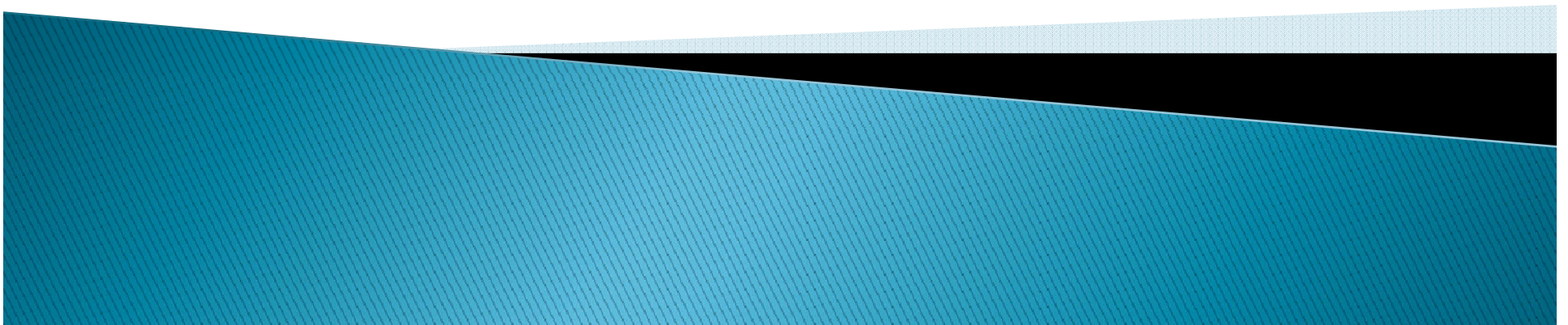


The Psychology of Leadership

Part I: Looking at the Research





What We'll Learn

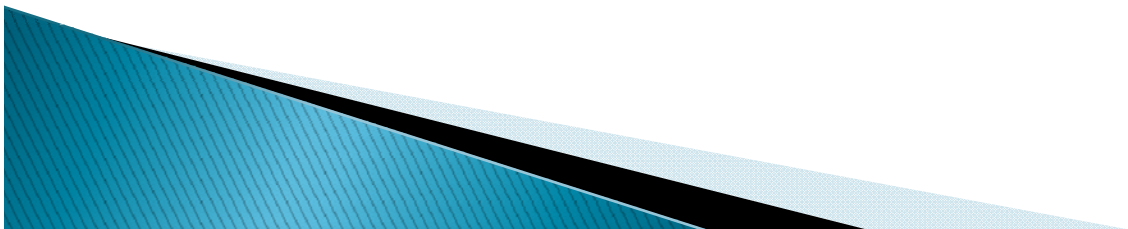
1. Participants will have a better understanding of the different facets of lay and clerical parish leadership.
2. Participants will come to understand why effective leadership within the parish must take into account the role of the parish in the deanery, the diocese and the national Church.
3. While not directly concerned with outreach and evangelism, religious education, the philanthropic ministry of the parish, or stewardship, this webinar offers the parish a more effective, empirically based, foundation for the planning and implementation of these and other critical parish ministries and programs.



The Research on Leadership



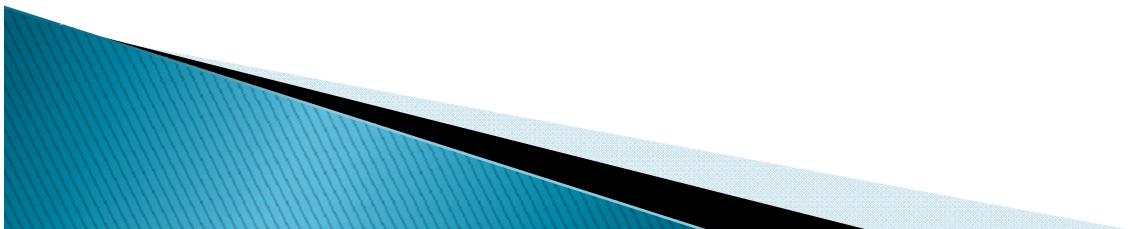
1. Hogan, R., and Kaiser, R.B. (2005). “What We Know about Leadership,” *Review of General Psychology*. Vol 9(2), Jun 2005, 169–180.
2. Weilkiewicz, R.M., Steizner, S.P. (2005) “An Ecological Perspective on Leadership Theory, Research and Practice,” *Review of General Psychology*. Vol 9(4), Dec 2005, 326–341.
3. Van Vugt, M., Hogan, R. and Kaiser, R.B. “Leadership, Followership, and Evolution: Some Lessons From the Past.” *American Psychologist*. April 2008, Vol. 63 (3), 182–196.



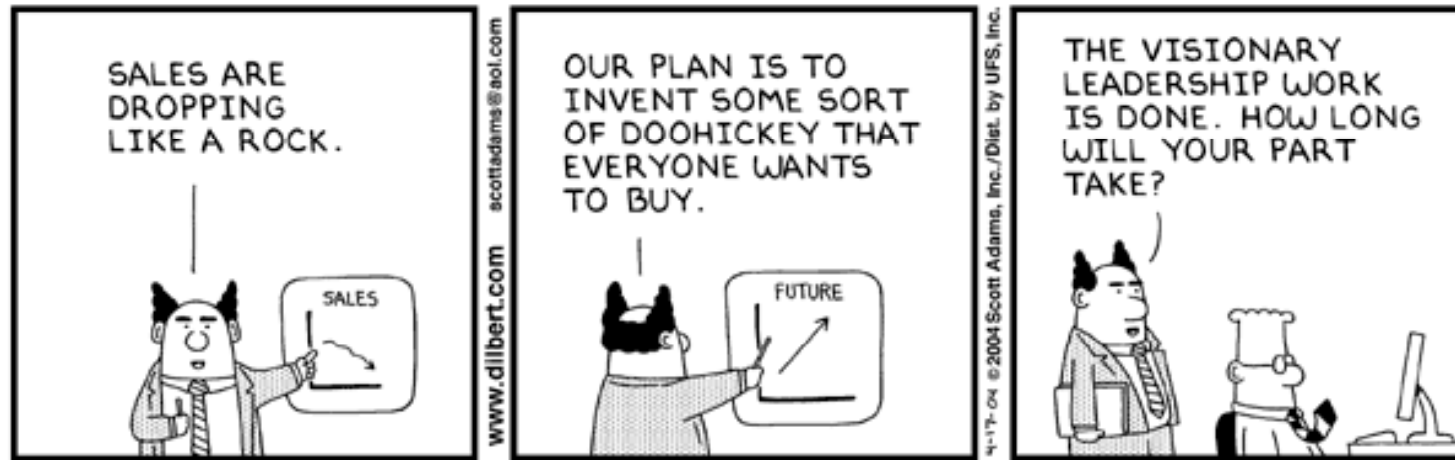


Hogan & Kaiser

1. Leadership matters not only for success, but also the **wellbeing** of community members
2. Leadership is an **adaptive** tool for individual and group survival.
3. The **personality** of the leader affects the performance of the team: Who we are determines how we lead.



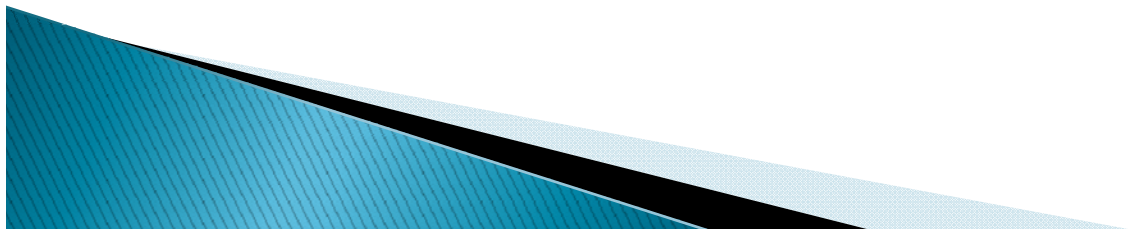
The Well Being of Others



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“The people who rise to the tops of large organizations are distinguished by hard work, intelligence, ambition, political skill, and luck but not necessarily by talent for leadership.”

Hogan and Kaiser, p. 171



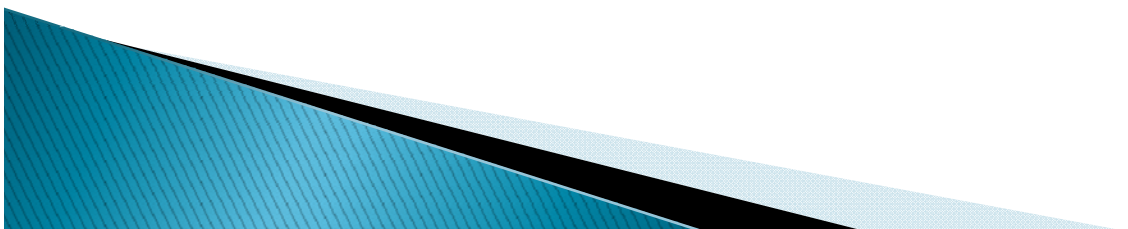
An Adaptive Tool



“[L]eadership should be defined in terms of the ability to build and maintain a group that performs well relative to its competition. It follows that leadership should be evaluated in terms of the performance of the group over time.



Hogan & Kaiser, p. 172



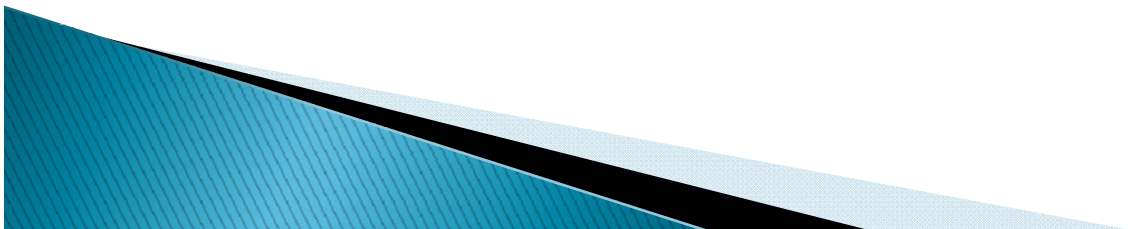
Character Matters



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“In order of importance, the four themes that appear regularly in [the psychological] literature—the leadership virtues—are integrity, decisiveness, competence, and vision.

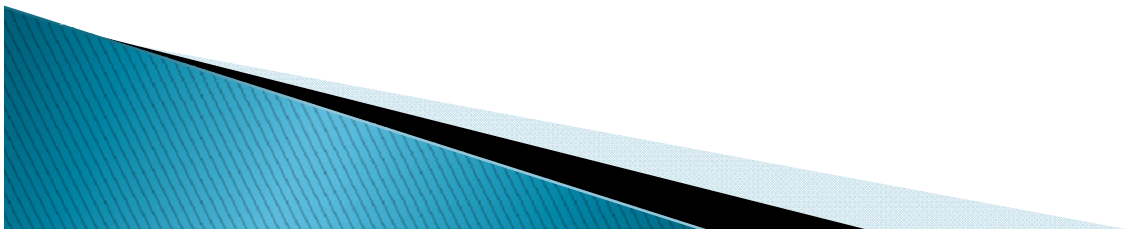
Hogan & Kaiser, p. 173



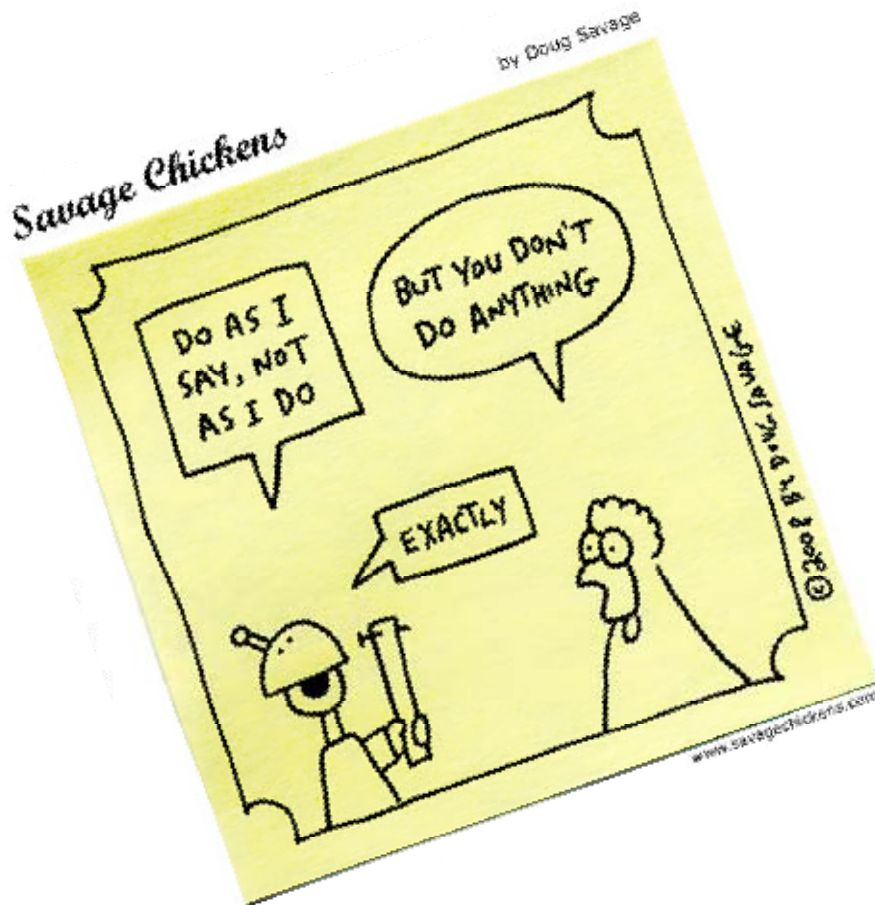
Wielkiewicz & Stelzner



1. Industrial vs. ecological approach to leadership.
2. Individual leaders are less important than the social context within which the leader leads.
3. Diversity is more adaptive.
4. Leadership emerges from human interactions.



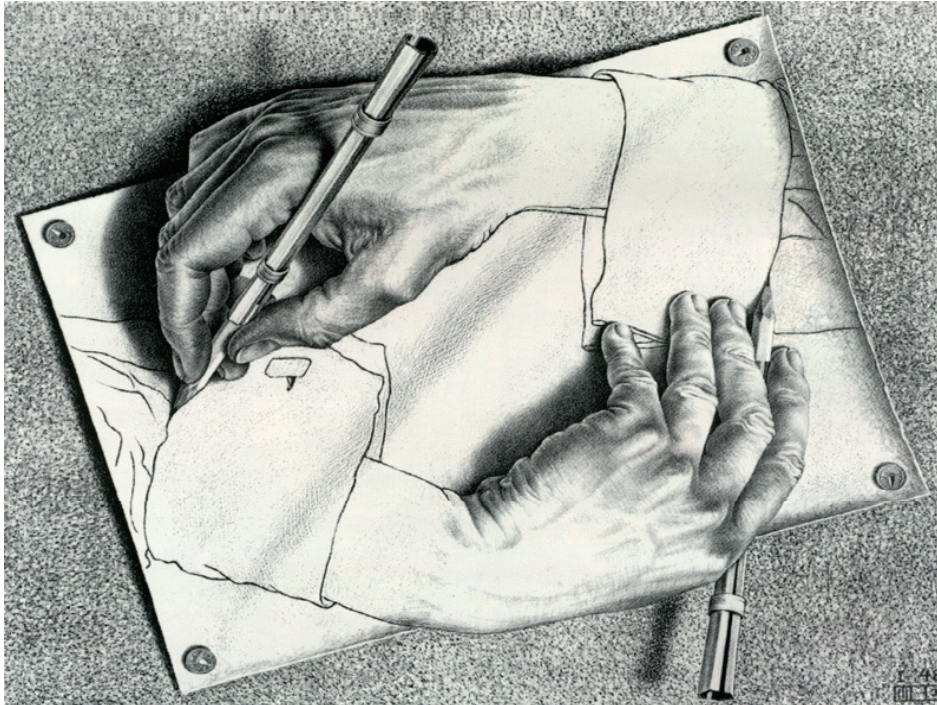
A Self-Fulfilling Model: Positional Leadership



“If a person is labeled a ‘leader,’ the behavior of others in the organization or group may adjust to **confirm** this stereotype by reinforcing and fostering the positional leader’s role, whereas other members conform to the expectations of the person in the leadership role.”

Wielkiewicz & Stelzner, p. 328

Good Leaders Need Better Followers: Ecological Leadership

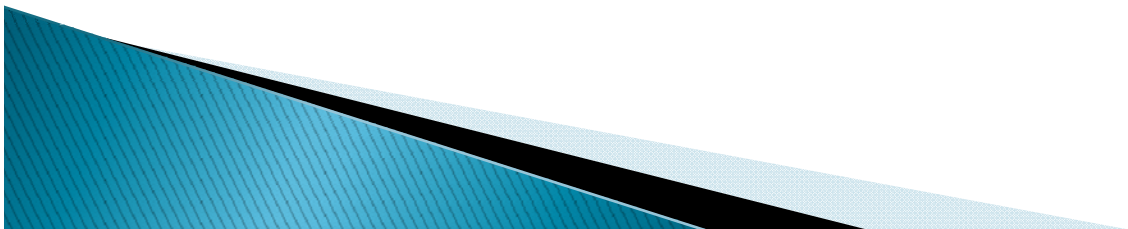


“[E]ven the most powerful positional leader is completely dependent on other organization members to carry out decisions and on the surrounding ecology to respond in the way that the leader predicts.”
(Wielkiewicz & Stelzner, p. 331)

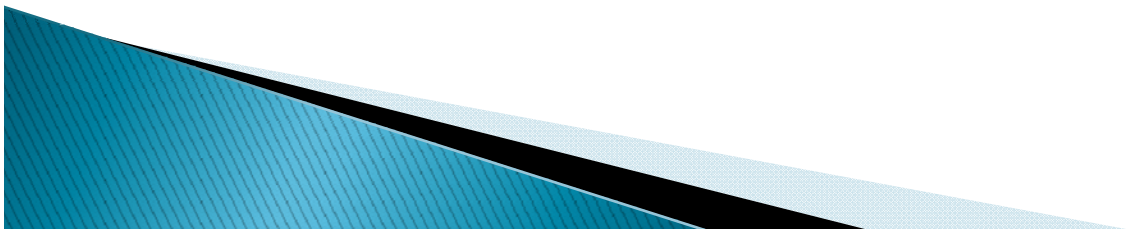
Diversity Matters



**"Our office has been nominated to receive an
award for Diversity In The Workplace!"**



Leadership Emerges



Van Vugt, Hogan, & Kaiser



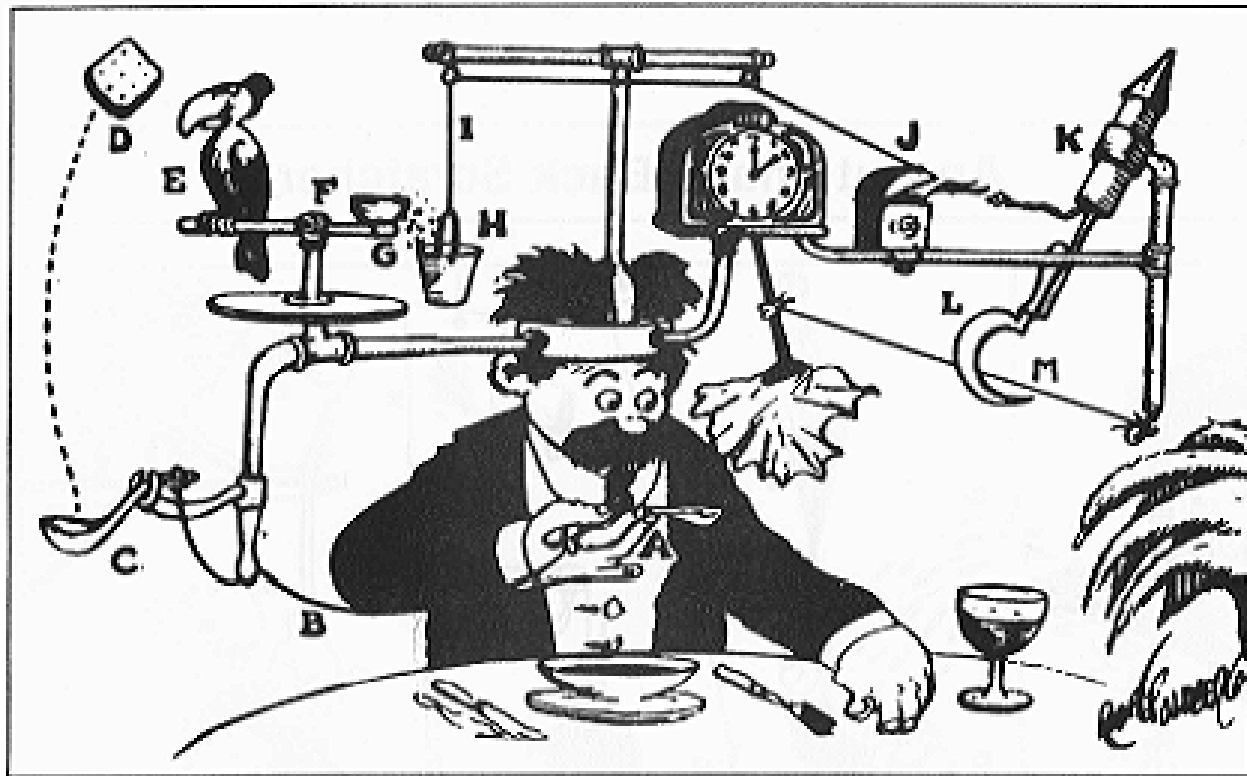
1. Leading and following are strategies for helping us work together in groups. Some of these problems include (a) who is and isn't a member of the group, (b) peacekeeping in the group, and (c) helping meet the challenges faced by competition with other groups.
2. The relationship between leaders and followers is inherently ambivalent because of the potential for exploitation of followers by leaders.
3. Modern organizational structures are sometimes inconsistent with aspects of our evolved leadership psychology, which might explain the alienation and frustration of many citizens and employees.



Dysfunctional Parish Leadership



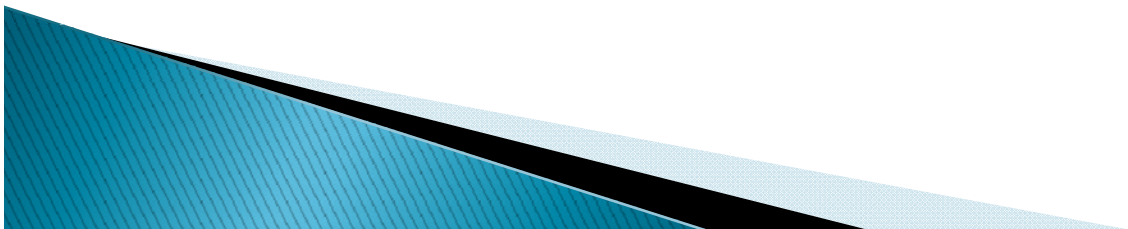
Self-Operating Napkin



A Monopoly on Power



- ▶ Collusion
- ▶ Competition



Collusion

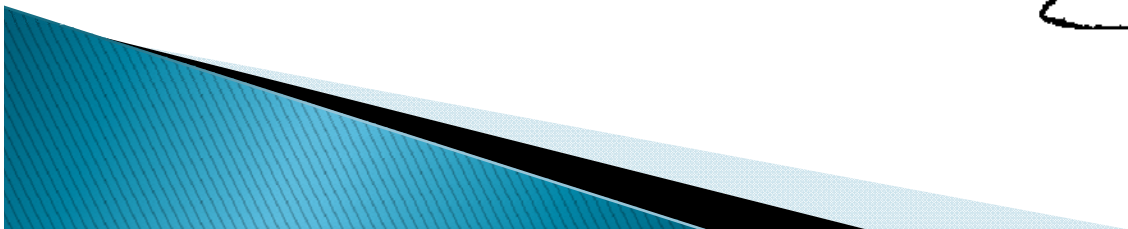
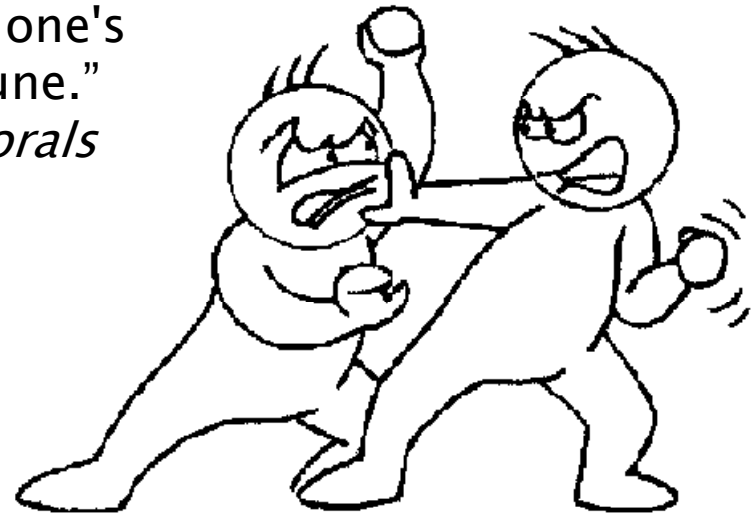


A secret agreement or cooperation especially for an illegal or deceitful purpose.

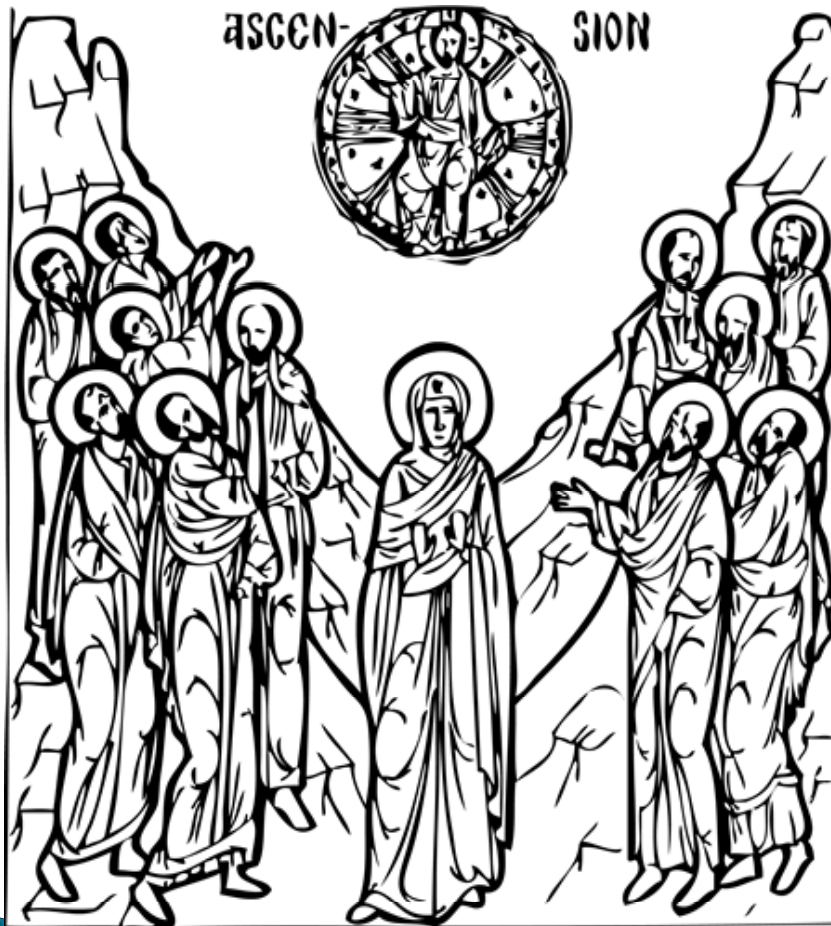
Competition



“Envy is a propensity to view the well-being of others with distress, even though it does not detract from one's own. [It is] a reluctance to see our own well-being overshadowed by another's because the standard we use to see how well off we are is not the intrinsic worth of our own well-being but how it compares with that of others. [Envy] aims, at least in terms of one's wishes, at destroying others' good fortune.”
(Immanuel Kant, *The Metaphysics of Morals* 6:459)



What Is Parish Leadership?



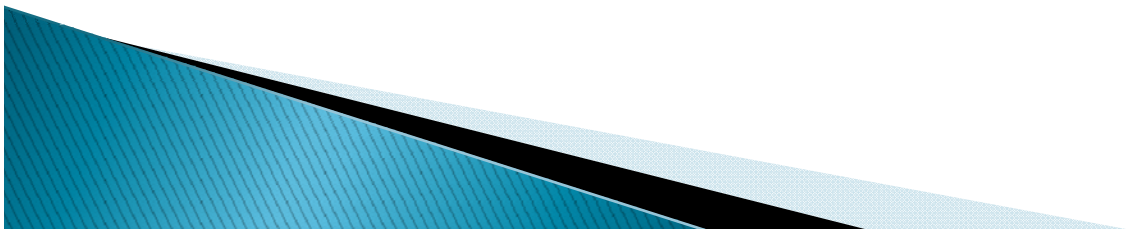
And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

(Matthew 28:18–20, NKJV)

Goals of Parish Leadership:



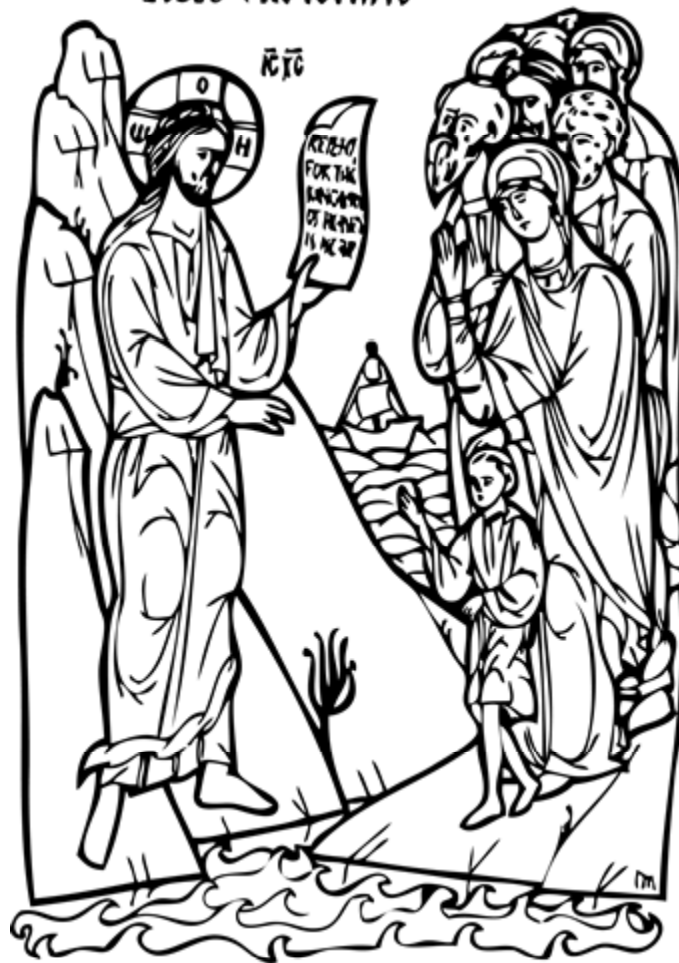
1. Evangelism
2. Liturgy
3. Catechesis





Evangelism

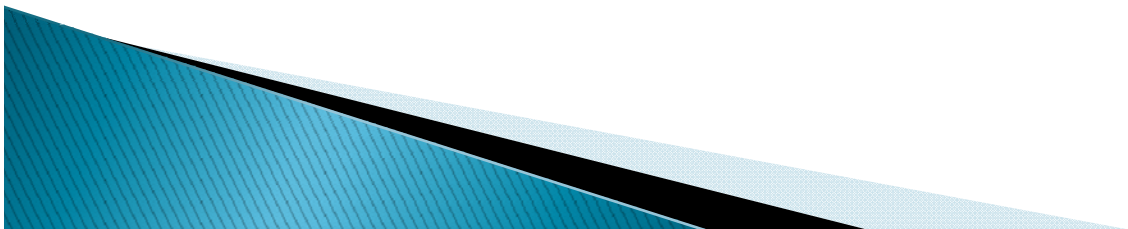
JESUS PREACHING



- ▶ Literally, telling or announcing the Good News (Gospel).

Liturgy

- ▶ Literally, a public work undertaken on behalf of the common good.



Catechesis



- ▶ Literally, to teach; religious education or church school.

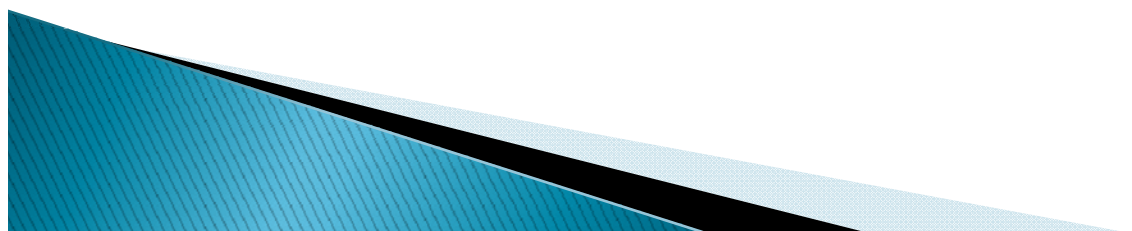




Next time...

Will look at how we can foster styles of parish leadership that are:

1. Strength based
2. Collaborative
3. Appreciative



Elder Joseph of Mount Athos



“Whoever is afraid of knowing himself remains far from knowledge, and he doesn't love anything except seeing faults in others and judging them. He doesn't see gifts in other people, but only shortcomings. And he doesn't see his own shortcomings, but only his gifts. This is truly the sickness that plagues us . . . : we fail to recognize one another's gifts. One person may lack many things, but many people together have everything. (*Monastic Wisdom*, p. 50)

