990) does give mention to the central place of service in nonprofit leadership. However, he buried it in business-like maxims of goals, results, and objectives that misled many

readers into believing that the nonprofit sector is just another marketplace. While it may be different, the reader is left believing that the nonprofit organization is still subject to the same forces and driven by the same impulses of the market that in the end detract from the essential purpose of the sector. This work does little to assist in the nonprofit leadership dilemma.

Peter Frumkin. On Being Nonprofit: A Conceptual and Policy Primer I (2002) is an important work that identifies and delineates the tensions facing nonprofit leaders with clarity and focus. Yet it offers little guidance on what to do in changing leadership behaviors or governance structures.

Frumkin (2002) identifies three features of nonprofit and voluntary organizations:

1. They do not coerce participation;
2. They operate without distributing profits to stakeholders; and
3. They exist without simple and clear lines of ownership and accountability. (p. 3)

Because of the noncoercive aspect of the sector, it “must draw on a large reservoir of good will” (Frumkin, 2002, p. 3). This is why the distinctive identity of the sector can gain much more by moving away from market forces. Here is where leadership based on service and stewardship makes more sense. It argues for a different sense of values from an executive evaluated on delivering profits.

Frumkin’s (2002) contention that the lines of ownership are unclear does not seem wholly right. For most nonprofits, the lines are clear and drawn from a governance structure that places trustees as representing the ultimate owners, the community. Perhaps the value of his assertion lies in the often misguided behaviors of board members in carrying out their roles.

Frumkin (2002) goes on to create a matrix of nonprofit organizations along four dimensions. The first two divide the sector along lines of whether an organization is an

instrument, meant to perform a service for the community, or it is *expressive*, meant to serve as a voice for a group of citizens. The other dimensions are whether the organization is driven by *supply* or *demand*. These two dimensions contribute greatly to sustaining the marketplace as a means of understanding and guiding the nonprofit sector.

Frumkin (2002) does more than use purely economic terms to explain the sector. Frequently he advocates for their relevance and meaning. In particular, his promotion of “social entrepreneurship” as a potential saving grace for the sector extends the dilemma for nonprofit leaders. It returns the conversation to the seductive power of business and metrics and detracts from a more central and purpose-filled discussion of the real power of the sector, its ability and opportunity to transform the community.

Instead of asking that a nonprofit meet a test of moral stewardship that is ultimately decided by the level and quality of service provided to those in need, the supply-side approach advises that society should look to and protect the private interests and values of the critical actors who are fueling nonprofit and voluntary action, including philanthropic donors, volunteers, and social entrepreneurs. In order to ensure the continued flow of charitable inputs, the interests and values of these actors should be the first priority of those who seek an enlarged role for nonprofits. This means recognizing that the satisfaction of donors and the preservation of their intent constitute a critical normative task for the sector. (Frumkin, 2002, p. 22)

These assertions seem to contradict much of what lies at the heart of the nonprofit sector and its unique role in our communities. It seems to privilege access to resources over service and move leadership away from a sense of stewardship to a sense of return on investment and catering to the whims of donors over the needs of those to be served. It sustains many of the notions that confound nonprofit leaders and fails to offer them alternatives that align with the transformative nature of the work.

Later, Frumkin (2002) will present that “balance and a plurality of purposes thus turn out to be critical to sustaining nonprofit organizations and to the sector’s continued growth and

success” (p. 27). He is right. But by including the marketplace as a dimension of the sector, he blurs that balance and over-values the role of business interests in the leadership conversation.

John Carver. Carver’s Policy Governance model, created in the 1970s, is perhaps the most widely known form of board and executive structure in the sector. In the third edition of his work, *Boards That Make a Difference: A New Design for Leadership and Nonprofit Organizations*, Carver (2006) explicates in great detail his earlier views on the nature of leadership within the sector and the appropriate governance model to direct those efforts.

Carver (2006) offers this model as complete and unerring its applicability to boards and executives in profit, nonprofit, and governmental sectors alike. I see this as problematic. For example, Carver contends that: “They are alike in that they all bear ultimate accountability for organizational activity and accomplishment. They are unlike in how they are situated in the larger context of political and economic life” (Carver, 2006, p. 12). This does not go far enough in differentiating the sectors or the leadership behaviors that can best govern within each domain.

Yet what is perhaps most unsettling is Carver’s trust in the marketplace as an arbiter of value. At first, he acknowledges that “income statements not only fail to express success or failure but may even obscure them” (Carver, 2006, p. 13). But shortly thereafter he asserts that direct market forces are necessary for value. In fact he claims that “Without a market to summarize consumer judgment, an organization literally does not know what its product is worth” (Carver, 2006, p. 14). He then next states the foundational platform for his theory of governance: “In the absence of a market test, the board must perform that function . . . to whether a good or service is worth the full economic cost of its productivity” (p. 15).

This is shaky ground upon which to erect his theory. It places an emphasis on the market rather than the mission and privileges economic and business metrics over stewardship. Using

cost versus benefit thinking is an ineffective way to address the unique aspects of the nonprofit sector.

Carver's (2006) model is not without merit. His appropriate emphasis on the concept of moral ownership speaks directly to the nonprofit leadership dilemma. "A board cannot optimally fulfill its responsibilities without determining who is included in its ownership and how those owners can be heard" (p. 26). This can encourage inclusion and express a direction more aligned with service and stewardship.

But Carver is proposing a universal theory of governance. He contends: "The role of theory is to tie together the fundamental truths of the governance task wherever it appears and whatever its superficial characteristics" (Carver, 2006, p. 321). I do not believe the purpose and identity of the nonprofit sector is a "superficial characteristic." His theory fails to differentiate aspects of each sector that are not adequately addressed in his model. His reliance on hierarchy is steeped in tradition and fails to include emerging models of leadership (servant leader, relational, transformational) that diminish such authority.

Lastly, Carver's (2006) claim on "moral ownership" is limited. He states that "a board derives its moral authority from and incurs its most salient accountability to some base of legitimacy that, for lack of a better term, I call the *ownership*" (Carver, 2006, p. 336). This fails to include those who are not eligible for board service. It eliminates the voice of those served and diminishes the strength of the diversity of our communities. True nonprofit "ownership" ultimately defers to a community that relies on trustees to know and represent their views and aspirations. Carver's reliance on market forces does not provide guidance to leaders facing the nonprofit dilemma.

Jim Collins. *Good to Great* (Collins, 2001) is a classic of business management. As a result of its popularity among nonprofit leaders, in 2005 Collins extended his research findings from the corporate world into the independent sector with his monograph: “Good to Great and the Social Sectors: A Monograph to Accompany Good to Great.” On the cover, Collins asserts his premise: “Why Business Thinking is Not the Answer.” This is an important work for all nonprofit leaders and it comes the closest of current research to offer meaningful guidance for this work.

“We must reject the idea—well-intentioned, but dead wrong—that the primary path to greatness in the social sectors is to become ‘more like a business’” (Collins, 2005, p. 1). This emphasis is most helpful when trustees and executives alike are struggling with the nonprofit dilemma and find themselves trapped in business measures as directives. As Collins compares the two sectors, he finds that: “A culture of discipline is not a principle of business; it is a principle of greatness” (Collins, 2005, p. 1).

In *Good to Great* (2001), Collins identified five characteristics of for profit companies that had achieved sustainable success. These same principles, when translated for the nonprofit sector, can offer impactful guidance to trustees and executives. Collins (2005) states that “We need to reject the naïve imposition of the ‘language of business’ on the social sectors, and instead jointly embrace a *language of greatness*” (p. 2).

Two of these characteristics are most helpful. The first is his notion that “we can define greatness by calibrating success without business metrics” (Collins, 2005, p. 3). In the for profit world, money is both a resource and a measure of greatness. “In the social sectors, money is *only* an input and not a measure of greatness” (p. 5).

We must use mission, not money, as an assessment of progress. More and more, leaders must seek to know about impact, about lives changed, about communities transformed. And nonprofit leaders must be “accountable for progress in outputs, *even if those outputs defy measurement*” (Collins, 2005, p. 5). This is a critical task of leadership.

“It doesn’t really matter whether you can quantify your results. What matters is that you rigorously assemble *evidence*—quantitative or qualitative—to track your progress” (Collins, 2005, p. 7). The progress is measured against the mission’s impact in the community, the distinctive role your organization plays, and the ability to sustain your work. This is direct and appropriate guidance for leadership conversations in nonprofit boardrooms.

Collins (2001) named the top of his leadership pyramid “Level 5 Leadership.” The Level 5 leader balances ambition with humility and offers to an organization a relentless focus on greatness. By adhering to this balance, the Level 5 leader “creates legitimacy and influence” (Collins, 2005, p. 11). This aligns with the premise that leadership is an influence relationship. In fact, when analyzing the success of nonprofit leaders, Collins (2005) notes that nonprofit leaders “face a governance and power structure that renders executive-style leadership impractical” (p. 10). In fact, this diffuse power structure enhances the development of Level 5 leadership by emphasizing a leadership style that values the need for engendering commitment over demanding compliance. In nonprofit organizations exhibiting greatness, Collins (2005) notes: “True leadership is more prevalent, when defined as getting people to follow when they have the freedom not to” (p. 32).

At this point, Collins does not pursue his definition of greatness sufficiently to articulate fully the unique presence and contributions of nonprofit organizations to communities and beyond. While his Level 5 leadership is meaningful, nonprofit leaders seek a deeper sense of

purpose and meaning than detailed in Collins' (2005) work. He introduces the notion of humility as a key characteristic for Level 5 leadership, but he does not differentiate the "ambition" trait from the "passion" trait of profit/nonprofit leadership.

For profit leadership is driven by ambition, tempered with humility. Nonprofit leadership is driven by passion, mediated with humility. Collins (2005) links his notion of ambition with greatness; effective nonprofit leaders are passionate about their cause and achieve the highest level of contribution through following that passion and creating a shared sense of emotional connection with those being led.

All the difference. These four nonprofit scholars provide an amalgam of divergent views about the sources of authority, legitimacy, and effectiveness within the nonprofit sector. While all are helpful in ways, they all fall short of establishing a complete framework for leaders. They also do not bring a critical lens to the nature of the sector itself and the challenges facing the integrity of leaders as they face these obstacles. Table 2.1 highlights the strengths and weaknesses of these four authors as applied to the nonprofit dilemma.

Table 2.1

Four Authors and the Nonprofit Dilemma

	STRENGTHS	WEAKNESSES
DRUCKER	Recognizes the unique contribution the sector.	Uses business thinking to direct nonprofit leaders.
FRUMKIN	Articulates critical aspects of nonprofit sector that are important to leader behaviors.	Customer orientation leads to focus on donors rather than those being served.
CARVER	Structure and roles of executives and board members are well-defined.	Uses market orientation and cost/benefit analysis as key elements of value for the sector.
COLLINS	Differentiates “greatness” from business thinking and provides alternative directions for nonprofit leaders to direct their work.	Fails to articulate unique aspects of leadership and contributions nonprofit sector makes at the community and global levels.

Patricia Nickel (2013) provides some key insights helpful in moving towards a new model of nonprofit leadership. First, her concept of the personal and public roles of researchers (and leaders) is helpful. “This involves understanding how one’s private troubles are part of a bigger problem—public problems that we realize, *in contrast to professional and disciplinary knowledge*, that we have the ability to publicly debate and change in order to improve our lives” (Nickel, 2013, p. 6).

She, like Dewey, seeks democratic notions as the end of research and inquiry. To that end, Nickel articulates the identity crisis of our sector by posing several critical questions, one of which is: “Or, does *civil society* describe a space within which non-state organizations partner with the state to deliver public services?” (Nickel, 2013, p. 9).

Most importantly, she differentiates two types of intellectuals—or for my purposes—scholar-practitioners: Affirmative and Critical.

Critical theorists today generally view the *present* as something to be changed, whereas affirmative theorists generally view the present as something to be stabilized; critical

theorists today generally view *knowledge* as consisting of contestable statements situated within power relations, whereas affirmative theorists today generally view knowledge as consisting of objective facts derived from detached observation; critical theorists generally view contemporary *governing* as a complex and powerful relationship among capitalism, knowledge, and ideology, whereas affirmative theorists generally view contemporary governing as a basically democratic expression of individual interests, administered according to legitimate knowledge. (Nickel, 2013, pp. 14-15)

Using this classification, I lean toward a critical theoretical approach. I am interested in change, not affirmation of the current state of leadership within the nonprofit sector. I am concerned about the blurring of boundaries with the private and public sectors that threaten the unique status of the nonprofit sector and the nature of leadership within the sector. I remain convinced that while the sector is ready for change, it will be a monumental task to lead that change.

Driven by funders, emergent market forces, and affirmative theorist positions, “recreating human agency in the image of the market” (Nickel, 2013, p. 138) became the operative paradigm directing leadership within the nonprofit sector. Just as Freire (1998) and Essed (1996) encourage us to look deeper into the power inequities and potential marginalization behaviors of leadership, it appears that the work of nonprofit leadership took on another value as “economic contribution replaced democratic ideals” (Nickel, 2013, p. 140).

Nickel (2013) gives a personal expression of the dilemma faced by many of us in the sector that is real and inspirational.

I quickly discovered that I could not advocate the ideal of civil society as it had been institutionalized, because it represented an instrumental attempt to make humanity conform to the market. It seemed to me that the impact that I made was to keep smart people busy reproducing an image of democracy that originated in a philanthropic foundation or academic institute several time zones and exchange rates away from the reality of their everyday lives. (p. 141)

Her final call offers hope and inspiration: “I am recommending that the intellectual approach to these concepts ought to be grounded in critical theory, which seeks not to reproduce, but to transform contemporary relations of power as they are preserved and practiced through knowledge production” (Nickel, 2013, p. 142). In this, Nickel (2013) echoes Couto (2002), Essed (1996), Fletcher (1999), Freire (1998), Gardiner (2006), Peck (1987), and Postman (1993) in speaking for the critical theorist as active in practice and advocacy. This guides my thinking and work as a researcher and as a leader.

Other scholars warranted study. Peter Dobkins Hall (2001) offers a comprehensive look at the historical foundations of the US nonprofit sector. In addition, Hall provides extensive commentary on how these foundations continue to influence the leadership thinking and behaviors in the nonprofit sector. Of most interest to me in my reading of Hall was the extensive presence of “paternalistic” behavior in some of the structures in the sector. Hall challenges how we create a more effective context in differentiating the notion of “charity” from the emerging professionalization of the sector.

As I examined the practitioner-driven knowledge present on bookshelves, Chait, Ryan, and Taylor (2005) provide the most innovative concepts about the re-structuring of the executive and board member roles. I was particularly impressed by their lengthy focus in their work on the conduct of meetings. They advocate for a significant rethinking about how the collective knowledge of a board is gathered and utilized in traditional and emerging communicative practices. Although theoretical rather than practically driven, their work should be a source of scholarly inquiry for some time.

Crosby and Bryson (2005) share their findings of scholarly inquiry in a compelling and inspiring fashion. They offer their researched conclusions in an accessible style. This work

provides important guideposts for nonprofit executives that translate many of the “business” practices into realistic methods that can be effective within the nonprofit sector.

For example, they emphasize the process of gaining input and consensus over determining measurable objectives. In addition, they encourage nonprofit leaders to engage stakeholder participation in every step of the planning process.

The result is an important contribution to the nonprofit leadership conversation that offers hope during the current challenging times. A source of hope could be the creation of an alternative framework—with descriptions and motives not from the business sector that can provide alternative expressions for nonprofit leaders to frame their conversations and decisions.

An attempt at this new paradigm may be found in Appreciative Inquiry (Cooperrider, & Stavros, 2003; Cooperrider & Whitney, 2005) and its clear emphasis on affirmative structures and context. Another example is the “triple bottom line” of people, profits, and planet (Elkington, 1999) that often can describe the effectiveness of organizations. While often awkward, such attempts at reframing the conversation are important.

Another important work is the Eisenberg and Palmer (2005) collection of essays. Both authors are long-time scholars and commentators in regular columns in *The Chronicle of Philanthropy*. Their essays remain timely and significant. Besides an interesting look at the growth of the sector and the ever-changing issues for leaders, the essays frequently attack the distribution of power based on wealth, the inadequate access to governing structures provided to those without wealth or influence, and the desperate measures required in seeking and securing funding. Their voices consistently advocate for inclusion, diversity, and redistribution of power—challenges we still face today.

Conclusion

A comprehensive review of leadership literature revealed limited research on the nonprofit sector as an independent domain. As a result, nonprofit executives and trustees have utilized research and popular literature to examine and understand their roles. The application of most of this management literature, written with the for-profit world in mind, to the nonprofit sector is often inappropriate.

The potential for management and leadership literature to enable leaders to better understand their roles is not in question. The review of literature confirms my initial question that the nonprofit sector has singular characteristics of leadership roles and structures and the untranslated application of general leadership models is often inappropriate.

So, in seeking the road not taken, nonprofit leaders will need a sense of alertness and openness to discovery and exploration of this new world emerging for the nonprofit sector. There is a wide gap in the current thinking about the unique aspects of leadership with the sector. It will be important work to find ways to close that gap and acknowledge the distinctive qualities needed for effective nonprofit leadership.

It is my hope that the 10BB model strikes an approach that examines with care and intent the broad and sweeping application of business management thinking to the sector. This business approach cannot fulfill the hopes of a sector grounded in principles and values that are dramatically different from the marketplace. The model intends to focus the core values of leadership in *philos*, a sense of caring relationships among leaders and followers, among a community of people who desire justice, equity, and harmony.

This is the antithesis of the for profit sector. The motives of the private sector are infused with profit making strategies and results-oriented thinking. The priority of task completion and

checklist items has redefined accountability not in relationships and justice, but in the timely and efficient delivery of goods and services. The purpose of nonprofit leadership must challenge these assumptions and provide an important contrast to the corporate view of success.

While I am influenced by critical theory, I do not want to present my position as such. I am not seeking to provide a critique of capitalism as it is; other researchers and scholars are on that particular path. I am more interested in advocating for the sustaining of clear boundaries among the private, public, and nonprofit sectors as vitally important.

I want to encourage scholars and practitioners to examine their own sources of wisdom and apply closer scrutiny to the untranslated use of business principles and market dynamics within their roles as executives and trustees. The 10BB model will encourage that examination, will be subjected to review and conversation among scholars and leaders, and will continue to evolve and support those who are called to work as nonprofit leaders.

The tensions present to those leading nonprofit organizations are dynamic, conflicting, and strong. The literature seems to suggest that another way of thinking about nonprofit leadership should be available to scholars and practitioners.

Chapter III: The Construction of Models in the Social Sciences

I don't know what your destiny will be, but one thing I know: the only ones among you who will be really happy are those who have sought and found how to serve.

—Albert Schweitzer, *The Meaning of Ideals in Life*

The initial framework of inquiry I chose to utilize for the development of models in the social sciences comes from John Dewey (Boydson, 1991; Dewey, 1958), as well as Dewey's writings as offered in Hickman and Alexander (1998) and McDermott (1981). Onto this framework we can place other scholars who come after Dewey and add their work to the methods and scaffolding suggested by Dewey in developing and articulating a valid pattern of inquiry and method of construction. Dewey suggested the following definition for inquiry—"the controlled or directed transformation of an indeterminate situation into one that is so determinate in its constituent distinctions and relations as to convert the elements of the original situation into a unified whole" (Boydson, 1991, p. 109). He then offered the following understanding of inquiry—or what can mean a description of how to develop and direct the construction of models within the social sciences:

1. The Antecedent Conditions of Inquiry: The Indeterminate Situation
2. Institution of a Problem
3. The Determination of a Problem-Solution
4. Reasoning
5. The Operational Character of Facts-Meanings
6. Common Sense and Scientific Inquiry (Boydson, 1991, pp. 109–122)

Taking this framework as a starting point, I examined those who researched model construction and placed them into Dewey's pattern of inquiry for understanding, validity, and

utility. My purpose is to understand the salient thinking on construction of models and determine the best method to refine the 10BB model.

The Antecedent Conditions of Inquiry: The Indeterminate Situation

An indeterminate situation is disturbing, unsettling, troubling. It cannot be solved by the power of the mind, a simple “wishing it weren’t so.” Such a situation requires action that can modify the conditions present, moving the situation into resolution. The actions that are taken, whether directed by reason or abandon, take place within an environment, within a context. This context can often determine the outcome. And yet, the hope of the researcher, my hope in my work, is to provide direction to such actions that will produce desired results. As Dewey stated:

Organic interaction becomes inquiry when existential consequences are anticipated; when environing conditions are examined with reference to their potentialities; and when responsive activities are selected and ordered with reference to actualization of some of the potentialities, rather than others, in a final existential situation. Resolution of the indeterminate situation is active and operational. (Boydson, 1991, p. 111)

Institution of a problem. What makes an indeterminate situation a problem is “to see that a situation requires inquiry is the initial step in inquiry” (Boydson, 1991, p. 111). The act of questioning and examining moves the situation from vagueness to determination. It is the beginning of transformation, a “partial transformation” that follows the old saw that a “problem well put is half-solved.” The way in which we design the problem statement often dictates the paths of solutions envisioned and the data upon which we make our case. In the context of pragmatism, the problem can only have meaning if it grows from “an actual situation” (Boydson, 1991, p. 112).

The determination of a problem-solution. Dewey proposed a dynamic, energetic, and engaged search for the conditions and constituents of both the given situation and the potential solutions (Boydson, 1991). He cautioned about premature conclusions which would limit the

search, unnaturally narrowing options long before readiness. And his pragmatic focus reminds us that “the first step in institution of a problem is to settle them in observation” (Boydson, 1991, p.113). The potential solution(s) must arise from our experience. The “forecasts of what will happen when certain observations are executed under and with respect to observed conditions” (p. 114) must be placed within an experiential examination. It is only through the lens of repeated observations and ideas derived thereof that the clarity of problem statements and possible solutions can be reliably determined. Dewey sees this act as “progressive” and cumulative through a form of reasoning and inquiry.

Reasoning. It is through the development of meaning through symbols (all of which represent ideas) that we can look at an idea in relationship with other ideas. This is not a mere intellectual exercise for Dewey; it represents the essence of rational discourse. “In other words, the idea or meaning, when developed in discourse directs the activities which, when executed, provide the evidential material” (Boydson, 1991, p. 115).

Reasoning, through reflection and dialogue, can lift experience and assist in constructing a model that will serve nonprofit leaders.

The operational character of facts-meanings. Here Dewey was quite clear: “The problem is insoluble save as it is recognized that both observed facts and entertained ideas are operational” (Boydson, 1991, p. 115). For me, this represents the “and” argument; it is not “either-or” but “and” that offers us the insight and understanding necessary to propose models in the social sciences. This insistence on the relevance of both factors in our reasoning is essential to effective theorizing. “The carrying on of inquiry requires that the facts be taken as representative and not just as presented” (Boydson, 1991, p. 116). Hence, this willing suspension of blind trust and the understanding of experience as dynamic and eventually symbolic mean we

can arrive at models and solutions to indeterminate situations that can hold meaning and usefulness.

Common sense and scientific inquiry. “Connections with problems of use and enjoyment are the source of the dominant role of qualities, sensible and moral, and of ends in common sense” (Boydson, 1991, p. 117). In science, sometimes qualities are secondary to relations. Common sense takes on a different subject-matter and objectives from science. The value of Dewey resides in his elegant proof that the construction of models within the social sciences take a different path and has a different outcome than those described as “scientific inquiry.” This ties in well with my own sense of inquiry—a sense of a different path from the well-worn.

Different voices. I relied on selected scholars to examine notions about model construction. I placed the key findings of these scholars into a “Dewey Grid” of his six stages of inquiry. I support Dewey as the paradigm for this examination because of his belief in growth along a pattern that is reflected in my own experience and other scholars. As a result, application of this framework has refined the model.

Since the model was already in a formative state, some of the scholars served as methodologist guides, confirming the nature and efficacy of the construction itself and its validity. Others served as guides in the content and structure of the model itself.

Peter Jarvis’ (1999) work is vitally important. He emphasizes a research orientation available to those of us who are active in leadership roles. I am particularly impressed with his synergistic view of the dual roles of the practitioner-researcher. Much of the theoretical framework for this new model of nonprofit leadership involves reflection upon my own

experiences. This is a complex and dynamic relationship—practice and theory—that can yield new sources of knowledge for leaders. Jarvis offers a path that appears effective and relevant.

I also rely on Valerie Malhotra Bentz's and Jeremy Shapiro's (1998) thinking about inquiry. Their approach has meant a great deal to me in integrating the aspects of scholarly inquiry into a meaningful and sustainable direction for my own work. Their advice to the scholarly practitioner echoes many of Jarvis' findings, and yet a few wrinkles of their own are important and are incorporated in my research and model construction.

A number of other scholars provided the critical structure and underpinnings of model construction necessary for me to evaluate, refine, and present it as a new contribution to leadership studies.

Abraham Kaplan (1964) is part of the canon of model construction research. He offers important insights into the scientific method and its applicability within the social sciences. In many ways Kaplan is a precursor to Ken Wilber's (1999, 2000) work in integral approaches to personal development. Kaplan also offers definition of terms and logical processes that will contrast with Dewey and provide critical counterpoints to pragmatism.

Jaccardi and Jacoby (2010) are active scholars whose recent publication add to the body of knowledge and provide very practical guidelines on the process of constructing models of understanding. This new work is an important compendium of earlier thinkers. In addition, they offer direct and actionable steps in creativity and critical thinking that are relevant.

Andrew Sayer (1992) provides essential definitions of terms and constructs about method in developing models in the social sciences. Bell (2009) and Stinchcombe (1968) offer important insights into the nature and purpose of inquiry and how best to construct new models for understanding human behavior and interactions.

Paul Reynolds' (2007) work offers a helpful point of contrast. Reynolds is firmly in the scientific mindset and spends very little time in his primer on social science. What little time he does spend, he spends rejecting the notion of "truth" within the social sciences. He is well ensconced in Popper's ultimate notion of knowledge and truth, the idea that if it cannot be "falsified" it cannot be true. For the 10BB model, Reynolds is limited and narrow, yet many scholars and leaders still hold some of these same ideas about the way to understanding.

Table 3.1 is a brief summary of how each of these scholars relates to the six phases of inquiry established by Dewey.

Table 3.1

Methods to Build Models and Dewey's Six Conditions

	Antecedent Conditions of Inquiry: The Indeterminate Situation <i>Why does this matter?</i>	Institution of a Problem <i>What is the question I need to answer?</i>	Determination of a Problem-Solution <i>How can I generate possible answers to my question?</i>	Reasoning <i>How can I figure out what makes sense (and what doesn't) in my search for an answer?</i>	Operational Character of Facts-Meaning <i>How do I talk about what I've learned to other people who care?</i>	Common Sense and Scientific Inquiry <i>So what?</i>
Bell (2009)	Provide persuasive understandings that can be effectively communicated to and understood by interested persons.	Emphasis is placed on applied research and causal processes.	Applied theories have a criterion of success.	The application of casual logic in an empirical context.	A theory is a causal explanation. A theory describes some aspects of the real world.	There is a difference between "applied" and "academic" research. Bell is a sociologist and focuses on intervention strategies as the heart of theory.
Bentz & Shapiro (1998)	Theoretical inquiry attempts to generate new knowledge through the analysis, critique, extension, and integration of existing theories and empirical	Concerns about truth, validity, consistency, application, or limitations of the linked ideas, propositions, and	Critical social theory, hermeneutics, phenomenology, Buddhism.	Mindful inquiry is placing oneself within a philosophical orientation, understanding the relationship between the researcher and the research,	Using available information in a productive way.	Personal transformation, the improvement of professional practice, the generation of knowledge, and appreciation of

	research.	explanations of the discipline.		and seeing oneself in relation to a historical and cultural context.		the complexity, intricacy, structure, and beauty of reality.
Jaccardi & Jacoby (2010)	A theory is a set of statements about the relationships between two or more concepts or constructs.	Theory development and applied research are synonymous.	26 heuristics are offered as resources for the generation of potential solutions.	Emergent theory rather than grounded theory. Let the theory emerge from the data rather than use the data to test the theory.	Internally consistent, agreement with known data and facts, and must be testable. Must be stated in terms that can be understood by other scientists.	Premium placed on creativity and novelty.
Jarvis (1999)	It is no longer possible to treat theory as a coherent entity that can be generalized to all practice situations.	Four formulations of theory: Personal theory of practice, theory of practice, theory about practice, theory of and about practice.	Learning and reflection upon information through practice and continuous reflection.	Reflection.	Reports from practice and theory—small ongoing pieces of work that help organizations and practitioners keep up with the changes that are occurring.	Practice is changed through the conversion of information through reflection. A continuous loop of engaged research by practitioners.
Kaplan (1964)	A way of making sense of a disturbing situation so as to allow us most effectively to bring to bear our repertoire of habits, and even more important, to modify habits or discard them altogether.	Knowledge grows by extension and by intention.	Almost all advances in the formulation of new laws follow on the invention of theories to explain the old laws.	To engage in theorizing means not just to learn by experience but to take thought about what is there to be learned.	Theory puts things known into a system.	A theory is a symbolic construction. It has a different meaning than a fact.
Reynolds (2007)	Is it useful in achieving the goals of science?	The idea must be described in a scientifically useful way.	Theories should be developed in the form of causal processes, not axioms.	A composite approach: exploratory, descriptive, and explanatory.	Abstractness, intersubjectivity, and empirical relevance.	Common sense is irrelevant in scientific inquiry.
Sayer (1992)	Theory is an examined conceptualization of some object.	An integrated understanding of the differentiated character of social science.	To achieve practical adequacy, we must abandon a single model for all purposes.	Questions of method cannot be answered without careful consideration of the nature of the objects under study.	The world can only be understood in terms of available conceptual resources, but the latter do not determine the structure of the world itself.	Truth is neither absolute nor purely conventional and relative, but a matter of practical adequacy.

Stinchcombe (1968)	Explaining phenomena by their consequences.	Theory ought to create the capacity to invent explanations.	To ask not whether it is true, but whether it is sometimes useful.	Conducting a <i>crucial experiment</i> —the logical consequence of the proposed theory.	Seven levels of generality are useful in classifying elements of theories.	Variables are defined by common sense, by the distinctions people make in daily life.
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Dewey and Kaplan and Jarvis. After reviewing the above-mentioned scholars in terms of their salience to my research, I found that Kaplan and Jarvis meant the most in the extension of Dewey’s framework for the inquiry and the development of models for the social sciences. It seems plausible to use these three scholars and synthesize their different approaches to enhance the construction of the model.

Dewey is central to the refinement of the model because of his emphasis on growth and pragmatism. Kaplan seems to bridge the divide between the theoretical and practical, the scientific and the social scientific, by offering a view of utility that is grounded in systems thinking and models. This led me to Jarvis whose work on moving from practice to theory and back again resonates with my experience. His emphasis on reflection as a critical aspect of using theory to understand practice offers much to the nonprofit leader.

These three each worked in different eras of our society and our understanding of the role of the researcher in the social sciences. While each explicitly talk about practical applications and utility as a primary function of the researcher, they each offer different paths to approach the purpose of inquiry and the necessary steps to move from model construction to application.

James Johnston (2006) provides a helpful framework for the synthesis of these three theorists and a confirmation of the 10BB design. Johnston places Dewey at the center of the link between experience and inquiry:

What I mean is that inquiry as Dewey himself puts it, its claims to knowledge and its attention to aesthetic and experiential concerns notwithstanding, is about the capacity to solve ‘the problems of men.’ For Dewey, these are problems at once personal, interpersonal, community, and society-wide. (Johnston, 2006, p. 8)

Johnston (2006) goes on to provide strong evidence that for Dewey, the commitment to experience is also a commitment to growth. “Growth in turn requires community; a conjoint association of peoples bound together by shared experiences and common problems, to flourish” (p. 9).

Finally, Johnston adds insights to Dewey’s notion of growth that resonated for me as I refined my model of leadership. “Growth is to be considered not only as a building-up of increasingly satisfying experiences, but also as the development of further and more robust meanings” (Johnston, 2006, p. 196). Leadership is about a shared vision and meaning of a community—experiences that deliver meaning at the personal, organizational, and community levels, experiences that ultimately are in harmony with and add to the meaning and experiences of all humankind. The nonprofit sector offers to leaders and participants a unique and effective context within which to make their own meanings and contributions.

Along with Friedman (2003) and Friedman and Rogers (2009), I contend that the construction of models is a practical method to generalize findings and share those results with researchers and practitioners for further research and application. The use of models in this sense does not place us in the abstract, but rather uses inductive methods (Locke, 2007) to understand more fully the aspects of an individualized situation and what parts of that experience can be used in other situations. A well-constructed model can be an appropriate outcome of that research and an effective means to extend the conversation to other practitioners.

While Dewey, Kaplan, and Jarvis are not generally viewed as theorists, they have a great deal to say about the efficacy of such constructions and how best to apply them in our work. By examining and synthesizing these three viewpoints, I created a stable foundation upon which to review my current model of nonprofit leadership and revise it accordingly. My initial methodological overview and checkpoints are represented in Table 3.2.

Table 3.2

Dewey, Kaplan, and Jarvis

John Dewey	Abraham Kaplan	Peter Jarvis
<p>Antecedent Conditions of Inquiry: The Indeterminate Situation</p> <p><i>Why does this matter?</i></p> <p>Methodology Checkpoint:</p> <p>Am I making sense in describing the leadership dilemma? Is it shared by others in research and practice? How far can it be generalized and still be useful?</p>	<p>A way of making sense of a disturbing situation so as to allow us most effectively to bring to bear our repertoire of habits, and even more important, to modify habits or discard them altogether.</p>	<p>It is no longer possible to treat theory as a coherent entity that can be generalized to all practice situations.</p>

John Dewey	Abraham Kaplan	Peter Jarvis
<p>Institution of a Problem</p> <p><i>What is the question I need to answer?</i></p> <p>Methodology Checkpoint:</p> <p>Have I grounded this question in experience? Is an answer available through research that extends experience and works at both the personal and collective domains? Does the question reflect the possibility of meaningful and sustainable change?</p>	<p>Knowledge grows by extension and by intention.</p>	<p>Four formulations of theory: Personal theory of practice, theory of practice, theory about practice, theory of and about practice.</p>
<p>Determination of a Problem-Solution</p> <p><i>How can I generate possible answers to my question?</i></p> <p>Methodology Checkpoint:</p> <p>What does my experience in leadership tell me about the challenges and opportunities within the sector? Am I being authentic and accurate in describing these challenges and opportunities within the current research and practice context?</p>	<p>Almost all advances in the formulation of new laws follow on the invention of theories to explain the old laws.</p>	<p>Learning and reflection upon information through practice and continuous reflection.</p>

John Dewey	Abraham Kaplan	Peter Jarvis
<p>Reasoning</p> <p><i>How can I figure out what makes sense (and what doesn't) in my search for an answer?</i></p> <p>Methodology Checkpoint:</p> <p>Does my model hold up to reasonable scrutiny? Can I demonstrate that my method subscribes to the principles of inductive inquiry, imagine, and contextual experience?</p>	<p>To engage in theorizing means not just to learn by experience but to take thought about what is there to be learned.</p>	<p>Reflection.</p>
<p>Operational Character of Facts-Meaning</p> <p><i>How do I talk about what I've learned to other people who care?</i></p> <p>Methodology Checkpoint:</p> <p>Does the model hold together as a unified and elegant system? Is it consistent with the experience of seasoned practitioners and the demands of inductive inquiry? Do people in the field see it as useful?</p>	<p>Theory puts things known into a system.</p>	<p>Reports from practice and theory—small ongoing pieces of work that help organizations and practitioners keep up with the changes that are occurring.</p>
<p>Common Sense and Scientific Inquiry</p> <p><i>So what?</i></p> <p>Methodology Checkpoint:</p> <p>Will nonprofit executives and trustees see this model as useful and potentially transformative? Does it inspire additional research for me and other interested colleagues?</p>	<p>A theory is a symbolic construction. It has a different meaning than a fact.</p>	<p>Practice is changed through the conversion of information through reflection. A continuous loop of engaged research by practitioners.</p>

It seems there are many ways to build a model for leadership within the nonprofit sector (and beyond). The more I was confronted with the challenges of my own experience within the sector, the more I sought alternative methods to grapple with the paucity of scholarly and practical wisdom. Finding a creative way to blend these three unique scholars into a cohesive underpinning of my research was a fruitful exercise not only for this dissertation, but my expectation for continued research after my doctoral work is complete.

While this model is grounded in Dewey's understanding of the nature of inquiry and his emphasis on pragmatism and growth, the starting point of refinement is with Jarvis and his model of the practitioner-researcher. Throughout the evaluation and testing of this model, I received meaningful feedback from practitioners and researchers alike about the effectiveness and relevance of the model. Emphasizing Jarvis' focus on reflection (Figure 3.1) was useful.

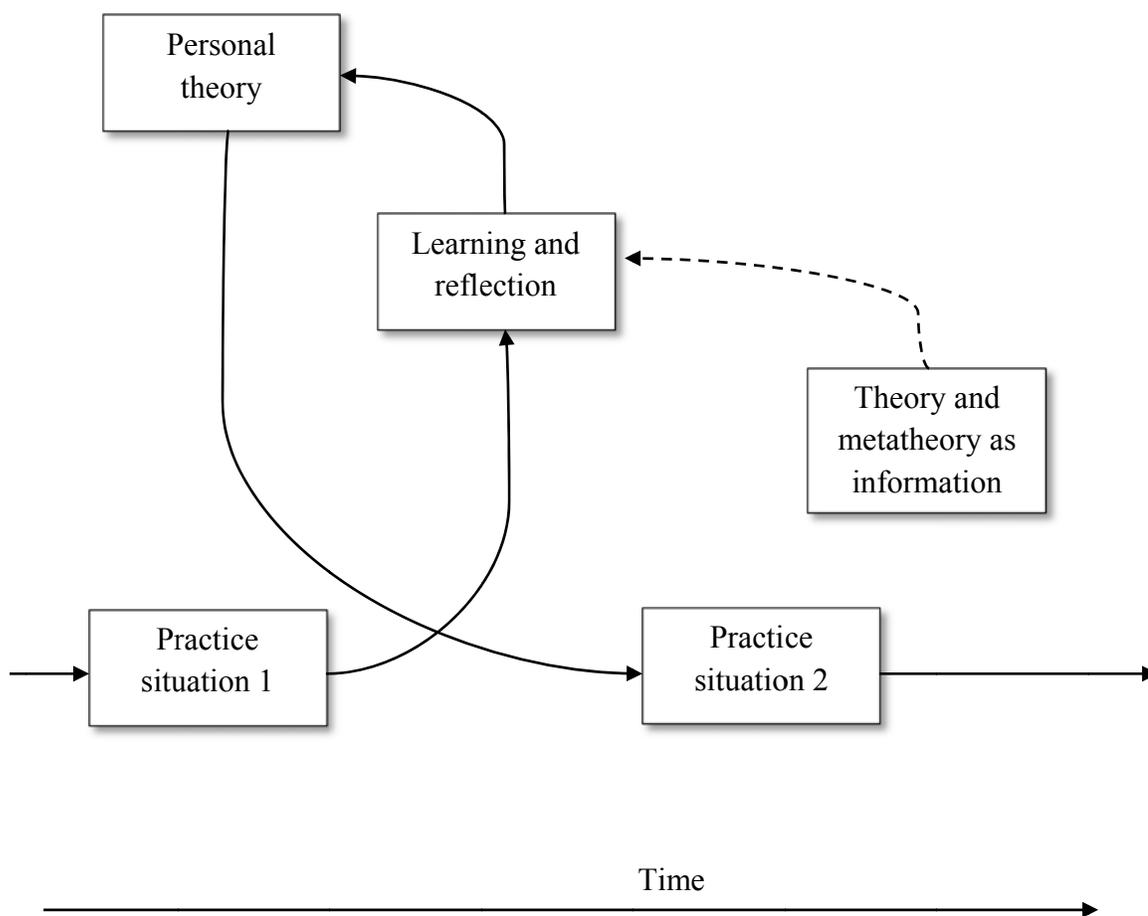


Figure 3.1. Jarvis' schema—The relationship between practice and personal theory. From *The Practitioner-Researcher*, by Peter Jarvis, p. 134. Copyright 1998 by John Wiley and Sons. Reprinted with permission (see Appendix A).

“Theory, then, can no longer be regarded as value-free” (Jarvis, 1999, p. 142). It will be an important aspect of the validity of the proposed model if it leads nonprofit leaders to examine their practice with the understanding that the values of the marketplace are within the nonprofit sector and have impact on their work. This is what Jarvis calls “metatheory”:

Practitioners are exposed to a variety of new information from other sources, such as professional journals, other practitioners, and continuing education. They are also exposed to work that has been undertaken in other academic disciplines about their fields of practice. Practitioners might endeavor to incorporate some of these new ideas, this metatheory, into their own practice and test them out. (Jarvis, 1999, p. 132)

It is also helpful to be guided by Jarvis' (1999) notion of the learning society, "a metaphor to describe the type of society in which we live, a learning society of a reflexive nature" (p. 159). Jarvis goes on to suggest that "in the learning society, many of the research projects need to be small, local, and practical, producing both a personal theory and information about practice" (p. 167). This informed much of my thinking about how to test this model in light of the three enigmas.

Kaplan (1964) offers additional insights into the usage of models "which explicitly direct attention to certain resemblances between the theoretical entities and the real subject-matter. With this usage in mind, models have been defined as 'scientific metaphors'" (p. 265).

For Kaplan, this metaphor is a symbolic construction. This is helpful in understanding that models are useful for practitioners in finding a common language (narrative, story, image, metaphor) to talk about their work and to examine their own notions of leadership. It is also a reminder that models have potential shortcomings that require care in their application.

Kaplan (1964) also emphasizes the importance that the development of models can have for the advancement of knowledge. "It is no part of my intent to urge that the time is ripe for behavioral science to abandon the direct search for laws (models) of behavior and to occupy itself instead with developing theories of behavior" (p. 304). Rather, Kaplan (1964) urges that no theory or model is meaningful without helping us understand our experience. "From this standpoint, the value of a theory lies not only in the answers it gives but also the new questions it raises" (p. 320). This is a most relevant point. Once a new way of understanding, as Jarvis calls it a "personal theory," is derived, then it should lead to a new set of questions that can be brought to practice for ongoing reflection and development.

This reconciliation, also endorsed by Jarvis, is at the heart of how the proposed model in this dissertation should be evaluated. Kaplan's point about models and theories is important, that they "are not just means to other ends, and certainly not just to ends outside the scientific enterprise, but they may also serve as ends themselves—to provide understanding, which may be prized for its own sake" (Kaplan, 1964, p. 310).

I did not create this model as a refinement or an extension of another theory or model. Jarvis' schema (Figure 3.1) could be amplified by adding Dewey's six conditions, Kaplan's assertion of theory as a system of understanding, and my checkpoint questions. I offer that taken as a whole, this extends Jarvis' concept of the practitioner-researcher by grounding important notions about models and their efficacy in Dewey and Kaplan.

The 10BB model emphasizes Dewey's pattern of growth of individuals and collectives. The model also focuses on the critical importance of reflection promoted by Jarvis. Finally, it is my hope that like Kaplan, the model can become an important metaphor for the nonprofit leadership dilemma and an approach to resolve ongoing issues.

In reflecting upon the development of this model, using the modified Jarvis schema led me to develop six guiding questions to direct inquiry, reflection, and analysis of both experience and consideration. I use this sequence of six questions (Figure 5.1) as a method to capture my own reflection upon experience and develop a personal theory of nonprofit leadership.

For example, each of the ten building blocks was developed and refined through this process, subjecting each of the preliminary traits and descriptors to this six question checkpoint process. This seems to speak most directly to Jarvis' notions about metatheory and the interplay of practice and reflection.

I offer this six question checkpoint method as an extension of Jarvis' (1999) fundamental schema that will also serve leaders as they become more reflective about their behaviors and practice and look to use scholarly inquiry to better understand and influence their leadership outcomes.

For example, Jarvis (1999) states: "This means that in every practice situation, practitioners can presume on their practice for only a minimal period of time before it will change and new knowledge and skills will have to be learned" (p. 131). In this way, "practice is an art form" (p. 131) particularly as it relates to the development of a personal theory derived from practice.

The development of the 10BB model follows this pattern of initiation and refinement. As a lifelong practitioner in the nonprofit sector, the presence of the leadership dilemma and the three enigmas (to be fully developed in Chapter V) are revealed in the work of leadership itself. The advancement of a "personal theory" to understand the work continually cycles back and forth between the notions one develops and the actual applicability of the ideas themselves.

In some ways, this is "trial and error." And yet, it can be more through reflection and the presence of a way of understanding the work to reduce error and provide overarching principles to guide decisions. Yet, because this is in the real world, no such model will ever fully explain or guide every situation, let alone produce a desired effect.

What became apparent through the development of the 10BB model was the opportunity to present "justness" as an overarching principle that could provide direct and meaningful guidance to solve the leadership dilemma and address the three enigmas and other persistent challenges facing nonprofit leaders. What utility it does have will rely on the method Jarvis suggests for the development and application of theory both from and to practice.

“The act of knowing involves a dialectical movement which goes from action to reflection and from reflection upon action to new action” (Freire, 1972, p. 31). The theoretical model I came to know as the 10BB model involved such a dialectic movement. As Jarvis (1999) indicates, “we can claim with confidence that practice and practical knowledge are *individual, personal, subjective, and dynamic*” (p. 133).

The 10BB model is individual. It is not derived from another theory, but created and expanded through the process of reflection upon my own practice and engaging in the continual loop of learning derived from examining practice through reflection. The theory grew through the years as such learning occurred.

The 10BB model is personal. I remain passionate about the critical value of the nonprofit sector and the unique aspects of leadership I believe it will take to be successful. This passion can create commitment among executives and trustees and fosters a deep connection with mission and purpose.

The 10BB model is subjective. Jarvis’ (1999) process of theory building from practice places this work well into a frame of understanding that fully acknowledges the independent nature of the learning. It is not possible to claim objective status to the model; which in and of itself does not invalidate its value, but encourages an interested reader to evaluate and test the model with that understanding.

The 10BB model is dynamic. The model implies movement and change, both horizontally within each of the four domains and vertically from the personal to the global and back again. The vibrant use of the notion of justness as an overarching theme animates the model and supports Jarvis’ theory of the continuous loop between practice and theory.

Chapter IV: The Ten Building Blocks of Leadership

He who devotes himself to service with a clear conscience, will day by day grasp the necessity for it in greater measure, and will continually grow richer in faith. The path of service can hardly be trodden by one who is not prepared to renounce self-interest, and to recognize the conditions of his birth. Consciously or unconsciously, every one of us does render some service or other. If we cultivate the habit of doing this service deliberately, our desire for service will steadily grow stronger, and will make not only for our own happiness but that of the world at large.

—Mahatma Gandhi

The notion that leadership is more than managing or commanding leads us to conclude that the leader shares the journey with those being led. I am guided by Joseph Rost (1991), who avers, “Leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes” (p. 102). In order to apply these concepts about leadership in our everyday experiences, as well as look at the cultural and global dimensions of change, I propose ten building blocks (10BB) of leadership that offer a frame for understanding leadership within the nonprofit sector as it moves from and through the personal, organizational, communal, and global domains.

These four domains are drawn from my understanding of Dewey’s work in the development of the individual and the collective. I selected characteristics that reflect my experience in the hundreds of nonprofit organizations I have worked with in an executive and senior consultant role. They reflect growth and increased strengthening of the central purpose of the sector I advance in my work.

I accept that there may be other attributes of leadership available for emphasis or conclusion. Through the application and study of the 10BB model such modifications will become apparent and will affect the model in a positive way.

One of the primary reasons I rely on Dewey is his absolute belief in growth (Boydson, 1991; Dewey, 1958). This model suggests that moving up from the base to the apex of the pyramid (Figure 4.1) indicates the development of the leader through a fairly orderly process. The notion of growth is intended to be suggested by moving from the individual to increasingly larger collectives and an expansion of service and impact.

Earlier I suggested an amplification of Jarvis' (1999) understanding of the relationship between reflection and practice, his establishment of the scholar-practitioner as an exemplar of leadership. I use this process to refine and extend the 10BB model which I created and modified through the process so described. This also represents the process for ongoing engagement in leadership as refined and blended with the path of the scholar.

For example, using the amplified process, we encounter a situation in the practice of a nonprofit executive: the need to nominate new board members for an upcoming election. This is Practice Situation 1. Next begins a period of learning and reflection. This period could be reading journal articles, reviewing notes from a conference, compiling and analyzing names from the organization's database, calling colleagues and other board members for suggestions. Through reflection, the amalgam of theory and "metatheory" becomes the information for learning.

At this point, Dewey's (1958) six aspects of inquiry and the corresponding six checkpoint questions becomes an effective template for additional review of information and the formation of a personal theory that can guide the leader into action. Then this theory can be tested through Kaplan's understanding of questions and systems to provide guidance and direction for the next practice situation and perhaps beyond. In this example, the collection and journaling of the

activities that direct the board nomination process can be used to guide the same process next year.

Therefore, a renewable process of continuous learning and informing of practice through research is available. This describes the development of the 10BB model.

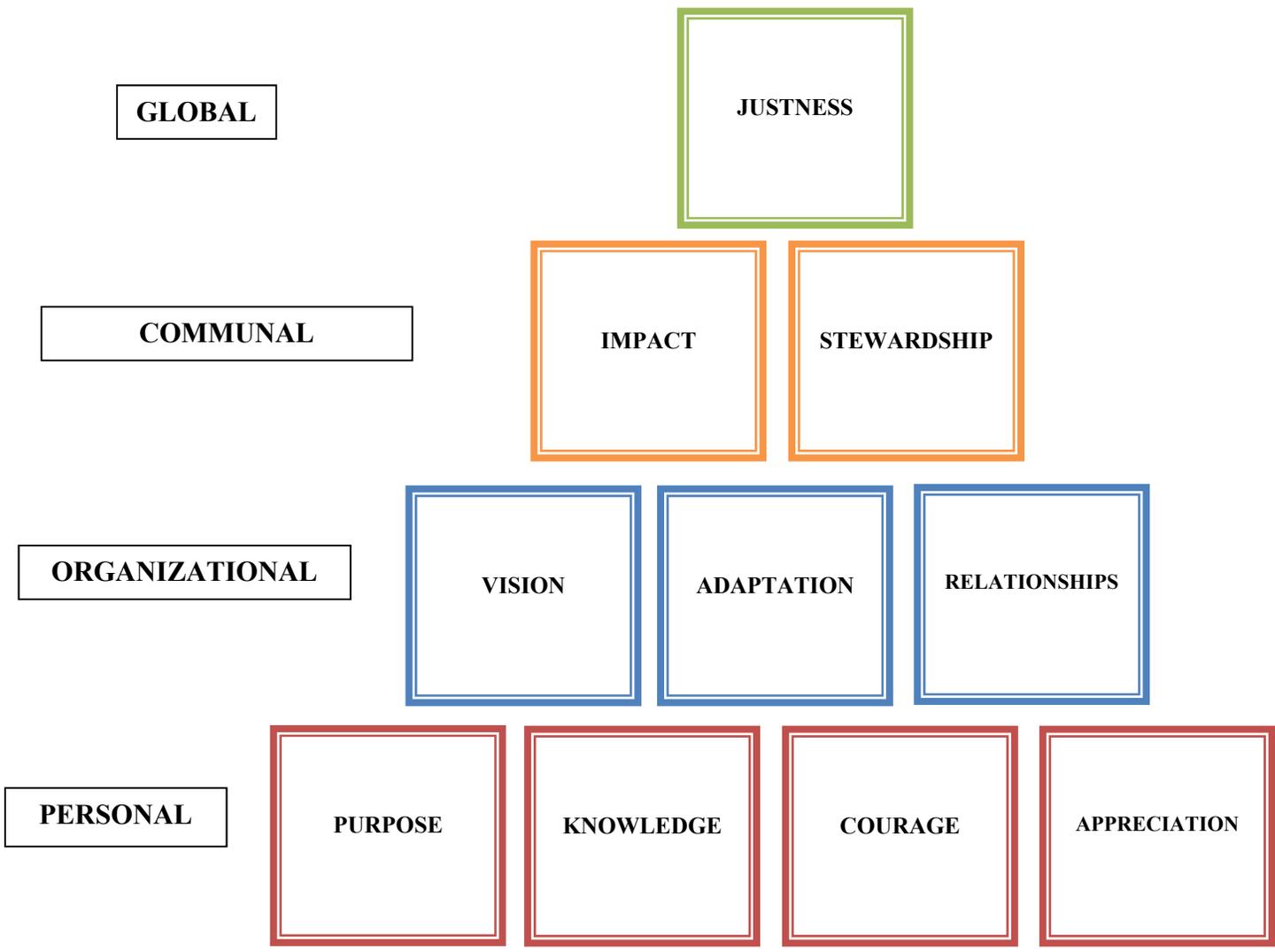


Figure 4.1. The ten building blocks of nonprofit leadership.

I propose four dimensions to the personal domain of leadership within the nonprofit sector: purpose, knowledge, courage, and appreciation. I define purpose as the possession of a clear direction for both the leader and the organization she or he will lead. I use knowledge to suggest the aspect of leadership that engages in meaningful inquiry and seeks information and wisdom to enhance leadership behaviors. Personal courage suggests a moral strength to persevere and to withstand fear. Finally, appreciation describes the personal aspect of leadership that is affirming, positive, and nurturing in dealing with those they lead.

Three critical building blocks of organizational leadership make up this next level of the pyramid of nonprofit leadership: vision, adaptation, and relationships. The presence of a vision, some sense of a potential future state that is compelling and shared, is a necessary part of leading a nonprofit organization. The ability to adapt creatively within the dynamic environment of our sector links effectiveness with imagination. Finally, an organization is formed for the purpose of establishing and sustaining meaningful relationships (Drath, 2001). Managing these relationships (Uhl-Bien, 2006) is at the heart of leadership.

Two key factors capture the essence of the communal domain of leadership: impact and stewardship. I use impact to emphasize the importance of leadership within the community to make a difference, to produce positive effects beyond the organization. Effective leaders look beyond organization strength and internal accomplishments; they are able to articulate and provide evidence for the efficacy of their organization and the transformative impact present in the community because of their work.

The nonprofit sector calls leaders to community ownership; leaders must serve as stewards of that trust and that benefit. "Stewardship is defined as the choice to preside over the orderly distribution of power. It is the willingness to be accountable for the well-being of the

larger organization by operating in service, rather than in control, of those around us. It is accountability without control or compliance” (Block, 1993, p. xx).

Finally, the ultimate result of the work of leadership within the sector is to foster understanding, equity, and peace among all people. The advancement of these and other aspects of justness is the only measure of success we should expect from leaders.

Justness is the rightful outcome of nonprofit leadership. Authentic leaders are not motivated by compliance, but by commitment. Their sense of purpose is animated by a sense of vocation, of calling, of work that serves a mission they care deeply about and seek to advance in their community and the world. In this, the connection goes beyond local. In this, we see our common humanity and our global sharing.

Justness is defined by the dictionary as the quality of being just, equitable, and fair. It implies that decisions are made on merit with all sides treated rightfully and neither getting more or less than warranted. A leader accepting justness as an overarching trait will then bring this virtue into every matter and use it as a guideline for their leadership.

The quality of justness functions as the primary influence in all matters. Drawing on the work of John Rawls (1972) and Amartya Sen (2009), I use this term “justness” to expand the meaning of “justice” and assert justness as preeminent in the identity of the nonprofit sector and establish its power in directing leadership behaviors. By creating a consistent focus and presence of justness in all leadership activities, the 10BB model presents an alternative to business models and market forces and supports the identity and uniqueness of the nonprofit sector.

Feedback on Initial Design

As a modest test of the 10BB Model, a focus group of five nonprofit executives and board members met with me on June 4, 2014. During this 90-minute session, I reviewed the

major points of the model. Participants engaged in a lively discussion about the workability of the model and each of the individual building blocks as relevant and useful.

The five participants represented a cross-section of nonprofit experience and organizational involvement. Their commentary and insights were helpful in a final review of design, labels, and process that are all part of this version of the 10BB model. While meant to be informal and a mere glimpse of what might be awaiting this model as it is shared in a wider audience, some important information can be gleaned.

First of all, some concern was present about the connotation of the terminology used for each of the ten building blocks, particularly the three blocks at the top of the pyramid (Figure 4.1). We spent some time in the group on each of those three blocks and gained some relevant thoughts.

At the community level, I offer two building blocks that represent critical traits and behaviors for effective nonprofit leaders. Initially, these two blocks were labeled “Efficacy” and “Stewardship.” The word “efficacy” was deemed to be too cumbersome and too varied in its connotation to be helpful by a number of readers during the development of the 10BB model. That awkwardness was confirmed by the focus group. I tested the label “Impact” as a potential replacement and that was affirmed in our conversation. That label has replaced the earlier one and is included in the current iteration of the model.

The word “Stewardship” was also examined. There was some initial resistance to that word because it can have a religious connotation and thereby distracting from the intent of the model. However, the term has taken on a more consistent use in secular and scholarly literature and still seems to present the intent of the model with clarity. This term was also shared with the

focus group and they confirmed the value of the term and its growing use among many nonprofit leaders independent of any religious meaning. The label “Stewardship” remains.

The top block of the pyramid remains the most interesting and vexing to label appropriately. Throughout the development of the 10BB model, the best label for this global domain, the apex of the traits and dimensions of nonprofit leadership at its highest level of effectiveness, has been elusive. Such terms as “Love,” “Peace,” “Justice,” “Care,” and “Equanimity” have all been considered and tested.

The term “Love” was settled on in a recent iteration of the model and was found to be confusing and too diffused in its connotation to be helpful. The focus group participants recognized the challenges of this label and offered a number of useful suggestions about what term might be best. As a result of their conversation, as well as reviewing notes from earlier conversations at Duke University’s Institute, the label “Justness” was selected as more appropriate than “justice.”

For some, the term “justice” is associated with the criminal justice system and fails to reflect the intent and universality of the 10BB model. Others remain convinced that the term “justice” is too closely linked with the notion of “social justice” and could cause confusion as well. Therefore, I selected “justness” as the better label, implying a more expansive presence of seeking justice and equity.

It remains for ongoing inquiry to see if the term fulfills my intent: justness is the necessary condition and aim of the nonprofit sector in its global identity to change lives and communities through equity, harmony, and peace. Such aims are not available in an “unjust” community. By using the term “Justness” at the top of the of the 10BB model, it articulates the highest level of passion, inspiration, and meaning.

I rely on Rawls (1972) and Sen (2009) for a meaning and theory of justice that places this trait at the apex of the 10BB model.

Individuals have different but not necessarily compatible aims. My pursuit of my life's ends will conflict with your pursuit of yours. Agreement on how to reconcile such a conflict is necessary but possible only if no one set of individual values is affirmed over the others. (Archard, 1996, p. 260)

In addition to a review and discussion about the labels of the building blocks, focus group participants talked about the workability of the model. The conversation focused on the practical utility of this model in light of the three enigmas investigated in this dissertation. Since both executives and board members were present for the discussion, this modest test yielded important insights that warrant further research.

Participants echoed the presence of the nonprofit dilemma in their work and their organizations. They articulated the frustrations and challenges they face, some of which they attribute to the intrusion of market forces and business thinking in their organizations. They found the notion of having such a conversation among their executives and boards an effective manner in which to increase awareness of the dilemma and discuss potential remedies.

The utility of the model within the three enigmas was affirmed in the focus group. Members recognized the potential for the model as a tool for generative conversations among leaders and alternative strategies for their work. They noted the model's ability to redirect efforts at each of the three enigmas, particularly the executive/board relationship.

But they also acknowledged the limitations and constraints mentioned in the model that will confront them and other leaders seeking to change the nature of leadership behaviors within the sector. Many recounted thwarted efforts from their own experience of similar attempts at lifting the nature of the work and the purpose of the sector among boards and executives. So,

while useful and available, the sense of reality and the depth of the nonprofit leadership dilemma were also conveyed in clear and stark terms.

This modest exploration of the model affirmed much of what was present in the design and assisted in appropriate revisions present in model as presented.

Table 4.1 offers an introduction to the building blocks.

Table 4.1

Introduction to the Ten Building Blocks

DOMAINS	BUILDING BLOCKS	WHY DOES THIS MATTER?	WHAT STRENGTH IS GAINED?	HOW IS IT PRESENT AND NURTURED?	IF SUCCESSFUL, WHAT WILL IT LOOK LIKE?
PERSONAL	PURPOSE	Linking leadership to a personal source of inspiration and motivation brings passion and commitment to the role.	Know, embrace, and commit to the reason for which you are accepting the role of leadership.	Reflection, quiet, listening to others; foundational documents (mission, vision, case statements, values, etc.) are aligned with your personal sense of meaning.	The ability to lead by example and witness.
	KNOWLEDGE	Effective leaders seek and gain access to the information needed to understand their role and create effective and innovative structures to support their personal strengths.	Knowing something with familiarity gained through experience or association.	A commitment to continuous learning.	Growing in knowledge by seeing learning as an integral part of sustaining and expanding the ability to lead.
	COURAGE	The will to do what needs to be done; drawing on the connection to purpose and the integration of knowledge.	Mental or moral strength to venture, persevere, and withstand danger, fear, or difficulty.	A consistent focus on mission and a relentless application of mission and vision as the critical measures of all activities.	The exercise of courage will increase the confidence within the leader and from those who share in the vision.

DOMAINS	BUILDING BLOCKS	WHY DOES THIS MATTER?	WHAT STRENGTH IS GAINED?	HOW IS IT PRESENT AND NURTURED?	IF SUCCESSFUL, WHAT WILL IT LOOK LIKE?
	APPRECIATION	Effective nonprofit leaders look at their work and the world through and appreciative lens. They see no value in the negative and use appreciative inquiry methods to guide their leadership style and processes.	An ability to understand the worth, quality, or importance of each person; full awareness or understanding of those who share the work—their level of commitment and ability to contribute.	Application of Appreciative Inquiry (AI) methods.	Appreciation fosters a genuine community devoted to the mission and associated through meaning and mutual respect.
ORGANIZATIONAL	VISION	Creating a sense of shared vision is at the heart of effective nonprofit leadership. This is the fostering of commitment rather than compliance.	The presence of a guiding vision that is compelling, inviting, and formed by the imagination.	The articulation of this vision is present throughout the organization and guides the organization in decision making, conflict resolution, and planning.	Everyone in the organization knows why the mission matters and how they will change people's lives and their community through their work.
	ADAPTATION	Rapid change is becoming more the norm for leaders and the ability to creatively and effectively respond to these changes, either through reaction or anticipation is becoming more important.	Modifications within the organization that make it more capable and sustainable for existence under the dynamic conditions of its environment.	Establishing and maintaining early warning networks of people and data that provide continuous feedback from within and outside the organization.	Reduction of the reactive nature of the organization and increased ability to anticipate changes and prepare responses that continue to advance the mission.

DOMAINS	BUILDING BLOCKS	WHY DOES THIS MATTER?	WHAT STRENGTH IS GAINED?	HOW IS IT PRESENT AND NURTURED?	IF SUCCESSFUL, WHAT WILL IT LOOK LIKE?
	RELATIONSHIPS	Leadership is an influence process, not an authoritative process.	The way in which two or more people or groups talk to, behave toward, and deal with each other.	Implementing AI and other methods that place people over tasks. In particular, networks and collaborative connections are established and supported.	People involved and served by the organization support and experience a shared sense of commitment to mission and service.
COMMUNAL	IMPACT	The purpose of the organization is to change the lives of people in the community. Effective leaders consistently focus on efficacy and how to enhance positive change.	The power to produce a desired result or effect.	Everyone knows what difference the organization is making through its work. Appropriate data and evidence are consistently collected and evaluated to monitor effectiveness and guide needed adjustments.	Real changes are occurring or are likely to occur because the organization is advancing its mission.
	STEWARDSHIP	Communities are the owners of nonprofit organizations. Leaders are active in reporting to, learning from, and collaborating with other organizations and enterprises in the community.	The careful and responsible management of something entrusted to one's care.	Leaders are active in the community and view their work with other organizations as essential to the identity and growth of the nonprofit sector.	Collaboration matters more than competition.
GLOBAL	JUSTNESS	The only appropriate goal for the nonprofit sector is to change lives through the promotion of justness, and thereby peace.	The principle or ideal of just dealing or right action.	Values and guiding principles, rather than status or financial standing, guide the organization and its activities.	Peacemaking and the promotion of inclusion and social justice are increasing throughout the community because of the work of leadership and the organization.

I examine the 10BB model through the leadership realities of the nonprofit sector—especially in terms of executive/board relationship, the seeking of philanthropic funds, and the identification and enlistment of leadership. I use these three enigmas or “practice situations” to guide my working through the process of moving from practice to theory and back again. Through that application, I understand better how the model came about in my own work as a scholar-practitioner. I use this process to examine every aspect of the 10BB model and subject it to the phases of inquiry indicated in Table 4. I also develop and apply the six checkpoint questions to extend the model. In this way, I propose a viable means to impact leadership behaviors and resolve the dilemma caused by the intrusion of marketplace values.

By returning home to the quintessential identity of the nonprofit sector, an identity built on mission and purpose and justness, leaders can assemble the ten building blocks of leadership into a firm and stable base for change and service.

The Personal Domain

I suggest there are four dimensions to the personal domain of leadership within the nonprofit sector: purpose, knowledge, courage, and appreciation. Acquisition and mastery of these aspects of personal leadership behaviors are the essential foundations for effective nonprofit leadership.

Purpose.

The purpose of life is not to be happy. It is to be useful, to be honorable, to be compassionate, to have it make some difference that you have lived and lived well.

—Ralph Waldo Emerson, *Thenody*

Why does what I do matter? It is with this essential question that the journey of leadership begins. By placing a personal notion about leadership outside myself first, I then can

explore what is inside me. In this beginning place, the nonprofit sector has much to offer anyone seeking to lead.

For a sector formed to serve rather than to profit from leadership, those who feel a calling (Levoy, 1997) to service and to meaning in their work should find a home. By listening to the calling of purpose, the path of leadership begins and is sustained by exploration and discovery. It calls for a profound sense of humility and a reverence for the opportunity co-created by the individual and the collective through leadership.

In the nonprofit sector, it would seem that such purpose is self-evident. It is not. It would seem that a sector whose identity is about service would easily attract and sustain leaders whose purpose is service. It does not. Rather, the sector ripe with meaning and purpose can squander such resources by neglecting to hold such matters up high and proclaim them as the rallying banner of our community. No, when things are difficult to measure, we are seduced into using simple tools to measure complex endeavors. We are often lured into a “numbers only” view rather than examining the impact of the work. Too often, it seems, we look to “business models” for purpose—and we get inappropriate yet compelling numbers to put into our balanced scorecard.

The 10BB model emphasizes that effective leadership begins and ends with a clear sense of purpose—a deep and thoughtful understanding of the “why” of leadership. At the personal level, this sense of purpose is indeed derived within the individual, based on the singular life experiences of the leader herself. Yet is it also influenced by the overarching purpose central to the identity of the nonprofit sector, the pervasive presence of justness.

This sense of justness is true measure of success and effectiveness within the sector. Justness as a primary purpose for the leader and the sector offers a response to market forces and

business thinking. It provides to nonprofit executives and board members a “bottom line” focus that will relieve them of a misplaced overreliance on financial measures.

Justness guides leaders to keep the transformative nature of the sector in the forefront of the work. It provides a clear and enduring context for the unique qualities of leadership that attract people to the sector and sustain the link between service and leadership among executives and trustees alike.

“Humans, by their nature, seek purpose—a cause greater and more enduring than themselves” (Pink, 2009, p. 208). Leaders who effectively embrace a deep sense of purpose and meaning bring to their work an ability to lead by example. “The power for authentic leadership is found not in external arrangements but in the human heart” (Palmer, 2000, p.76). Here passion plays as important a role as rationality. For many who seek leadership positions within a nonprofit organization, their motives are more linked to a sense of calling or vocation than a desire for career advancement or ambition to profit financially.

In the journey of authentic leadership in the nonprofit sector, the response to the calling serves best when it is accompanied with a sense of urgency. “Any ambivalence in responding to a calling has the same results as ambivalence in personal relationships: The constant draft coming in through the back door will sap your strength” (Levoy, 1997, p. 257).

Therefore, it is critical that those who lead nonprofit organizations enter their roles with a clear sense of purpose that is aligned with their own passion for service and the organization’s mission within the community. This is the most likely path to create and sustain a culture of commitment among all in the organization and a deep confidence in leadership born from actions and deeds.

While the benefits of aligning personal and organizational purpose are apparent, the lack of such alignment can plague an organization and the sector. A prime example of this misalignment is often displayed in the recruitment of trustees. It is not unusual for ambitious business folks to seek a seat on a nonprofit board as a way of making connections that can serve their business needs or social status. Such ambition can often mean a board member who does not attend meetings or contribute to the advancement of the organization.

An effective leader does the work of discernment about purpose not only within the organization but also in times of personal reflection and quiet. Effective leaders make time away from the immediacy of their roles to discern their direction, renew their passion, and develop the language and themes that will articulate their personal sense of purpose and the mission of the organization.

Often this reflection time brings about meaningful change in the leader and the organization they serve. Much of that change can be actualized in the review and revision of foundational documents that serve nonprofit organizations and their leaders as formal and shared articulation of values and beliefs.

Ongoing and careful review of mission statement, vision statement, guiding principles or values, is an important aspect of focusing leadership behaviors in order to support and sustain the establishment and advancement of a clear sense of purpose. For the leader, this is a personal journey that never ends.

Most importantly, a key attraction of the nonprofit sector is its ability to provide a setting for meaning: the meaningful engagement of leaders in service to their community. “We are learning that the profit motive, potent though it is, can be an insufficient impetus for both individuals and organizations” (Pink, 2009, p. 135). So, board members and executives taking

some time to understand their own personal purposes for leading isn't an academic exercise—it is a non-negotiable. Nonprofit leaders must make every effort to know exactly what they want from serving as executives or trustees as well as what they can offer to the organization and the sector through their leadership.

Purpose can be elusive at meetings or in conversations directed toward tasks and problem solving. Part of this quest for purpose often best happens in quiet—mostly in solitude, sometimes with a friend or colleague—but in reflection and talk about what really matters and why. This is the deep source of generative leadership necessary for our sector—personal confidence in purpose and meaning. You cannot lead anything until you can lead yourself with the clarity of purpose and vision needed. And in order to do that, you must find those answers in the quiet of your soul.

The other part of this personal journey happens in the presence of those we serve with and those we lead. Within thoughtful conversations, within heartfelt discussions about the future and where our organization can fit in, within the ever-present dialogue that is leadership within an organization—this is the other place where we confront our own personal sense of purpose and the role of leadership.

Organizations can create the environment and support a leader's need to gain full access to a sense of purpose and to be sustained in that purposeful leadership. This culture of mission and purpose is inherently available in our sector—it is the reason we exist. So for many of us, establishing purpose and meaning is the lifeblood of our work. We gain in our ability to lead as we gain in our clarity of purpose. When a leader links their personal sense of purpose, aligned with the organization, and shared with others; leadership is accomplished through example rather than word.

We fulfill this responsibility in large part by creating a structure for our work as leaders that can initiate leadership behaviors in all of us, and then make sure we stay on track. In the work of nonprofit leaders, the establishment of an effective structure can take the shape of the ceremonies and rituals we establish to create our culture. This structure can be found in the processes we design and manage in critical junctures of leadership: identification, cultivation, recruitment, selection, orientation, development, advancement. These important steps in engaging new leaders as well as sustaining current leaders can make the difference in creating an environment for meaningful engagement.

Linking leadership to a personal source of purpose and inspiration brings passion and commitment to the role. For the nonprofit sector, that inspiration both serves and is nourished by the quest for justness. Effective leaders know, embrace, and commit to a focused purpose they hold in their own journey. Aligning a personal sense of meaning with the organization's mission and vision will enhance a leader's ability to lead by example and witness.

Knowledge.

I did then what I knew how to do. Now that I know better, I do better.
—Maya Angelou

Effective leaders commit to continuous learning. They view their quest for knowledge that moves beyond just information gathering. Leaders in the nonprofit sector accept that their ability to learn and their ability to lead are linked. They seek knowledge as a means to establish and sustain their work in leadership.

Executives and board members seek knowledge (and when translated into action—wisdom) in understanding their roles and responsibilities as leaders for their organizations and the sector. Most of the knowledge available to nonprofit leaders was developed by practitioners.

The presence of scholarly research and reflective inquiry is still new and is still developing a recognized body of knowledge. In addition, the ability to earn an undergraduate or graduate degree in nonprofit management is a fairly new path to leadership. Most of these programs are still too young to benefit from longitudinal studies documenting their effectiveness.

So, with such little guidance available, most nonprofit sector leaders draw from business management literature for the development of their practice. The limits of such knowledge become apparent immediately. As Argyris (1993) described the need for continuous learning, if nonprofit leaders hope to be successful in committing to that sense of on-going improvement, they need new places to go.

Amanda Sinclair (2007) articulates the deep concern about reliance on business management literature as a source of knowledge and insight into nonprofit leadership.

The business and corporate worlds have taken leadership to their hearts and made it their own. While leadership languished as an idea during two world wars, it burgeoned in the late twentieth-century boom of international capitalism, when it became tied to corporate objectives of growth, profit, and material advancement as measures of social advancement and well-being. (p. 28)

As nonprofit leaders look to move beyond business models and traditional views of power that plague the sector, they will need to look to other sources for guidance. It is important that effective leaders recognize the limits of management literature and seek knowledge in other places.

Researchers have identified a roster of roles available to the nonprofit organization: “the servicer-provider role, the vanguard role, the value-guardian role, and the advocacy role” (Anheier, 2014, p. 293). Prevailing metrics of business management seem inadequate to place this knowledge into useful guidance for leaders. “Even when they are delivering services that are

quite similar to those provided by for profit businesses or the state, therefore, nonprofits tended to provide them with a ‘plus’”(Salamon, Hems, & Chinnock, 2000, p. 23).

This suggests that the wisdom available to nonprofit leaders lies in the “plus” aspect of roles they fulfill. Justness, as a guiding principle, would lead effective leaders to using that direction as a value present in all their work and in their sense of service to the community. Justness is the “plus” that can provide the key piece of knowledge that moves the work of the leader beyond market measures and economic understandings. Justness calls leaders to continuous learning as an expression of growth and passion.

Carol Dweck (2006) distinguishes between a “fixed mindset” and a “growth mindset.” Much of what is needed is the “belief that your basic qualities are things you can cultivate through your efforts” (p. 37). Such a leader knows that the future is impossible to predict, but also believes that much can be accomplished towards shaping that future. They seek knowledge not to prove themselves to others, but to develop their own skills and ability to contribute and serve.

“The passion for stretching yourself and sticking to it, even (or especially) when it’s not going well, is the hallmark of the growth mindset” (Dweck, 2006, p. 39). The commitment to continuous learning and mastery moves a sense of purpose to action, and that action will lead to wisdom through experience and reflection.

The 10BB model advocates for nonprofit leaders to seek knowledge beyond management and leadership literature designed with the for profit sector’s values and goals. The model suggests that leaders can often find the knowledge they need through reflection upon their experience, interaction with colleagues, and discerning resources that address the dilemma they

face. The 10BB model offers the quest for justness as the ultimate goal of the sector, thus the goal for learning.

For most of my career in the nonprofit sector, the commitment to continuous learning has been difficult to find among board members. In far too many cases, I have seen them bring their “business sense” to board deliberations without any translation or recognition of the difference a nonprofit possesses. In fact, it is usual that such business sense is touted as whole, complete, and unwavering in its applicability to the work of the nonprofit. They insist on emphasizing financials over client testimony. Income statements and balance sheets are regularly digested at meetings. Such distractions are difficult to overcome and ignore the strength of the knowledge and wisdom available within the sector—a knowledge that recognizes the unique nature of the enterprise.

One remedy that some organizations have found helpful is to require an orientation and training program prior to board service. Such a mandate separates those who are seeking board membership for suspicious motives from those who embrace continuous learning and seek to serve the board and the community with full and current knowledge. Such requirements can foster shared purpose and vision, as well as unite and advance the quality of justness.

Effective leaders seek and gain access to information needed to understand their role and create effective and innovative structures to support their personal strengths and organizational values. Through experience and association, leaders can deepen their knowledge about their work. Usually, this is related to a commitment to continuous learning. As leaders grow in knowledge, they expand their ability to lead.

Courage.

I learned that courage was not the absence of fear, but the triumph over it. The brave man is not he who does not feel afraid, but he who conquers that fear.

—Nelson Mandela

Courage is the willingness to do what needs to be done, the willingness to face reality and act based on strength of purpose and deep knowledge. Effective leaders withstand the fear inherent in executive positions (Heifetz, 1994) and place the mission of the organization and the benefit to those served as clear priorities.

In this manner, nonprofit leaders move away from business metrics and outcomes and sustain a relentless focus on advancement of mission as the “bottom line” of the organization and its work. Vaill (1996) spoke to this. “The struggle with the unthinkability of the modern condition, the willingness to keep getting back in the boat and shooting the next set of rapids, is fundamentally an act of spiritual affirmation” (p. 182).

this permanent white water is a blessing! It is our opportunity to rise above complacency and naïveté, to confront the deeper dilemmas of our existence, to be tempted by cynicism and negativity and despair, but to see finally the truth that lies beneath our frustration. (Vaill, 1996, p. 183)

Such courage is necessary for effective nonprofit leadership. The overwhelming presence of business thinking and market forces are the permanent white water of the sector. Justness calls nonprofit leaders to a different sense of value. Malcolm Gladwell (2013) promotes courage as an acquired trait in noting the leadership behaviors of Dr. Martin Luther King, Jr., a nonprofit leader who remained true to his purpose and principles in leading our nation through the civil rights movement.

It can be argued that the nonprofit sector’s “permanent white water” is based on influence and wealth. To chart the course through these rapids that will require a critical mass of

executives and trustees to look beyond their own organizations and their own inculcated sense of affirmation and challenge long-held notions about the role of the sector in our culture and its newly emerging potential. “The courageous person is intelligent enough to recognize risk, but committed enough to act despite it, when action is appropriate” (Morris, 2002, p. 36). Such courage could be hard to find—hard to find because the “tail is wagging the dog.”

Common wisdom dictates that an executive, in recruiting her board members (her bosses), seeks more of the same—people of wealth and power to serve on the board and to oversee her work. These board members then bring all the experience they have had in obtaining wealth and power (or in many cases being born into wealth and power) into the leadership conversation. Change? Change what, they ask? What possible reason can be offered to them to make changes that would diminish their influence or stop the obsequious behavior they have come to rely on from nonprofit organizations?

The courage to do what needs to be done may come in the form of small victories (McCauley et al., 1998), incremental steps that move the organization slightly forward, but forward nonetheless in pursuit of the larger goals of inclusion and diversity. The struggle within the sector often seems to be a class struggle, a willful (but polite) exclusion of those without wealth or power. This does not serve the central presence of justness as the ultimate goal of the sector. The ability to change this must come from executives, and if they must act alone, they will not be successful. “Courage requires all of you: heart, mind, spirit, and guts” (Heifetz et al., 2009, p. 37).

The implementation of the 10BB model as a means of guiding discussion and generative ideas about leading the nonprofit organizations could be a source of courage and change on a personal basis for a leader seeking a higher level of effectiveness. This could also create a safe

space to gather like-minded colleagues, trustees, and fellow executives to develop alternatives to the presence of business models. Courage can be bolstered with such companions.

Bolman and Deal (2006) discuss this need for allies in gaining the courage and the power to do what needs to be done. “Position power is important, but it is never enough. Organizations and societies are networks as well as hierarchies, and the power of relationships is a crucial complement to the power of position” (p. 85).

In my work with nonprofit leaders over the last thirty years, establishing and sustaining an effective partnership between the executive and the board chair is a critical component to fostering courage. In the sometimes backwards seeming world of nonprofits, an executive recruits her own bosses, asks them to give money and accomplish critical tasks without any power of coercion, and then is evaluated and retained based on their review. It is no wonder courage is often hard to come by, when leadership skills are often replaced with “get along” skills.

And yet such partnerships are possible and present in nonprofit organizations. Small steps are possible. While most of the money needed by nonprofit organizations usually comes from a very few people, they can still create other opportunities for engagement among diverse stakeholders that are independent of wealth or power. This clear awareness of power issues within organizations disturbs the business maxims so often present in board rooms. Yet such awareness can provide a variety of avenues for communication, input, and involvement that can become meaningful over time.

They can also serve as advocates for those not around the table yet—bringing their opinions and concerns into the conversation; encouraging a broader view about our mission among our trustees, many of whom do not experience or seek to experience these diverse

viewpoints. It is indeed an opportunity for courage for all of us who care about the nonprofit sector, justness within our community, and the vital role such mettle can mean in this nation.

Courage is ultimately reliant on the passion with which with purpose of justness is present in the leaders and the organization. Sen (2009) offers the following assertion about justice and its presence in our society:

It is fair to assume that Parisians would not have stormed the Bastille, Gandhi would not have challenged the empire on which the sun used not to set, Martin Luther King would not have fought white supremacy in ‘the land of the free and the home of the brave’, without their sense of manifest injustices that could be overcome. They were not trying to achieve a perfectly just world (even if there were any agreement on what that would be like), but they did want to remove clear injustices to the extent they could. (p. vii)

While the desire for justice can be inspiring, Sen suggests that it is also too idealistic.

This thinking bears impact upon the model’s sense of personal courage and their ability to gain commitment among others. Justness, as the preeminent influence on leaders, emboldens leaders to act.

Effective leaders do what needs to be done. Their courage comes from the integration of a passionate bond to the cause and a deep sense of knowledge about right and just actions. Courage then fosters moral and mental strength that allows a leader to venture, persevere, and withstand the many obstacles to change that will confront her. In addition, courage is strengthened by a consistent focus on mission and a relentless application of mission and vision as the critical measures of all activities. The exercise of such courage will likely increase confidence within the leader and shared trust among those who share in this vision.

Appreciation.

The roots of all goodness lie in the soil of appreciation for goodness.

—Dalai Lama

If we are to be successful in leading change within the nonprofit sector, we must build from strength. The work of David Cooperrider (2003, 2005) and others in appreciative inquiry can be an important aspect of personal leadership within the nonprofit sector.

One of the insidious byproducts of business models is deficit thinking. Often, weaknesses and threats are overemphasized in a competitive paradigm. Fault and flaws can dominate planning and programming. Here is a direct link between the challenges we face as individual leaders working with a board of members whose orientation comes from business—they are destined to find error, see the half-empty glass, and provide criticism.

And it cannot be otherwise, since their own experiences seduce them into believing that such “toughness” and “competitive fight” are inherent ingredients of personal and business success. Often, this attitude is associated with masculinity. My contention is that such a view about strength and weakness, praise and criticism, has now become the mantra for leadership success—therefore both women and men are drawn into this downward spiral that dehumanizes people and discounts happiness and contentment.

Appreciative Inquiry offers an alternative that has potential to influence nonprofit leader behaviors. For example, “to be effective as executives, leaders, change agents, and so on, one must be adept in the art of reading, understanding, and analyzing organizations as living, human constructions” (Cooperrider, Whitney, & Stravos, 2008, p. 8). This viewpoint is a significant difference from business models interested in production and profit.

The opportunity for leadership to draw from an appreciative context has limitless benefits for nonprofit executives and trustees. As individual leaders, we have the choice to value people over tasks, conversations over objectives, collaboration over competition—we have the choice to operate from an appreciative view. “Since human systems typically grow in the directions about which people inquire, affirmative topic choices encourage people to select topics they want to see grow and flourish in their organizations” (Cooperrider et al., 2008, p. 36).

For example: “Imagine your organization five years from now, when everything is just as you always imagined it would be. What has happened? What is different? How have you contributed to this future?” (Cooperrider et al., 2008, p. 36). This type of inquiry directs reflection in ways that can enhance effective leadership behaviors.

We do not have easy and quick measures to provide stakeholders. They have a legitimate right to know about our mission, its status in our community, our aspirations for advancing our role of service, our sense of contribution. However, the easy report of “numbers” and “profit” are inappropriate and inadequate to communicate our work. But we do not have consistent and viable alternatives that are generally recognized as salient. As a result, we return to numbers and fall victim to the false bottom line calculated by accountants, not stewards of the mission. Here is the opening for appreciative leadership.

Using the methodology of appreciative inquiry, a nonprofit executive and her board can create a new language for their work, one that is reflective of values driven by aspirations, opportunities, strengths, and mission-oriented results. The financial numbers are just a piece of the puzzle, often a rather small one. Instead of asking if we “balanced the budget,” a better question could be “did we advance the mission while also balancing the budget?” This is a far more difficult question to answer, one that requires quantitative and qualitative data to ascertain,

one that is often more nuanced because of the complexity of the data; but still the right direction to go. Using appreciative inquiry can foster a service orientation among boards and increase generative conversations about their organization.

Justness as a theme supports an appreciative culture. The quest for fairness and equity can guide leaders to appreciation of strength and vision. Justness can hold the key to optimism and focus as leaders deliberate and solve problems. With justness and its outcomes of justice and equanimity prevailing among executives and trustees, building a climate of appreciation should be easier.

The move to an appreciative paradigm must first come as an individual commitment by leadership. The effective nonprofit leader must embrace such a context internally first and foremost. It is only available as a genuine aspect of leadership if it is first formed within the personality and values that can drive behaviors. So, this appreciative framework can then have its most lasting effect, born of the self-developed perspective of the effective leader—one whose aims are not bound by ego or ambition, but of love and service.

It is often stated humorously that regular board gatherings are “meetings in search of a problem.” A high frequency of board meetings creates a need among members to “do something” each month and thereby fall into the seductive trap of problem seeking instead of problem solving. An appreciative frame can help overcome this deficit state of mind and allow for different interactions to occur within committees, small informal groups, and between individuals. In my experience, meeting less often as a whole board fosters appreciation as a quality and enhances a sense of collaboration among the organization’s leaders.

Effective nonprofit leaders look at their work and the world through an appreciative lens. They see no value in the negative and use appreciative inquiry methods to guide their leadership style and processes.

Why *should* we care about the true, the beautiful, and the good? And *why* do we care? Why, indeed, do I care, so deeply? Such caring is fundamental to our condition as human beings, and has been so for thousands of years. (Gardner, 2011, p. 4)

Effective nonprofit leaders develop an ability to understand the worth, quality, or importance of each person; full awareness or understanding of those who share the work and their level of commitment and ability to contribute. These leaders are aware of and utilize Appreciative Inquiry (AI) methods to sustain this culture of regard and care. Appreciation fosters a genuine community devoted to the mission and associated through meaning and mutual respect.

The Organizational Domain

Three critical building blocks of organizational leadership make up the next level of the pyramid of nonprofit leadership: vision, adaptation, and relationships. Each of these traits is inculcated with the quest for justness. Increasingly, organizational alignment with the ultimate purpose of the sector will offer to leaders an opportunity to express more fully their own sense of mission and purpose.

Justness as the defining principle links the personal nature of leadership with the organizational setting in which leadership occurs. Just as individuals may be drawn to the nonprofit sector because of its identity and distinctiveness from private and public enterprises, so too will leadership behaviors amplify each individual's clarity of purpose and commonality of mission.

Vision.

If I paint a wild horse, you might not see the horse . . . but surely you will see the wildness!

—Pablo Picasso

This critical aspect of leadership involves the creation and sustaining of a shared vision, a mutual connection among those leading and participating. Vision extends the personal dimension of purpose to a collective voice—a compelling, desirable, and realistic image of the future that links all of the stakeholders in solidarity.

Here is the opportunity for genuine and meaningful engagement from those within the organization in imagining that future. It is at this point that leadership, animated by the true purpose of the sector, expands that conversation beyond the board members and senior staff—it is here that the inclusion of those who are served by the organization can play a vital role in crafting the vision and advancing its effectiveness.

And it is here that shortcuts and dominating voices can overwhelm the process, excluding those without standing or position, in service of expediency rather than mission. It is here that the crass assumption that “Money Talks” can rule the day and important donors and influential business leaders co-opt the best of intentions, after making sure that those most in need of the organization have little more than lip-service in the visioning process.

A way to move beyond this hijacking is to foster a culture of learning and engagement at all times. In fact, it should be a stated and upheld value of the organization itself. During this aspect of leading the organization, silence is not effective. This is the time to give loud and consistent voice to the inherent values that must define not just the organization itself, but its culture—its way of getting things done. This is where the nonprofit executive places herself at the most vital crux of leadership—much to be gained, and much at risk. “There is no grand, all

encompassing, or even a respectable middle range theory” (O’Neill, 2002, p. 52) that can be applied to the nonprofit sector.

Because here is the beginning of the collective conversation about the future—and for many board members, this is not the conversation they are seeking. As mentioned earlier, they often have little interest in change, diversity or inclusion. Their perceived success has been driven by filling the board room with “more of the same,” people who look like them, think like them, and share the same interest in sustaining their status. Essed (2005) calls this “cultural cloning”—“preference for sameness, in particular in view of maintaining (imagined) homogeneity in high status positions” (p. 228). In essence, “identifying individuals as like-minded, like-looking, like family, like ‘us’, like clones of appreciated types” (p. 228).

Such a shared vision can serve as a clarion call at every gathering of the board, in every document the board reviews, in every deliberation undertaken. And it is often the executive who serves as the steward of this shared vision. It is a rare board that can look beyond status quo to embrace a true vision of meaningful and sustainable change.

For many years in my work with nonprofit leaders, I underestimated the value of a written vision statement. I mistakenly felt that vision was a given and the leadership had a strong common sense of what the future would look like. I found that I was wrong most of the time and the development of a written and published statement of vision was an important exercise for leaders and stakeholders. Such a statement is now recognized as foundational to effective leadership and service. Creating a written vision statement is a powerful tool to advance the organization.

The development of a shared vision is supported by a focus on justness. For example, a shared vision can be elevated to a more global presence when justness is employed as a guiding

principle. This can allow the organization to look beyond its “needs” and frame their work along lines that are far-reaching and inspiring. An aspirational vision influenced by a quest for justness can be a critical factor in advancing the mission of the organization.

A key activity for leaders as they move beyond the personal domain and into the organizational domain is to put this vision into writing by crafting a “vision statement.” Such a statement, usually written in collaboration with colleagues and stakeholders, is a clear statement of what the organization is building through service and leading change. It can articulate the kind of change in peoples’ lives and the community the organization is seeking to enact. It can also serve as the rallying cry to recruit employees, donors, and others who share in this vision and join in the work to help realize this emerging future.

Fostering a sense of shared vision is at the heart of effective nonprofit leadership. Vision, as a core activity of leadership, is a creative act. Robinson (2011) notes:

In the 21st century humanity faces some of its most daunting challenges. Our best resources are to cultivate our singular abilities of imagination, creativity, and innovation. Our greatest peril would be to face the future without investing fully in those abilities. (p. 47)

This is the fostering of an organizational climate that supports commitment over compliance. Leaders will most likely see such work as equal parts of art and science. Such leaders craft a guiding vision that is compelling, inviting, and formed by the imagination in collaboration with those who are most engaged and impacted by the work of the organization. The articulation of this vision is present throughout the organization and guides decision making and planning. Everyone in the organization knows why the mission matters and how they will change people’s lives and their community through their work.

Adaptation.

Tradition is the living faith of the dead, traditionalism is the dead faith of the living. And, I suppose I should add, traditionalism gives tradition a bad name. (Pelikan, 1986, p. 65)

If the vision aspect of the organization is about symbol and direction, then embracing the aspect of adaptation in nonprofit leadership is the creative response to managing the organization that is appreciative and collaborative. If the vision is shared, then the complexity, uncertainty, and accompanying stress are also shared. Instead of firm boundaries, strict roles, and inflexible organizational charts—if the executive and board can form an adaptive partnership among themselves then the shift from business thinking will begin and increase the power of the organization and its mission.

For example, the integration of technology into our work and our lives is certainly an area that challenges the notion of adaptation. Berger (2014) suggests that inquiry will be the most effective tool to guide leaders as they adapt to 21st century challenges. Using these emerging networks within and outside our organizations powered by the ever-changing landscape of technology can appear as both friend and foe.

Only through effective inquiry can we fully explore, probe, access, and, hopefully, figure out what to do with all those answers the technology has in store for us. This goes beyond just being able to query a search engine or a database; immense resources and capabilities are available today to those who are able to access and traverse the network that now exists online. (Berger, 2014, p. 28)

One opportunity available within the nonprofit sector is emerging—the shifting of strategic planning away from traditional frameworks and seeing the value of inclusion and diversity within the newly forming processes. In fact, adaptable leaders place the process equal to the outcome in its value. I think they are right. For example, Mor Barak and Levin (2002) provide evidence that “organizations need to push beyond the number count procedures often

used in assessing workforce diversity to create an organizational environment that is truly inclusive, where every employee can reach his or her own full potential” (p. 151). Zanoni, Janssens, Benschop, and Nkomo (2010) provides a clear statement of encouragement: “Another way to achieve a more performative critical diversity scholarship is to conduct action research” (p. 20). Action research offers a viable path for nonprofit leaders to examine their practical experiences through a process grounded in a research methodology available within the organization.

Adaptability rejects ideology and dogma within leadership. It fosters humility and acceptance, tolerance and mutuality, respect and love. When leaders admit that they do not have all the answers, that the future is unknowable, and that whatever we believe is true today is likely to be different tomorrow, the environment for common good and civil discourse is created and sustained.

When leaders are guided by justness, they can also direct their efforts to a purpose greater than their own organizations. For example, adaptability is enhanced when leaders are open to collaboration within the sector rather than fixating on competition. Justness raises collaboration to a more prominent place in leadership behaviors and supports the overall effectiveness of the nonprofit sector in serving the people of the community.

Perhaps this is a benefit of the global economic reconfiguration—that all the business and political rigidity in a worldview just doesn’t hold up anymore. Perhaps the uncertainty increases awareness of how vulnerable we all are to outside forces, to changes beyond our control. Perhaps it cultivates a new way of thinking among some leaders who had mistakenly thought they had all the answers.

Crutchfield and Grant (2008) suggest a cycle of adaptation for nonprofit leaders that can help move conversations from management to leadership. The four-step cycle they present is:

1. Listen to the Environment,
2. Experiment and Innovate,
3. Evaluate and Learn What Works,
4. Modify Programs and Plans. (Crutchfield & Grant, 2008, p. 132)

While built on several previous models of management and leadership theories, they translate those findings into effective nonprofit leadership behaviors for both board members and executives.

By encouraging humility, adaptation supports the nonprofit executive and board member in their own sense of meaning and purpose. Heifetz (1994) offers a view of leadership clearly focused on the values of people and the need for creating a “holding environment” in which to foster trust, nurturance, and empathy. The leader’s duties are to assist the follower in struggling with change and personal growth.

It reminds us all that we are working together for something bigger than any one of us could accomplish alone. In that, it is supported by the shared vision of the organization and is the most beneficial context for genuine relationships to be realized.

Robert Lee and Sara King (2001) note three realities of change for leaders: “Change causes stress, change and continuity need to be integrated, and change is resisted” (pp. 92–93). Effective leaders learn and adapt as needed as they guide their people and organizations through the dynamic environment in our communities and the nonprofit sector.

Rapid change is the norm for leaders. Their ability to creatively and effectively respond to changes, either through reaction or anticipation, is becoming increasingly important. Effective

leaders make modifications as needed to sustain and thrive in a complex and dynamic environment.

For example, they establish and maintain “early warning networks,” people and data that provide continuous feedback from within and outside the organization, to assist in adapting as needed to advance the mission. Such networks can be invaluable to guide adaptation and move the organization forward.

When successful, there is a reduction of the reactive nature of the organization and increased ability to anticipate changes and prepare responses that work. An organization I worked with took a most uncommon path through an adaptive process and realized their need to exist had ceased. Formed during the civil rights movement of the sixties, the organization had morphed into a leadership development program that was better placed within a university setting. Those conversations reflected the sense of integrity and community service that lifted all into a higher sense of purpose. I am pleased to say that new organization still exists to develop leaders.

Adaptation is a critical component of effective nonprofit leadership. Guided by the overarching presence of justness as a goal, leaders can make the changes necessary to keep their mission relevant, active, and thriving.

Relationships.

Trust is the glue of life. It's the most essential ingredient in effective communication. It's the foundational principle that holds all relationships. (Covey, Merrill, A, & Merrill, R., 1994, p. 203)

People matter more than things—things like money, goals, acquisitions, stuff. People are at the heart of nonprofit leadership—and nurturing relationships is at the heart of what nonprofit executives and board members should be about doing. The emerging research on Relational

Leadership Theory “focuses on the relational processes by which leadership is produced and enabled” (Uhl-Bien, 2006, p. 667). When people are placed above the “to do list” of numbers and strategic goals—then the advancement of the mission is evident.

Often, the networks of people and their connectedness of people are described as “social capital.” I value this term when it is used to emphasize the worth of people as contributors within our organizations and communities as well as a compelling way to promote value within a capitalistic framework. For me, the term means most when it fosters communication and understanding among diverse people, creating a common framework that recognizes the inherent worth of each person.

Valuing relationships over tasks (Gardner, 2006) is at the heart of the independent sector, at the heart of the formation of organizations who proclaim mission over profit as their reason to exist. This placement of relationships at the essence of leadership is also at the heart of relational leadership theory (Uhl-Bien, 2006). This core value is at risk from the intrusion of for-profit thinking and bottom-line mentality. Gardner (2006) also believes that within each of us is a desire for good work—to do work that is “excellent in quality, takes into account its implications for the wider community, and is engaging and meaningful” (p. 128). Eberly (2008) calls it “homespun.”

Homespun implies that the idea originated in the neighborhood and was developed in partnership with village elders; that it took indigenous insights, assets, and cultural norms into account. It also implies that for implementation to succeed, it must be done in collaboration with those who own the problem and have to live with the solution. (p. 292)

The engagement of people in the mission of the nonprofit organization and sector is the future of the nonprofit sector. Leaders are examining and revising the nature of structures and processes that have shaped that engagement through recent history and are reshaping them to

reflect emerging priorities related to the calling of service and community. As relationships are valued more than accomplishments, then the diminishment of business models are possible.

“Such an approach opens up the possibility for relational leadership as moving toward a more ‘postindustrial’ model of leadership (Rost, 1991)—one that is not hierarchal” (Uhl-Bien, 2006, p. 672). This potential gives great hope to nonprofit executives who hope to be the agents of change in the sector.

Some emerging scenarios reflect this dynamic tension. The blurring of the legal distinctions between profit and nonprofit has actually heightened interest in preserving the not-for-profit identity. In addition, as the economic downturn reduces revenue sources within the sector, the quality of relationships and the presence of trust can become more important drivers of philanthropic investment than accounting balance sheets. In addition, this linkage has critical opportunities in recruiting young people into the profession for reasons different than their own economic status. Since many graduating from college cannot find “paying jobs,” it might be another hope that the sector will see an increase in voluntarism in the sector and more participation in such groups as the Peace Corps and Teach for America.

Another trend that originated in Australia that is getting some conversation in the United States nonprofit sector is the professionalization of the board chair. It is traditional and legally defined that nonprofit organizations recruit volunteers as board members. This new focus on professionalization in the leadership of the board could mean it would be available to a more diverse economic membership. The paternalistic and elitist aspects of service as a board chair are detrimental to expanding participation on nonprofit boards. Making the position a paid professional opportunity could increase opportunities for a more diverse group of people to seek these positions.

But most importantly, the sector can overcome the notion that boards are “echo chambers,” filled with people, who look like me, think like me, and lead like me (Essed, 2005). The enrichment available to leaders through inclusion offers much more than can be calculated on a spreadsheet. The only way to know this is through the intentional and overt engagement of all stakeholders in the leadership of the organization and the sector. This also creates an opportunity for the executives and the board members to establish and sustain relationships in a wider range of community segments that can generate new leadership.

Leaders “must understand what each can contribute and then challenge each other to bring their best. This requires mutual respect and trust. And this takes time” (Brown, 2006, p. 189). We must start with our boards and executives putting in the time and energy it will take to build and sustain effective relationships. “Relationships—rather than authority, superiority, or dominance—appear to be the key to new forms of leadership” (Uhl-Bien, 2006, p. 672). It would seem that by focusing on relationships and engagement, the trust necessary for the nonprofit sector may be established and nurtured.

Fostering trust can also increase the likelihood of just outcomes for the community. Trust built through genuine relationships are much more inclined to mutual understanding and empathy; factors that bring justness to prominence and promote equity and fairness in organizational and communal outcomes.

As leaders move from the personal to the organization, they will face the challenge of organizational pressure toward mastery versus intimacy.

Striving for mastery is characterized by emphasis on task accomplishment; by perception of other people as work roles, human assets, or instruments for getting work done; and by reliance on rational analysis in making decisions. *Avoidance of intimacy* is characterized by a relative lack of empathy and compassion, inattention to our own and others’

feelings, reluctance to experience and express vulnerability and self-doubt, and discomfort in being playful and spontaneous. (Kofodimos, 1993, p. 5)

Effective leaders achieve a personal life balance so that they can engage in meaningful relationships within their organizations and beyond. Therefore, the learning that is usually associated with the workplace should be extended to recognize the value of learning in a personal life (Lee & King, 2001).

Leadership is an influence process, not an authoritative process. Effective nonprofit leaders create an appreciative and caring culture that guides the way in which people behave toward one another. By encouraging relationships and implementing appreciative methods that place people over tasks, the work of the organization will be enhanced.

The Communal Domain

The third dimension of leadership focuses on the identities of nonprofit executives and board members within the community—representing themselves outside their personal and organizational roles. Impact and stewardship are the two traits of leadership that move behaviors from within the organization to the community within which the organization works.

Justness is at full flourish in this domain of leadership. The ability to link the work of the organization with the promotion of justice, peace, and equity within the community is vital to the identity and efficacy of the nonprofit sector. Changing people and communities to create and expand a sense of fairness and justness is the ultimate measure of success.

The future of the nonprofit sector may lie in its ability to encourage and support leaders to expand their view of the work and to place service to the community as the primary aspect of leadership. “It is how citizens choose to build connections for their own sake, usually for common purpose. These are the primary constituency for transformation” (Block, 2008, p. 30).

Two key factors capture the essence of the communal domain of leadership: impact and stewardship.

Impact.

No work is insignificant. All labor that uplifts humanity has dignity and importance and should be undertaken with painstaking excellence.

—Martin Luther King, Jr.

The capacity to lead cultural change within the sector can only come from leaders who sense the opportunity and potential for such a role as inherent to their own purpose as a nonprofit leader. This tension between the needs of the organization and the needs of the community is often manufactured to support competitive posturing and aggressive positioning. The nature of the sector offers an alternative—in which the only definition of impact possible for nonprofit leaders must include the difference they are making within the community as a whole, not just within their own organizations.

Scharmer (2009) describes the nonprofit sector as a common field incorporating three emerging forces for change in our communities:

- A deeply felt social sense that all of humankind is connected through a tacit, invisible bond or field;
- A deeply felt democratic sense that eventually all legitimacy flows from structures that enable inclusive participation;
- A deeply felt cultural-spiritual sense that we are on a journey of becoming who we really are—both individually and collectively. (p. 96).

The very nature of the sector supports such a view. This need to understand the organization within the context of the community and the emerging growth of people is the very

reason for our sector. One example that speaks to this aspect of impact is the crafting of a mission statement.

In my years of service in the nonprofit sector, I have worked with over a hundred organizations helping the review and rewrite a mission statement. Effective mission statements answer three questions: Who are we? What do we do? and Why does what we do matter to the community? This simple formula represents a critical element in constructing and understanding the communal domain of leadership and its vitality.

The first two elements are present in almost every statement available. In the United States, the Internal Revenue Service (IRS), an agency of the Department of the Treasury, determines whether an organization is “nonprofit.” An application is filed with the IRS to seek such a classification. Part of the application is the inclusion of the mission statement of the organization. In that statement, the organization must demonstrate it exists to promote a charitable or community service cause. The mission statement, then, is only required to answer the first two questions of my formula: Who are we? What do we do?

I suggest this is insufficient. The third question of that formula—Why does what we do matter to the community?—is what is essential to leadership. These are the questions of impact for leaders—a way of knowing that what I am doing in leading this organization is making a difference in the community where I live and even the community of people everywhere in our world. The answer to this question lies outside the organization. Where else can service and purpose be found except in what is external, what is out there? I know why we are making a difference. I link my personal purpose of leadership to the sense of contribution and service to the community.

“The business of civil society is to create citizens” (Eberly, 2008, p. 280). Nonprofit organizations are formed “to solve a community problem, to promote an idea, or to meet a social need” (p. 280). As these organizations do their work, the generation of active and engaged citizens through leadership creates the “social capital” necessary to advance the democratic goals of our nation.

And social capital can only have meaning and impact if it is guided by justness. Leaders use the call of justness and the impact of justice and fairness within communities as fitting and effective motivators within the organization and throughout the community. Righting a wrong or addressing a need is at the heart of just impacts sought by nonprofit leaders. This can also serve as attractors to donors and volunteers that can enhance impact.

When a heightened commitment to justness is present in our leaders and their organizations, the need for inclusion and diversity is self-evident. Here we move past token presence and phony conversations. When impact is driving leadership, the ability to lead the cultural change needed within our sector brings powerful forces to the fore. When those forces are mediated by the sense of responsibility that permeates effective nonprofit leadership, the aspect of stewardship expands leadership to the highest potential.

The purpose of a nonprofit organization is to change the lives of people in a community. Effective leaders consistently focus on efficacy and how to enhance such change. They guide their organization and their people to focus their power on producing transformative results for people and communities. They make sure that everyone knows what difference the organization is making through its work. Appropriate data and evidence are consistently collected and evaluated to monitor effectiveness of mission and guide needed adjustments. When evident, real changes are occurring or are likely to occur.

Stewardship.

We have become, by the power of a glorious evolutionary accident called intelligence, the stewards of life's continuity on earth. We did not ask for this role, but we cannot abjure it. We may not be suited for it, but here we are. (Gould, 1985, p. 431)

The effective leader is a steward of the community and its people, one who feels responsible for and to those who participate in realizing the vision they all share. By acting out of that responsibility, nonprofit leaders can shed their business bias and truly change what is happening within our communities—changes that will be based on service and meaningful results.

“Although influence is generally considered the key element of leadership, servant leadership changes the focus of this influence by emphasizing the ideal of service in the leader-follower relationship” (Van Dierendonck, 2011, p. 1229). Greenleaf's (1977) influence on leadership theory continues to echo in the possibilities of the nonprofit sector. Key aspects of service and stewardship remain prominent in the sense of purpose present among many called to nonprofit leadership.

“A servant leader has the role of steward who holds the organization in trust” (Van Dierendonck, 2011, p. 1231). This can mean that “using charisma or emotions to influence followers to act without giving them any room for participative thinking or decision making is far from what Greenleaf (1977) meant by the emphasis on increasing autonomy, personal growth, and well-being” (p. 1231).

This sense of responsibility compels a leader to include all stakeholders from the community. Here, the sense of purpose is expansive—seeking to form generative conversations among all those who seek engaged dialogue and genuine involvement. The nonprofit board members begin to enlist others who seek the same affiliations—serving the community through

their organizations. Here the growth of the leader is accompanied by a growth of purpose. And that growth of purpose lifts all.

Growing a commitment to justness within the community can increase collaboration and a shared vision. This then can advance justice and equity outcomes for all members of the community. Justness means a sense of stewardship that is guided by empathy and mutuality.

For example, LeRoux (2009) speaks to the increasing effectiveness of linking client participation with funding. This practice of requiring meaningful participation by service recipients has actually enhanced the ability of leaders to include a wider variety of members on boards and committees. This is a good example of a stewardship value, joining the need to acquire resources with the value of inclusiveness.

This can mediate the “tail wagging the dog” syndrome of donors driving organization goals and leadership behaviors, the antithesis of stewardship. “The problem of philanthropic paternalism can be summed up as a situation in which the discretion of donors leads to organizational activities that are consistent with donor preferences, which may not be consistent with client preferences” (LeRoux, 2009, p. 508). The call of stewardship means leaders must solve the problem of undue influence of wealthy donors.

Early in my career as a private school administrator, we were approached by a wealthy parent who offered to pay all the costs to build the school a new football stadium. He only had one request of us that he would be allowed to select the school’s football coach. This was a blatant violation of our principles and any sense of stewardship to our faculty, our parents, and our community. With the backing of our board, we declined his offer and continued to play our games at a nearby stadium with a coach appropriately hired and evaluated by the school’s administration.

What is most often needed is the simple wisdom and beneficial action derived from those who are stewards of their communities. When those stewards are identified and enrolled as leaders, we are all served. As noted in the book *Good Work*, “Authoritarian solutions are easier to impose, but only those solutions that the stakeholders work out patiently and revisit periodically are likely to survive” (Gardner, Csikszentmihalyi, & Damon, 2001, p. 245). When those stewards step forward to share their wealth of wisdom, we sense the abundance of our communities that is borne in our unity.

Communities are the owners of nonprofit organizations. Leaders are active in reporting to, learning from, and collaborating with other organizations, enterprises, and members of the community they serve. This careful and responsible management of resources and service entrusted by the community to the organization is critical to effective leadership and presence. This means leaders are active in the community outside their organizational role and view their work with other organizations as essential to their identity. In this way, collaboration replaces competition as a guiding paradigm.

The Global Domain

To lead is to seek justness. To find in our leadership a sense of connection is to feel the unity and mutuality that is at the heart of our human nature. In seeking justness as the ultimate purpose of leadership, we look past the illusions of what divides us and build on the common ground of what we share—share with equity, harmony, and peace. We return home to the origins of our sector, our organizations, our own meaning.

Justness.

Justice will not be served until those who are unaffected are as outraged as those who are.

—Benjamin Franklin

Authentic leadership seeks justness through a sense of connection and inclusive respect. It is “the will to extend one’s self for the purpose of nurturing one’s own or another’s spiritual growth” (Peck, 1987, p. 81). This quest is not a passive state of mind; it is a passionate desire for action, for change, for equality, for peace. This pursuit of justness is at the apex of nonprofit leadership. Truly genuine nonprofit executives and board members find their common bond and sense of purpose in a heartfelt passion for the work. They see their work as transformative, because they see advancing justness as what it will take to change the world.

The use of the term “justness” is an attempt to extend the meaning of “justice” to a more pervasive and global context for nonprofit leadership. While Rawls (1972) was concerned with ideal institutions and structures of justice and Sen (2009) is concerned with the social realizations of approaches to justice, justness combines both quests as an exemplar for the 10BB model.

The importance of human lives, experiences, and realizations cannot be supplanted by information about institutions that exist and the rules that operate. Institutions and rules are, of course, very important in influencing what happens, and they are part and parcel of the actual world as well, but the realized actuality goes well beyond the organizational picture, and includes the lives that people manage—or do not manage—to live. (Sen, 2009, p. 18)

Justness as the overarching notion of the 10BB model compels the nonprofit leader to focus on the advancement or loss of justice. It brings to full focus the power of the nonprofit sector as independent of profit motives and extols the virtue of service as the heart of leader motivation. Rather than remaining fixed on some ideal notion that ignores reality, justness calls to mind the focus of correcting wrongs and seeking to prevent injustice.

Through justness as a guiding principle, we can offer to nonprofit leaders an expanded view of justice that goes beyond the seeking of a perfect world and includes the active removal of clear injustices as best available.

As an example, I call to mind the story of a brother and a sister who were always squabbling over fairness in their household. When they are called into the kitchen to share some pie, they immediately begin to whine and complain about how one will get more than the other. The parent, having heard this many times over, applies a key aspect of the principle of justness.

She instructs the brother to cut the pie into two in any manner he wishes; with the knowledge that his sister will get to pick which piece she will eat. This is just and fair (justness) because both parties have an equitable outcome no matter their suspicions or distrust. Justness, as Rawls (1972) explains, occurs because of this “veil of ignorance.” Each individual subscribes to live in a society based on a justice that works regardless of where they may land in that society (king or servant).

This is not where we are in our communities or nation. We have many miles to walk before this sense of fairness and justice is pervasive enough to honor the aspirations of the American enterprise. Yet if there is progress to be made, it is my assertion that the nonprofit sector is the home of such a search for justness in our communities. And therefore, the quest for justness must be at the heart of the sector and its leadership.

Justness can take on a variety of meanings and connotations. For the purpose of this model and nonprofit leadership, John Rawls (1972) provided a landmark case for the primacy of justness. Rawls’ theory provides for equal liberty and a distribution of all other goods that maximizes the expectations of the least well off. “Each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all” (Rawls, 1972, p. 302). This is at the heart of my understanding of the potential for the enhancement of justness within communities through the work of leaders within the nonprofit sector.

The echoes of this potentiality are all around us. Eberly (2008) notes that “As Peter Drucker and other have predicted, the challenges that confront communities in the twenty-first century will be met neither by business nor by governments, but by nonprofits” (p. 290). This suggests great possibilities to promote justness for the sector. This emphasis on the potential of the nonprofit sector to change lives and communities also suggests an approach to leadership based on a sense of passion that echoes Greenleaf’s servant-leader theory.

This great potential of justness is peace. Young (1990) and Connerly and Pederson (2005) are two of many voices establishing and sustaining the need to seek justness through engaged scholarship as a means of securing and nurturing peace. Such an enduring peace requires the placement of mutuality and commonality above our personal, organizational, and even our community goals. This is the hope for leadership within the nonprofit sector.

“If justice is to be advanced, it will come in small increments...the means by which individuals join together to reform their governments is through the voluntary networks and associations of civil society” (Eberly, 2009, p. 185).

I see this potential in the possibilities that philanthropic investment can have in distributing resources in new and more effective ways. Large philanthropic entities have the potential to drive action towards justness and peace through focused investments in global enterprises. These enterprises, most often formed as nonprofits or non-governmental organizations, are in the position to rise to a higher calling in serving the global outcomes of humanity.

These enterprises advance another important principle of Rawls’ theory of justice: “Social and economic inequalities are to be arranged to the greatest benefit of the least advantaged” (Rawls, 1972, p. 302). This would mean that “the good-fortuned benefit only if the

less fortunate also do better, thereby facilitating the appropriate sense of justice” (Archard, 1996, p. 263). This is a strong endorsement of the deepest purpose of the identity and work of the nonprofit sector.

Hunger and healthcare are two of the most immediate areas for maximum impact from philanthropic investments—ravages of humanity that are within our reach to solve through sharing and directed action. In both these cases, some nonprofits have demonstrated locally and globally the highest calling of leadership through well-directed efforts to share what abundance is present in our world and creates sustainable efforts to address these human problems.

The eradication of polio world-wide is an example of what the nonprofit sector can do through effective leadership, responding at the global level to lead and sustain change. Similar efforts in micro-loans, fair growing practices, and environmental monitoring are showing the potentiality is present and real.

We may have a long way to go, but at its best, the nonprofit sector can be the home for exactly the kind of victory for humanity we hope to realize. The most appropriate goal for the nonprofit sector is to change lives through the promotion of just this theory of justice (or justness), and thereby an opportunity for sustainable peace. The guiding principles are equity, just dealing, and right action. Values rather than financial standing or status guide the organization and its activities. Peacemaking and the promotion of inclusion and social justice are increased throughout the community and beyond because of the work of leadership and the organization.

Conclusion

The 10BB model offers ten qualities that can guide nonprofit leaders in advancing their missions of service in the communities they serve. The model contains a development

component that suggests leaders move from a personal, to organizational, to communal, and finally to a global understanding of their leadership behaviors. In addition, it places the quality of justness at the apex of the pyramid of traits, indicating its preeminence and pervasiveness in nonprofit leadership.

Through the use of relevant examples and experiences, I have tried to convey the development of the 10BB model as Jarvis indicated, through an ongoing cycle of experience, reflection, personal theorizing, and then a return to practice and new experiences. The model is birthed from my lifetime working within the sector. As Heifetz (1994) indicates:

Leadership oftentimes is a passionate and consuming activity. People need inspiration and drive to step out into a void which only later is recognized as a place of creativity and development. So strong are the emotions of leadership, they can overwhelm the person who has not developed a sufficiently broad sense of purpose. (p. 274)

In the next chapter, the usefulness of this model in addressing the nonprofit dilemma is examined through the application of the model's qualities to three enigmas common in the nonprofit sector. If the 10BB model is an opportunity to overcome the deleterious effects of market intrusion and business thinking, then the principles the model suggests should provide guidance to leaders in these situations.

Chapter V: Three Enigmas

To handle yourself, use your head; to handle others, use your heart.
—Eleanor Roosevelt

It is helpful to explore how the 10BB model can guide nonprofit leaders through three enigmas. The first enigma is the relationship between a nonprofit executive and a board of directors. The directors are volunteers representing the public interest. They have fiduciary and legal authority for the mission and conduct of the organization. A board can hire an executive to manage the organization. The executive reports to the board and typically has specific duties delegated by the board.

The nature of this relationship is unique to the nonprofit sector. The executive must work “with” trustees and yet at the same time works “for” trustees. Executives and trustees seeking guidance from best practice and research often find conflicting statements about structure, responsibilities, and behaviors of these two groups of leaders. These challenges can be examined in terms of the 10BB model.

The second enigma for examination is the practice of philanthropic fundraising. Leadership behaviors and practices are often confounded and misdirected by the current expectations and methods used to raise money in the United States. Increasing pressure to generate additional resources from a stagnant base of philanthropic donors is adding even more consternation to nonprofit leaders.

The 10BB model can be used to examine and direct leadership behaviors in philanthropy. The application of principles suggested by the model can be used to understand the underlying power relationships inherent in philanthropy and suggest new ways to reduce those deleterious effects.

The third enigma for review is the selection and training of executive and trustee leadership. The absence of an established body of knowledge and a standard of practice means nonprofit leaders have limited resources to support their work. In addition, the methods for identifying, recruiting, and enlisting leaders in the sector are often haphazard and ineffective.

It is interesting to attempt to examine three enigmas when even the most fundamental notions about the sector are often portrayed as conundrums themselves. For example, at one point, Kee and Newcomer (2008) state that “the concept of ‘public interest’ (or whether it can even be defined) is frequently debated in the literature” (p. 4). Yet three pages later they assert that “the concept of *change in the public interest* argues that the notion of acting for the good of the general members of society must be *at the center* of all public and nonprofit change and transformation initiatives” (p. 7).

Testing Opportunities

Testing of the model can encourage conversations and foster change that can be realized and sustained. Action research methods, particularly participative action research methods, can be an effective means to test the model and resolve some of the lingering dilemmas faced by nonprofit executives and trustees. The openness and engaged processes of action research can be a meaningful path for practitioners to use research programs to assist in their own leadership development.

Brudney and Murray (1998), Brudney and Nobbie (2002), and Nobbie and Brudney (2003) are three studies of nonprofit leadership utilizing participatory action research. These studies are effective examples of strong methodology ascertaining insights into leadership behaviors as they really exist. The authors then compare and contrast what they found in practice

with prevailing theories and models of nonprofit governance. Such projects could be useful in arriving at a better understanding of the 10BB model.

A number of other opportunities are available for testing this model. Appreciative inquiry methods (Cooperrider & Stavros, 2003) could offer a way of validating the nature and sequence of the questions of the model construction. Qualitative methods using interviews could also serve to examine the model.

One method that seems to present itself is to apply the fundamental questions of the inquiry process suggested in the development and refinement of the model and use these questions to guide a test of the building blocks within a particular situation. This participatory process could help participants and researchers cooperate in the evaluation and understanding of utility.

These checkpoint questions represent an approach to examining opportunities, solving problems, making decisions, and fostering collaborations. The questions provide a system to build a personal theory of leadership through guided reflection.

The checkpoint questions also offer a process to test the utility of the model. It provides a method to look at each of the building blocks and examine how they might be relevant and practical in guiding leadership behaviors. As available, the questions may serve as a deeper evaluation of the model and refine its ultimate characteristics.

The cycle starts at the top with the “Why does this matter?” question and continues through the other five questions. It is continuous in that the final question of impact, “So what?” leads one back to the question of purpose and relevance. Using this sequence of questions can provide important insights as the model is used to examine the three enigmas. Figure 5.1 represents the loop of checkpoint questions.

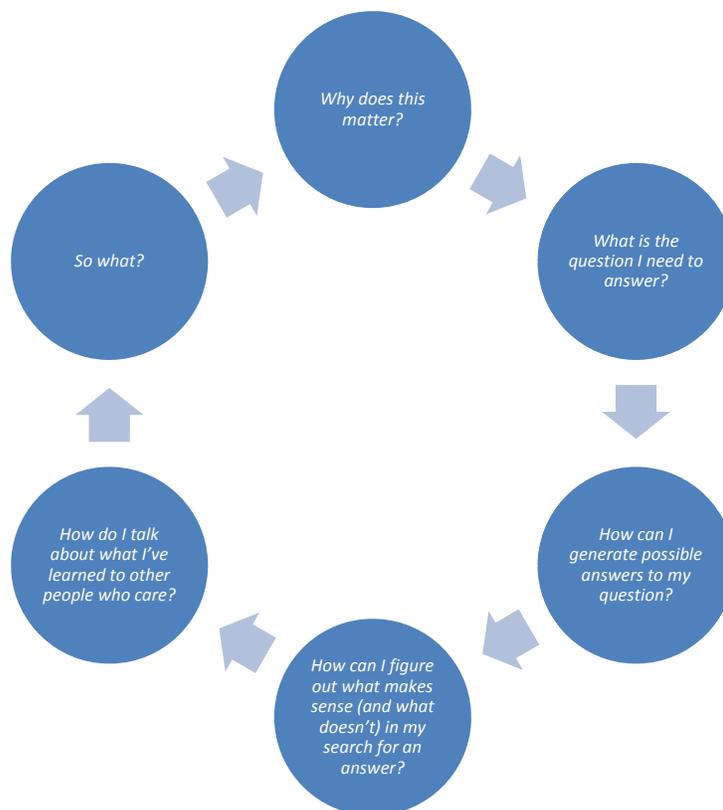


Figure 5.1. Six checkpoint questions sequence.

These questions and their proposed cycle of inquiry have been used in my work at the Duke University Institute for Nonprofit Executives for four years. As I have gathered input from participants, the wording of the questions, their order of application, and their effectiveness have been evaluated and refined. In addition, the application of the synergistic model of Dewey, Kaplan, and Jarvis adds a framework to understand why such questions can yield meaningful results.

Other tests are available. A study of executives adopting the model in comparison to those using more traditional forms of leadership models could be informative. The use of the

guiding principles in board retreats could serve as an action research project to test the presence of business models and the willingness to change among board members. A survey of nonprofit management graduate programs to analyze curriculum, course content, and leadership models could help to outline the depth of market intrusion.

A thoughtful application of the proposed model may offer some alternatives to the current practices of finding and securing leaders. It will also suggest paths of preliminary and on-going learning that will support effective leadership. Mirabella and Wish's (1999) study of graduate degree programs could be updated to inventory the current stock of graduate program in nonprofit degrees and prepare some comparison to the content of those programs and the 10BB model.

At the heart of this model lies an assumption that leadership within the nonprofit sector is different from leadership in the private sector. This assumption leads to a number of findings and recommendations that warrant on-going research and analysis. Testing this fundamental assumption could also have impact throughout the field of leadership studies.

Executive and board relationships. The 10BB model offers a new way for executive and board relationships to be formed and sustained. It guides the relationships away from more traditional models that rely on supervisory thinking and managerial frames. It encourages both executive and voluntary leaders to keep the focus on mission advancement through a deep sense of shared vision about the organization and the people and the community they serve.

Board members often bring their own backgrounds and experiences into the boardroom when decisions are being made. Creating a space where trustees can embrace a different framework for the organization is an effective method to allow for new and divergent viewpoints

to emerge. Redirecting meeting agendas, organizing effective board retreats, and allowing for informal conversations about the organization's work are all avenues for change.

The 10BB model proposes that nonprofit leadership is different. By keeping service to the community as a primary context for work and justness as the overarching quest for leadership, relationships between executives and trustees can overcome the adversarial direction so often the result of business models. Appreciative Inquiry methods can help create an anticipatory view of these relationships that can mean: "the image of the future guides what might be called the current behavior of [the] organization" (Cooperrider et al., 2008, p. 9). Relational leadership theory thinking can reinforce the notion that leadership sees itself as a network itself as well as part of a larger network within the nonprofit sector of committed leaders seeking to promote justice and equity in the community.

Many views of leadership fail to recognize its relational and contextual nature and its distinction from power and position. Inadequate ideas about leadership often produce oversimplified advice to managers. We need to reframe leadership to move beyond the impasse created by oversimplified models. (Bolman & Deal, 2008, p. 365)

Organizations have an opportunity to create and sustain meaningful relationships among the executive and voluntary leaders when guided by principles articulated in the 10BB model.

Philanthropic fundraising. The practices used to generate philanthropic support for nonprofit organizations can be a challenge to nonprofit leaders seeking to implement the qualities of the 10BB model. Here is where the intrusion of market forces and practices are often most evident. For example, Peter Brinckerhoff (1996), a popular author on financial matters for nonprofit organizations, avers: "But I know that not only is it okay to make a profit in your not-for-profit, it is essential to your financial empowerment that you do so and do so regularly"

(p. 6). It is no surprise that business metrics and sales practices can dominate the thinking about fundraising and exacerbate the challenges facing nonprofit leaders.

Fundraising serves the mission of the organization when it mediates its practices in the context of service and collaboration. Resources are not generated in isolation of the mission; they are brought to the organization because of the mission. When practices are viewed only in sales jargon and net dollars, the presence of the mission and service can be difficult if not impossible to find.

Linking the request for a philanthropic exchange in terms of its impact on the people served and its ability to change a community can overcome the market metrics and bring people to a deeper understanding of the mission regardless of their level of giving. Over 20 years ago, Hall stated the enigma of fundraising still with us today.

The funding environment, in terms of available resources and of tax and regulatory factors, has been highly uncertain. The rise—and subsequent decline—of federal funding for nonprofits, changing patterns of foundation funding, increasing dependence on earned income, and the rising importance of corporate grant-making have created a financial setting that demands of trustees not only high levels of managerial competence but also a capacity to balance market efficiency against organizational mission. (Hall, 2001, p. 138)

The 10BB model attempts to address the enigma by not suggesting a “balance” of market and mission. Rather, the 10BB model privileges mission and diminishes, and when possible eliminates, the market forces in the nonprofit sector. For example, reducing the dependence on cost/benefit analysis factors to evaluate fundraising programs and adding (with emphasis) thoughtful reflection on the nature and quality of relationships can be a way to apply 10BB principles to philanthropy.

In addition, the prominent place that justness holds in the 10BB model can provide an alternative view of fundraising and how it relates to the mission and vision. Typically, the large

donor is given priority in the fundraising process. In addition to marginalizing small donors, this practice can also direct an organization to focus on donor needs rather than client and community needs. It can also sustain a condescending attitude that reflects poorly on all involved.

Ott (2001) states that frame of mind, reflecting a long-standing attitude to fundraising that reinforces market forces, the privilege of wealth, and the unfortunate persistence of the “good old boys club” mentality.

The trustees are at the heart of fund-raising in most nonprofits. Numerous studies have shown that larger donations are made people to people—more so than to organizations or causes. When a respected peer who serves on a board asks for a major gift to an organization or cause, we are more likely to reach for our checkbook or credit card. (p. 169)

Using the 10BB model can offer alternative methods of designing and implementing fund development programs that emphasize mission, involve all stakeholders regardless of financial capacity, and foster the sense of stewardship and justness at the heart of the sector. It increases the opportunities for all stakeholders, not just those with wealth, to participate in shaping the future of the organization and the community.

Leadership Selection and Development

Collins (2005) calls effective leaders “Level 5 leaders” and offers the following description of Level 5 leaders in the nonprofit sector:

Level 5 leaders are ambitious first and foremost for the cause, the organization, the work—not themselves—and they have the fierce resolve to do whatever it takes to make good on that ambition. A Level 5 leader displays a paradoxical blend of personal humility and professional will. (p. 34)

Identifying and enlisting trustees and executives who exhibit such a trait is at the heart of the enigma facing current leadership. Traditional financial and status rewards are not available or appropriate for the recruitment of nonprofit leaders. Rather, this blend of passion (what Collins,

2005, calls ambition) and skill is exactly what will be needed to advance the sector and its organizations.

The 10BB model can be helpful because it emphasizes purpose and justness as the beginning and end of leadership characteristics to be sought in new executives and trustees. When honored, these traits can guide both enlistment and development efforts. This clear focus on individual purpose and global outcomes can help evaluate the qualities new leaders can bring.

As noted earlier in this dissertation, the potential for “cloning” (Essed, 2005) must be watched for and avoided. Too often, boards replicate themselves rather than seek new areas of the community for members and recruits. As a board members and executives reflect deeper on purpose, mission, and justness, they increase the likelihood of expanding the rosters of their leadership with executives and trustees linked by passion and commitment.

Table 5.1 displays how the checkpoint questions can address the three enigmas of the nonprofit leadership dilemma. It uses these questions to propose a number of ways to test and validate the model and articulate its potential implications for leadership behaviors.

Table 5.1

Checkpoint Questions and Three Enigmas

Checkpoint Questions	Board/Executive Relationship	Philanthropy	Selection & Enlistment of Leadership
<p><i>Why does this matter?</i></p> <p>Methodology Checkpoint:</p> <p>Am I making sense in describing the leadership dilemma? Is it shared by others in research and practice? How far can it be generalized and still be useful?</p>	<p>Getting this right could align the diffuse forms of leadership to advance the mission.</p> <p>This is a clear focus of much research and existing theories exist which seem inadequate.</p> <p>The proposed model creates a new frame for this relationship offers an alternative to business management thinking.</p>	<p>The process of philanthropic fundraising is a flashpoint for the intrusion of the marketplace. Crafting an alternative view to this process can strengthen progressive views of nonprofit leadership.</p> <p>Fundraising is a clear focus of research and practitioners. It is often subjected to business metrics deleterious to nonprofit leadership.</p> <p>The 10BBmodel suggests some different approaches that have the potential to free the fundraising process from marketing principles.</p>	<p>Finding and training leaders with an expanded view of their work and the nonprofit sector could increase the impact of the missions of their organizations.</p> <p>All aspects of leadership, including identification and development, remain a primary interest among researchers and practitioners.</p> <p>The proposed model has deep implications for the enrollment of executives and trustees, how they are trained, and how they sustain their work.</p>

Checkpoint Questions	Board/Executive Relationship	Philanthropy	Selection & Enlistment of Leadership
<p><i>What is the question I need to answer?</i></p> <p>Methodology Checkpoint:</p> <p>Have I grounded this question in experience? Is an answer available through research that extends experience and works at both the personal and collective domains? Does the question reflect the possibility of meaningful and sustainable change?</p>	<p>How can we align nonprofit executives and board members to an effective vision of their roles and functions?</p> <p>Managing this crucial relationship, unique to the sector, is experienced by both executives and trustees. The intrusion of business thinking is most evident and can often detract from mission advancement.</p>	<p>How can we generate philanthropic resources without succumbing to business thinking and market forces?</p> <p>Raising money is a contentious reality facing most practitioners. This proposed model can lead to changes in frames of mind and an abandonment of short-term thinking that can often drive the fundraising process. Changing philanthropic fundraising can mean a significant difference in the effectiveness of leaders.</p>	<p>How can we examine this leadership dilemma in such a way as to provide a new, dynamic, and effective process for identifying and developing leaders?</p> <p>Finding and developing the current and next generation of executives and trustees could be different if we start from a new premise. The proposed model offers such an alternative and could yield a number of implications for leadership programs.</p>
<p><i>How can I generate possible answers to my question?</i></p> <p>Methodology Checkpoint:</p> <p>What does my experience in leadership tell me about the challenges and opportunities within the sector? Am I being authentic and accurate in describing these challenges and opportunities within the current research and practice context?</p>	<p>Action research, particularly Participative Action Research, could generate any number of ways to test and validate this model and its impact on leadership relationships.</p> <p>Jarvis' notion of metatheory is another resource for understanding the model's efficacy and impact on leadership behaviors.</p>	<p>Both research and practice can yield much in assessing the value of the proposed model and its potential for influencing the fundraising process.</p> <p>In addition, the model can be tested in its ability to change the forces used to measure the effectiveness of the fundraising program. For example, a typical point of contention in fundraising is often described as the value of the relationship over the value of the dollar.</p>	<p>The proposed model speaks most directly to this aspect of the nonprofit sector.</p> <p>Can the model be used to recruit new board members? Is it possible to change the nature and conduct of leadership activities based on the 10BBmodel? A survey of current and aspiring leaders could compare/contrast their notions of leadership with those proposed in the model. The model suggests a business bias in board enlistment. Would a survey of nonprofits support that assertion?</p>

Checkpoint Questions	Board/Executive Relationship	Philanthropy	Selection & Enlistment of Leadership
<p><i>How can I figure out what makes sense (and what doesn't) in my search for an answer?</i></p> <p>Methodology Checkpoint:</p> <p>Does my model hold up to reasonable scrutiny? Can I demonstrate that my method subscribes to the principles of inductive inquiry, imagine, and contextual experience?</p>	<p>Leadership is a process of continuous learning. The methodology advanced in the proposed model is based on the work of Peter Jarvis. Jarvis suggests that the practitioner-researcher is an important paradigm for leadership understanding. He goes on to show that through reflection on experience and metatheory, that a leader has the opportunity to form a personal theory of their own leadership and their work. This personal theory is then brought back to practice and informed again through reflection and metatheory...a continuous loop of learning. I have modified Jarvis with Dewey's emphasis on growth and Kaplan's notions of new theories yielding new questions. Again, this focuses on continuous reflection upon experience and all that is around us in the way of new information. This is how we make sense and meaning in the never-ending search for means to do the work of nonprofit leadership with skill and service.</p> <p>The 10BBModel suggests that a way to frame this work is through the notion of justness—and all the traits and behaviors that lead an organization to embrace that deep and communal sense of service. This formation and sustaining of an organization is central to the same sense of community. When the quest for justness is thus informing all leadership activities, then the hopes of equity and peace seem real. I suggest that this framework serves all three enigmas as a lens through which to make meaning of these activities.</p>		
<p><i>How do I talk about what I've learned to other people who care?</i></p> <p>Methodology Checkpoint:</p> <p>Does the model hold together as a unified and elegant system? Is it consistent with the experience of seasoned practitioners and the demands of inductive inquiry? Do people in the field see it as useful?</p>	<p>The proposed model suggests that nonprofit leadership is different from other models of leadership. This will serve as a clear point of investigation in subsequent review and evaluation of the model.</p> <p>I would also offer that a board/executive retreat program based on the model could be fashioned and field tested.</p>	<p>I have used aspects of this model in training leaders in fundraising. Expanding that effort and locating willing organizations to undergo implementation of new fundraising processes supported by the model could be helpful.</p> <p>In addition, developing ways of gathering evidence to support fundraising effectiveness could be useful in applying and evaluating the model's impact.</p>	<p>I have relied heavily on my experience teaching others about leadership in developing and evaluating the elements of my model. I have presented key aspects of the model in several university and practitioner settings. Their responses have helped refine the model. The utility and impact of the model, now that it is more fully developed, is still to be investigated.</p>

Checkpoint Questions	Board/Executive Relationship	Philanthropy	Selection & Enlistment of Leadership
<p><i>So what?</i></p> <p>Methodology Checkpoint:</p> <p>Will nonprofit executives and trustees see this model as useful and potentially transformative? Does it inspire additional research for me and other interested colleagues?</p>	<p>The persistence of business thinking and market competitiveness has the potential to destroy the essence and efficacy of the sector and the missions of the many organizations serving people and our communities.</p>	<p>This proposed model is a symbolic construction. It has a different meaning than a fact. I hope to present this model and invite additional research to gather evidence that can refine and expand the model.</p>	<p>Practice is changed through the conversion of information (metatheory) through reflection. This is a continuous loop of engaged research by practitioners.</p>

While it is my contention that the leadership dilemma is real, ultimately that finding is also subject to evaluation and validation. The assumption that leadership within the sector has different traits and characteristics is also in need of further investigation. These investigations could have contributions to make to the field of leadership studies and the growing interest in research on the effectiveness of nonprofit organizations.

In addition, this model will have to stand up to many of the tests used to examine any theoretical assertion: simplicity, consistency, verification, and generalization. Finally, practitioners will test the model for its usability in their work and provide important feedback regarding its utility and its practicality for use in leadership development and in addressing the nonprofit dilemma and the challenges posed within the three enigmas. Table 5.2 could frame such investigations.

Table 5.2

Investigating the 10BB Model

Dewey's Framework	Criteria	Potential Evidence
1. Antecedent Conditions of Inquiry: The Indeterminate Situation <i>Why does this matter?</i>	1. Methodology Checkpoint: Am I making sense in describing the leadership dilemma? Is it shared by others in research and practice? How far can it be generalized and still be useful?	1. Quantitative Designs a. Quasi-experimental/single subject ...examine an organization that attempts to implement the 10BB model. Or, develop a retreat program that promotes 10BB and evaluate its impact.
2. Institution of a Problem <i>What is the question I need to answer?</i>	2. Methodology Checkpoint: Have I grounded this question in experience? Is an answer available through research that extends experience and works at both the personal and collective domains? Does the question reflect the possibility of meaningful and sustainable change?	b. Quasi-experimental/multiple subjects...same as above, just allow another group(s) to be the control group and compare to group that used 10BB for a period of time or defined activity.
3. Determination of a Problem-Solution <i>How can I generate possible answers to my question?</i>	3. Methodology Checkpoint: What does my experience in leadership tell me about the challenges and opportunities within the sector? Am I being authentic and accurate in describing these challenges and opportunities within the current research and practice context?	c. Descriptive study...conduct a survey of selected nonprofit leaders to determine presence of dilemma and/or other aspects of 10BB assumptions or traits.
4. Reasoning <i>How can I figure out what makes sense (and what doesn't) in my search for an answer?</i>	4. Methodology Checkpoint: Does my model hold up to reasonable scrutiny? Can I demonstrate that my method subscribes to the principles of inductive inquiry, imagine, and contextual experience?	d. Comparative study...does a relationship exist between any/all of 10BB traits and effective board/executive relationships?
5. Operational Character of Facts-Meaning <i>How do I talk about what I've learned to other people who care?</i>	5. Methodology Checkpoint: Does the model hold together as a unified and elegant system? Is it consistent with the	2. Qualitative Designs a. Ethnographic study...interview selected nonprofit leaders to examine any/all aspects of 10BB model. b. Grounded Theory...use interviews, observations, and examination of data/artifacts to evaluate the validity and offer refinements of 10BB model.
6. Common Sense and Scientific Inquiry <i>So what?</i>		3. Action Research a. Practitioner...use the 10BB model to examine existing leadership behaviors within my

experience of seasoned practitioners and the demands of inductive inquiry? Do people in the field see it as useful?

6. Methodology Checkpoint:

Will nonprofit executives and trustees see this model as useful and potentially transformative? Does it inspire additional research for me and other interested colleagues?

own organization.

b. Participative... a study where the researcher is imbedded as a board member within an organization and uses the 10BB model to understand what is happening.

Chapter VI: Conclusion

Few will have the greatness to bend history itself, but each of us can work to change a small portion of eventsIt is from numberless diverse acts of courage and belief that human history is shaped. Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring those ripples build a current which can sweep down the mightiest walls of oppression and resistance. (Kennedy, 1966, p. 6)

The home for meaningful and sustainable change in our nation and our world is the nonprofit sector. As Carol Pearson states, “We desperately need leaders in every sector to help us anticipate the likely outcomes of our actions and to balance the needs of individuals, organizations, countries, and the larger world” (Pearson, 2009, p. 37). I contend that in the nonprofit sector, with a unique blend of resources and purpose, leaders who desire to serve can find the organizational settings and the potential for community support for their causes. When leaders move effectively through the personal, organizational, and communal aspects of leadership, change occurs that is inclusive and promotes justice and peace.

The 10BB model provides a practical framework and guiding principles for nonprofit executives who seek to expand the influence of the sector. It gives them a method to reshape the conversations in board rooms and beyond, to refocus the nonprofit sector on its purpose and unique service to citizens.

The nonprofit leadership dilemma is the intrusion of marketplace values and business models into a sector whose very identity and purpose are independent of such influences. As a result, the governance, structures, and understanding of nonprofit leadership have been compromised and are ready for changes that will align behaviors with the identity and purpose of the sector.

In the dissertation, I identify a gap in existing literature available to nonprofit leaders and articulated the inappropriate presence of management thinking within a leadership framework for nonprofit executives. I suggest that this current literature does not serve the nonprofit sector leaders well.

I use the philosophical framework of John Dewey's pragmatism to review the current thinking about the construction of models for the social sciences. Based on this review, I selected two primary scholars to meld with Dewey's six-step process in what seems to be a fresh perspective on the nature of knowledge, the purpose of inquiry, and the methods of developing theoretical models based on experience and designed to integrate and impact practice.

I focus on the work of Peter Jarvis (1999). Jarvis works from a practitioner-researcher paradigm that best describes my own process in developing this model. This is not a refinement or extension of an existing model. I come to this model in the ongoing reflection of my own career and the leadership activities I have been part of in many organizations. While there is no "methodology" to a theoretical dissertation per se, I use this approach to refine and extend my model.

The model offers ten traits or leadership dimensions that address the leadership dilemma of the sector and provide guidance independent of business models. I call this model "The Ten Building Blocks of Leadership" (10BB).

The trait approach "emphasizes that having a leader with a certain set of traits is crucial to having effective leadership. These ten traits are arranged in the same pattern suggested by Dewey in his process of model building for the social sciences, beginning with the personal domain, then the organization, then the community, and finally the world. These attributes form

a pyramid of construction—that the movement through these four domains follows a prescribed order of development that enhances leadership outcomes.

I examine three enigmas of nonprofit leadership that demonstrate some of the unique challenges of the sector and the utility of the 10BB model. These enigmas are: the board/executive relationship, the pursuit of philanthropic funds, and the selection and enlistment of leadership. I used these three enigmas to examine the model and explore the potential it has to direct and change leadership behaviors.

I also develop six questions that represent a cycle of inquiry for the nonprofit leader. Using these six questions, I explore how the proposed model addresses these three enigmas as well as suggests areas of future study and research into these and other distinct aspects of leading the nonprofit organization. By applying each of these questions of inquiry to the three enigmas, I offer a number of thoughts about testing the model that could yield additional value for nonprofit leaders.

No model within the social sciences is really ever true—it is ultimately judged by its usefulness. I will use this model to develop a training program for nonprofit executives and advance these notions through guided discussion and practical implementation strategies. In that way, the utility of these ideas and their ability to impact the future of this sector will receive their ultimate evaluation.

A person accepting a leadership role in the nonprofit sector has made a distinctive choice, to travel the “road less traveled.” Turning away from the well-worn path of status and capital, the nonprofit leader seeks other measure of effectiveness and contribution. Faced with the ever-present dilemma caused by the intrusion of business thinking and market values, nonprofit leaders have an opportunity to reshape their practices, their organizations, and the sector through

sustaining a generative conversation about the value of the independent identity of the nonprofit sector and how to solve this on-going conflict of forces.

If using the 10BB model can reduce in some way the deleterious effects of the intrusion of business thinking and marketplace values into the nonprofit sector, than a victory for humanity can indeed be celebrated.

Appendix

Appendix A: Permissions

Figure 3.1. The relationship between practice and personal theory. From *The Practitioner-Researcher*, by Peter Jarvis, p. 134. Copyright 1998 by John Wiley and Sons. Reprinted with permission, License Number 3501541038932.

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