PraxisNote No. 14

# 'Autocratics Anonymous'

## A Controversial Perspective on Leadership Development



## Rick James

September 2005

**INTR▲C**
International NGO Training and Research Centre

# 'Autocratics Anonymous':

## A Controversial Perspective on Leadership Development

### *Rick James*

## Introduction

Traditional approaches to leadership development have concentrated on training individuals in new knowledge and skills. The impact of this kind of approach is unclear. This Praxis Note suggests an alternative approach which occurred to me during research carried out amongst civil society leaders in Malawi. I was struck by the similarity between the behavioural change processes that leaders went through and some key elements of the Alcoholics Anonymous (AA) Twelve-Step process. It appeared that to take on a more empowering approach to leadership, leaders had to overcome an engrained habit or 'addiction' to autocratic decision-making. Such a comparison may have radical implications for the design of leadership development programmes[1].

## Autocracy as Addiction

We are all addicted to something. Each of us, whether we are aware of it or not, is 'unable to stop…doing something as a habit'[2]. For many, it is not the more obvious and socially unacceptable addictions of drugs or alcohol, but rather it is internal addictions to pride, fears, a need to control, or a desire to please – all of which mean that we cannot really stop ourselves behaving in particular ways.

Amongst leaders, one of the common addictions is to autocratic decision-making and control. What we see in national politics is often repeated within civil society organisations.

Right at the outset, it is vital to note that autocratic behaviour is sometimes the most effective and appropriate style of leadership (as situational leadership theorists like Tannenbaum and Schmidt (1973), Hersey and Blanchard (1990), and Landsberg (1996) assert). For example, in a crisis where time is extremely limited, it may be essential for leaders to take decisions in a 'dictatorial' fashion. But while it is necessary for good leaders to take autocratic decisions at times, this is not always the case.

Much leadership theory today argues that the rapidly changing context of leadership demands a flexible and more empowering style of leadership. This thinking is exemplified by David Dotlich's statement: 'Show me a leader who is decisive, fiercely independent, dominant and in control and I'll show you someone who doesn't have a clue about how to lead in today's organisations.' (1998: xi) On assuming office, many leaders profess to using an 'empowering' approach, but, according to Harold Geneen: 'Most CEOs slip into authoritarian roles without realising that the process is going on. Subtly they change because it is easier

---

[1] The views expressed here are the author's and are not necessarily shared by INTRAC

[2] Definition of 'addiction' from the Oxford Advanced Learners Dictionary.

and less time-consuming to be authoritarian.' ( in Covey 1992: 218) Fiske asserts that overstretched leaders soon become too busy to think straight and take the easier option of trying to control others (1993). An autocratic approach to leadership may start as a quick-fix habit but, as it is repeated, can become an addiction.

The popular perception is that 'power corrupts' – when leaders gain power they lose their judgement and decency, along with all of their friends. According to Alexander Haslam this 'is not seriously at odds with the picture of power that emerges from social and organisational research into this topic' (2001: 208). This reinforces Kipnis's groundbreaking research into authoritarianism, which challenged the assumption that authoritarian behaviour largely depended on personality. His findings, together with those of Zimbardo (quoted in Gladwell 2000: 154), show that authoritarian behaviour is largely a product of opportunity and that the 'provision of powers had a corrupting influence' (Haslam 2001: 218). Consequently autocratic behaviour is more of a habit born from opportunity than an in-built personality trait. If unchecked, what starts as a habit,  may become a compulsion and finally an addiction. This behaviour is self-reinforcing because it is strengthened through repetition. According to Harvard Lecturer in Psychiatry, Dr. Jeffery Satinover, repeated behaviour causes actual tissue changes in the brain as the connections between neurons in the neocortex become stronger or weaker depending on our past behaviour (1996). This makes it more likely for us to repeat our behaviour in the future.

In countries which are in transition from a single party political system, such autocratic behaviour may be even more likely within organisations. Upbringing, schooling and other life experiences may have reinforced expectations of autocratic behaviour, predisposing people to become addicted to such behaviour. Although it may seem far-fetched to compare a chemical addiction to alcohol or drugs to autocratic behaviour, there are thought-provoking parallels. In many parts of the world we see the socially destructive impact of political dictators, who may have started off quite reasonably, but as their addiction to power increases, so their autocratic behaviour becomes increasingly entrenched and difficult to let go of. The hangover of such experiences can be felt for years afterwards.

If authoritarian behaviour is understood to be a habit, which can eventually become an addiction, then leadership development programmes aimed at enabling leaders to be more 'empowering' may need to move beyond simply equipping people with knowledge about leadership. According to Satinover: 'Education can only be effective in preventing people from ever beginning behaviours that lead down the slippery slope…to addiction. But with those for whom the behaviour is already a habit, or worse, the educational approach is notoriously ineffective.' (1996: 143). The assumption that autocratic behaviour can be addressed by training or by persuasion may have severely limited the impact of leadership development programmes in the past. Perhaps we need to treat autocratic behaviour as something that may have the same hold over someone as an addiction.

If this is the case, we need a new approach to leadership development that:

- recognises the power of the compulsions towards autocratic decision-making;
- helps people break their addictions;
- reinforces new behaviour.

## The Malawi Leadership Research Project

Research into how civil society leaders in Malawi change their behaviour highlighted the need for a different approach to leadership development[3]. The qualitative research project examined the processes of change that civil society leaders in Malawi went through by asking:

- What were the most significant improvements that leaders felt they had made since becoming leaders?
- What was the impact of these changes on the organisation and the leader's followers?
- What were some of the constraints that initially held leaders back from changing? What pressures were prompting them to change?
- What was the actual process of change that leaders went through?
- What were some of the key factors in the success of this change?

The methodology used to explore these questions involved:

- Literature review
- Semi-structured interviews with key informants
- In-depth interviews with ten 'respected' CSO leaders
- Input from leadership specialists in Africa and Europe
- Feedback and dialogue workshop with respondents in Malawi

## Empowerment – The Move Away from Autocracy

The research revealed that the main way in which leaders felt they had changed was that they had taken on a more 'empowering' style of leadership (70% of

respondents perceived this as their most significant positive shift). As Carr et al. point out, 'Leadership often boils down to one basic question, namely, what degree of worker participation is appropriate?' (1998: 67) The majority of respondents felt that they had improved most by increasing the level of worker involvement.

This change in leadership behaviour had a noticeable impact on the organisation's performance. For many, the main impact was enabling follower behaviour to change – for followers to take more responsibility for the organisation, become more motivated and therefore perform better. These leadership changes also prevented a loss of key staff. If some of the leaders had not changed, they themselves may not have remained in the organisation; either they would have been sacked or they would have resigned.

The research indicated that an empowering leadership style is not simply a Western management model advocated by American bestsellers. While empowering leadership undoubtedly challenges some cultural norms in Malawi, respondents found it highly relevant to effective leadership in their context.

## Autocratics Anonymous?

Using the analogy of addiction much might be learnt from successful addiction programmes such as Alcoholics Anonymous (AA). Although controversial, AA can claim a remarkable success rate of 30% as compared with psychotherapeutic success of 1% in transforming alcoholic behaviour (Satinover 1996: 170).

An analysis of the processes of change that leaders went through revealed striking similarities to many of the core elements of the AA Twelve-Step model

---

[3] James R., 2003, 'Leaders Changing Inside-Out', INTRAC OPS 43 and James et al, 2005 'Realities of Change' Praxis Paper No. 6

(see text box). Common elements of both processes include:

1. Accepting 'Life had become Unmanageable' – taking responsibility
2. 'Belief in a Power Greater than Ourselves' – the spiritual dimension
3. 'A Fearless Moral Inventory' – significant self-awareness
4. The Readiness and Choice to be Changed
5. Acknowledgement, Forgiveness and Restitution – adjustment of relationships
6. Role Models and Sponsors

---

**Alcoholics Anonymous Twelve Steps**

1. We admitted we were powerless over alcohol – that our lives had become unmanageable
2. We came to believe that a power greater than ourselves could restore us to sanity
3. We made a decision to turn our will and our lives over to the care of God as we understood him
4. We made a searching and fearless moral inventory of ourselves
5. We admitted to God, to ourselves and to another human being the exact nature of our wrongs
6. We were entirely ready to have God remove all these defects of character
7. We humbly asked Him to remove all our shortcomings
8. We made a list of all persons we had harmed and became willing to make amends to them all
9. We made direct amends to such people wherever possible, except when to do so would injure them or others
10. We continued to take personal inventory and when we were wrong we promptly admitted it
11. We sought through prayer and meditation to improve our conscious contact with God as we understood him, praying only for knowledge of his will for us and the power to carry that out
12. Having had a spiritual awakening as the result of those steps we tried to carry the message to alcoholics and to practise those principles in all of our affairs

---

### *Accepting that 'Life had become Unmanageable'*

Step 1 of AA is to admit you are powerless over alcohol and that your life has become unmanageable. In the Malawi research, leaders were finding that their autocratic style of management was placing impossible demands on their lives, as well as causing severe organisational problems. Many of the leaders vividly described the increased time pressure that they were under with staff seeming to abdicate responsibility to them. Leaders were putting in very long hours, but still the work overload remained. As one respondent explained:

*'I was failing to do what I was paid for. I was paid to do PR, networking, vision, mission, but now I was bogged down with everyday routine things that could be done at another level'.*

Another stated:

*'I discovered that I had very limited time and it was clear that I was not going to meet the deadlines. My insistence on perfection was quickly challenged, but I used to feel so bad when something was not done well. I would take personal condemnation'.*

Unable and unwilling to increase the amount of time they could give to the organisation, the leaders felt increasingly uncomfortable and realised that something would have to change.

This personal pressure was compounded by leaders who were receiving feedback from other people about their autocratic style being dysfunctional. This feedback came from a wide variety of sources. For one it was in the form of a letter of no-confidence, for others it was informal feedback from staff, for another it was in a 360 degree performance review, and for yet another it was from the board, who threatened to resign *en masse* in frustration at never being consulted.

Furthermore, many were also finding that their style was having a negative impact on the organisation's health. In a number of cases, the staff were taking an instrumental approach to their work (just a way to earn money) and abdicating responsibility and pushing their work up to the director to do. One said that:

*'I ended up doing most of the work that could be done by members of staff. For example with correspondence, staff were not checking their work and I was left to edit all the typing and grammatical errors'.*

The capacities and potentials of staff were being severely under-used. This caused problems of reduced impact and in some cases even challenged the very survival of the organisation.

The degree of crisis that was experienced appeared to relate directly to the extent of the change needed and the openness of the individual to change. One leader, for example, had the foresight to adjust before a crisis occurred, thereby avoiding potential pain. The nature of this crisis was different for different people, but for each of them it involved taking personal responsibility for the behaviour and not externalising blame.

### Belief in a Power Greater than Ourselves

Controversially AA is an explicitly spiritual process of change. Step 2 is 'coming to a belief that a Power greater than ourselves could restore us to sanity' and step 3 is 'making a decision to turn our will and lives over to the care of God as we understand him'. The explicit emphasis on God's role in bringing transformation is also repeated in steps 6, 7, 11 and 12. While AA would include 'every kind and degree of faith', the importance of the spiritual dimension to the human change process is continually emphasised.

The research on leadership change in Malawi placed a similar emphasis on the importance of the spiritual dimension to change. Indeed, 90% of the respondents explained their change in leadership behaviour with reference to a spiritual force. As one put it:

*'from my point of view the way I changed was purely spiritual.'*

They felt that their faith had had a profound effect on their values by educating their consciences – showing them right from wrong. This education took place through both biblical examples and teachings[4], as well as through what they believed to be direct revelations from God.

A key spiritual influence on leaders and their change process was also a belief that they were part of God's purpose. One stated that:

*'God prepared me in one way or another to take over the post'.*

Another related that:

*'I believe there is a limit to what a person can do, beyond that the divine supernatural nature works. We should use ourselves to the best we can and ask for divine intervention beyond that'.*

A final element of the spiritual dimension of change in the research was God's power in the process. As with AA's experience that, 'Our basic antidote to fear is a spiritual awakening. As faith grows so does inner security', so for the leaders in the research. As one research respondent stated:

*'For you to have the courage to relinquish power and change really you need divine intervention. It doesn't just happen. You have to have the courage and that courage doesn't*

---

[4] This research was undertaken in a predominantly Christian context (80% of Malawians call themselves Christian) and so their responses naturally focus on the Christian faith.

*just come from within yourself. That courage comes from God.'*

The importance of the spiritual dimension of change is emphasised by many management gurus today. Steven Covey, a proponent of management self-help, states that 'I believe that there are parts to human nature that cannot be reached either by legislation or education, but require the power of God to deal with' (1989: 319). John Adair, perhaps the most famous author on leadership today, concludes that 'the vital difference, the X factor, which enables you to transcend limits, is called inspiration…there is guidance and help available in strategic leadership from God, or as if from a god if you would prefer it.' (2002: 266)

### *'A Fearless Moral Inventory'*

Steps 4 and 10 of AA emphasise the need to make: 'a searching and fearless moral inventory of ourselves.' This is directly linked to taking personal responsibility for an issue and not externalising blame. If we are to change we have to look inside ourselves. But as Sogyal Rinpoche lamented: 'We are so addicted to looking outside ourselves that we have lost access to our inner being almost completely. We are terrified to look inwards.' (Thaw 2002: 151)

The Malawi research revealed that it was not the events themselves that brought about change, but how people interpreted those events within themselves that made a difference. Interestingly the initial reaction of each of the leaders to receiving negative feedback was anger and denial of the validity of the feedback. The natural reaction was to shoot the messenger. One leader related:

> *'I was very angry indeed. The board was not grateful, but I am doing all I can. I felt bitter and frustrated. As I sat that night, I thought, I either have to give up or change something. I was determined not to give up. So that night, the question I asked myself was "what am I*

*going to do? Do I look for another board or can I change me? Can I lower myself and work with the same committee?"'*

A critical part of this process was that respondents had the time and space to digest the feedback and take a searching and fearless moral inventory. It was only later, after the leaders had gone home or into their room, that they were able to process and weigh the feedback, asking themselves whether or not there was truth in it.

Taking stock, rather than remaining at the stage of denial, was a crucial part of the change processes. AA has found that the only people who fail are 'those who are constitutionally incapable of being honest with themselves.' (AA Big Book Ch. 5)

In Malawi the leaders who had the courage to look inside themselves became conscious that they were not the people that they wanted to be. The realisation that there was a considerable difference between the people they wanted to be (their core values) and the people they were (their leadership behaviour) was key to their change process. Change was therefore motivated by a desire to maintain the integrity of their values with their behaviour. It was not based on an intellectual calculation, but an emotional reaction to waking up and finding out that they were not living up to their own standards. Tony Robbins explains: 'The greatest leverage you can create for yourself is the pain that comes from inside knowing that you have failed to live up to your own standards.' (1991: 127) – or as Socrates said some years before: 'The greatest way to live with honour in the world is be what you pretend to be.' (quoted in Covey 1992: 51) In the words of one leader when asked why the change process had succeeded, one respondent replied:

> *'Because I was myself.'*

## The Readiness and Choice to be Changed

Steps 6 and 7 of the AA Twelve Steps talk about readiness to be changed and asking for this to happen. (Step 6 'We were entirely ready to have God remove all these defects of character'; Step 7 'We humbly asked Him to remove all our shortcomings'). Ultimately whether we change or not comes down to human choice. This is also emphasised by Victor Frankl, who pointed out that 'man is ultimately self-determining' (1946: 154); humans have a choice how they respond to any situation, even one as apparently limited as a concentration camp (where Frankl was writing from). From a different, New Science, perspective Wheatley and Kellner-Rogers reveal: 'In the past we have thought of freedom as a political idea or contemplated free will as a spiritual concept, but it now appears in biology as an inalienable condition of life. Every living being, every microbe, every person develops and changes because it has the freedom to create and preserve life.' (1998: 1)

The Malawi leadership research also found that self-awareness on its own was not enough. Facing inner turmoil does not mean that a positive direction will be taken. Each of the leaders had a choice as to how they would respond. All were tempted by their pride or fears to remain in the old and familiar habits. But each of them consciously chose to change. Respondents highlighted that this choice was hard for them for two major reasons. First, because it was risky. One respondent kept asking himself:

> 'If I do change how do I know that it works? I do not know which way it will go. Shall I not be blamed if it goes the other way round?'

Second, choice was hard because it involved humbling themselves. Most of the cases described a process whereby leaders apologised for their past ways of behaving. As one said:

> 'I had to humble myself for the organisation to go on well.'

Yet such humility is hard for a leader, because it is a form of surrender, a letting go, a loss of control of the situation – anathemas to traditional understandings of how leaders should behave.

## Acknowledgement, Forgiveness and Restitution

Steps 5, 8 and 9 of the AA Twelve-Step process state 'We admitted to God, to ourselves and to another human being the exact nature of our wrongs'; 'We made a list of all persons we had harmed' and made direct amends wherever possible. This is a personal and public acknowledgement of error. This process of acknowledging and articulating past failures can be seen as 'repentance'. As John White argues, repentance is 'a uniquely human phenomenon – something that has to do with the way we are made…built into every human being regardless of religious persuasion. Repentance refers to the inner revolution – the combination of changed perception and willed response – that must take place before lasting change is possible.' (1991: 13) It is the underlying mechanism which gives rise to changed behaviour.

As one of the respondents in the Malawi research related:

> 'I had to say it with my own mouth. I have called people to my office and said "I am sorry". I told them "You know I used to have this attitude towards you, but it is gone."'.

A confession of error not only helps bring emotional healing, but it makes public the leader's inner commitment to change, making it more difficult for them to go back to old ways. It is also a way to make restitution to those who have been

upset by past behaviour and to open up possibilities for forgiveness.

Another vital element in a change process is forgiveness. Dysfunctional leadership behaviour creates grudges on both sides, which can only be dealt with through forgiveness. As one leader pointed out:

> *'If I do not forgive it still rankles. I feel bitter. It takes up a lot of my energy every time I meet the person.'*

Desmond Tutu, the Chair of the Truth and Reconciliation Commission in South Africa highlighted that a lack of forgiveness leaves the unforgiver in prison, but such forgiveness is neither cheap, nor easy. Forgiveness is not a natural or a particularly just process. It is not sentimental, but an act of faith that the other person can change (Tutu 1999). Doug Reeler of the Community Development Resource Association (CDRA) in South Africa says that to learn and change, 'boils down to accepting the antidote of forgiveness' (2001). In a similar vein, Charles Handy relates the story of asking a personnel manager why his development programme was so successful: 'In one word he said, "Forgiveness. We give them big jobs. They make mistakes. We correct them, but we forgive them. They learn and grow."' (1991: 124)

## Methods for Change – Role Models and Sponsors

The leadership changes experienced by respondents also mirrored some of the AA methods. For example, a core part of the AA methodology is the 'sponsor' who helps his or her sponsor work through the Twelve Steps. Typically this is someone who has completed the programme or is on the last steps. Amongst other things these methods inspire people to change by seeing the example of others. According to Albert Schweitzer 'example is not the main thing in influencing others, it's the

only thing' (Bridges 1995: 61). The research clearly revealed the importance of role models showing leaders alternative ways of behaving.

One leader spoke of his predecessor as:

> *'a kind of person who was humble and who built most of the staff who are here. He would sit on the ground with villagers and attend staff funerals.'*

Similarly another described her previous programme manager as modelling for her a different way of leading. She said:

> *'If leaders are exposed to other leaders in action, it plays a role in them shifting because they have seen another human doing it. If I am impressed with people, I will easily copy what they do.'*

One leader mentioned the importance of a friend who:

> *'would sit here and discuss for hours and learn from one another and advise one another. That has also been instrumental in my own development, particularly when he said to me "Instead of cracking your head, float it to the members let them decide.".'*

The research concluded that ongoing support from coaches, mentors, and peers helped a number of respondents initiate and maintain their change. They were seen as an important means for ensuring that structured reflection on action takes place. Good coaching can help leaders to stand back to explore areas of themselves they have kept hidden and can help them through the stages of anger and denial when confronted by negative feedback. Another leader describes:

> *'One of the trainers on these courses played an important role in frequently asking me "what if?" questions, not condemning my faults, but opening my eyes to a possible adjacent path. I have liked that role very much.'*

## Implications for Leadership Development

There appears to be an interesting correlation between the change processes experienced by alcoholics with those experienced by leaders changing to become less autocratic. It may be that they had become addicted to autocratic ways of leading. While the hold of autocratic behaviour may not be as strong as the hold of alcohol, the process of change observed in the research seemed very similar.

Those involved in leadership development, therefore, may have much to learn from those who have been involved in dealing with addiction. It may well be that our emphasis on leadership development through knowledge-focused training courses has failed because we have tried to help people take on new behaviour without trying to break the habits which actually determine behaviour. Reflecting on the Malawi research has highlighted a number of implications for leadership development programmes involved in assisting leaders develop a more empowering style. These include the need to:

- Focus on leaders early in their leadership careers, before their autocratic habits have solidified into addictions. Most of the change processes that leaders described had occurred early in their leadership careers, usually in the first year or two. This seems to indicate that the more addicted we become to a way of behaving the more difficult it is to break.

- Focus on leaders who accept that 'life has become unmanageable'. The Malawi leaders changed when they already recognised that life could not continue the same; that they could not cope with the personal time pressures

or with the failure of 'their' organisation.

- Promote self-reflection and responsibility. A core part of the change in Malawi leaders was identifying and admitting the dysfunctional aspects of their leadership behaviour and taking responsibility to 'let it go' in order to change. This involved taking a hard honest look at themselves. People changed when they realised that they were not the people they thought they were, that they were not living up to their own standards. Leadership development needs to provide opportunities for leaders to 'hear' about their behaviour. This could be done for example through 360-degree feedback processes as formal preparation for the programme or through peer reflections to each other during courses. Space and support for leaders to process such feedback internally needs to be created as a core part of the programme.

- Encourage an openness to admit errors and seek forgiveness. Leadership development programmes may need to be more explicit about helping these uncomfortable processes to take place, rather than conveniently ignoring them as too sensitive and personal.

- Explore the influence of people's spiritual beliefs on behaviour and change. It may be that leadership development that excludes the spiritual dimension of change also excludes the very power needed to break the hold of addictions to dysfunctional leadership styles.

- Explore the organisational context into which leaders are returning, e.g. followers' expectations and structures and systems, which may influence their ability to put their changed

behaviour into practice. In Malawi a number of key factors for successful change included: assisting followers to gradually take on the greater responsibility required by an empowering leadership style; making structural changes if necessary; and putting into place leadership appraisal systems to ensure that leaders continue to take a self-inventory.

- Formalise the role of mentors. The importance of mentors in the change process was mentioned by a number of respondents in the research, though mentoring occurred largely informally. Formal leadership counselling did not take place, nor was it available. The AA programme places much more emphasis on the role of sponsors as critical to assisting people to change behaviour. Leadership development programmes may need to take this sponsor/mentor role much more seriously and ensure that such support is provided.

- Promote peer support groups. The Malawi research highlights that this key element of the AA Twelve-Step change process was conspicuous by its absence. The success of AA is highly dependent on such support groups to promote mutual accountability. In many learning contexts, such action learning sets are quite common. To assist leaders in making and consolidating such changes, leadership peer support groups might also therefore prove useful.

- Finally the last AA Step of 'we tried to carry the message to alcoholics and to practice those principles in all of our affairs' is rarely emphasised in leadership development programmes. And yet perhaps this process of explicitly carrying the message to others reinforces people's commitment to their new behaviour. Perhaps leadership development

programmes should do more to send people out to influence the behaviour of fellow autocrats.

## Conclusion

Clearly it is possible to push the analogy between autocratic behaviour and alcoholic addiction too far. There are obvious differences such as the factor of chemical addiction to alcohol or drugs. Yet, while there are significant differences, there is a also a considerable overlap between the change processes of alcoholics in the Twelve-Step programme and the ways in which leaders in the Malawi research changed to become less autocratic. While the research was not designed to analyse this correlation in a systematic way, and recommendations remain speculative, it appears that there is considerable potential for leadership development programmes to learn from the AA Twelve-Step process.

This potential is already being realised by one of the most popular management writers today, Ken Blanchard, in his *FaithWalk* leadership development programme, which explicitly uses and adapts the AA Twelve-Step process (Blanchard et al, 2001). In our efforts to help leaders become more effective, it is worth looking beyond our comfortable paradigms of practice and learning from other experiences of human change.

# References

Adair, J. (2002) *Effective Strategic Leadership*, London: Macmillan.

Alcoholics Anonymous, *Big Book*, and *This Matter of Fear*, downloaded from internet www.recovery.org/aa 21st August 2002.

Blanchard, K., Hybels, B. and Hodges, P. (2001) *Leadership by the Book*, London: Harper Collins.

Bridges, W. (1995) *Managing Transitions: Making the Most of Change*, London: Nicholas Brearley.

Carr, S., McAuliffe, E. and MacLachlan, M. (1998) *Psychology of Aid*, London: Routledge.

Covey, S. (1989) *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change,* New York: Simon and Schuster.

Covey, S. (1992) *Principle Centred Leadership,* New York: Simon and Schuster.

Donnelly, R. (1998) 'Investigation into Issues of Leadership in NGOs in Malawi', unpublished M.Sc. thesis, University College, Dublin.

Dotlich, D. and Noel, J. (1998) *Action Learning*, San Francisco: Jossey-Bass.

Fiske, S. (1993) 'Controlling Other People', *American Psychologist* 48: 621–28.

Frankl, V. (1946) *Man's Search for Meaning*, Boston: Washington Square Press.

Gladwell, M. (2000) *The Tipping Point*, London: Abacus.

Hailey, J. and James, R. (2002) 'Learning Leaders: The key to learning organisations', *Development in Practice* 12 (3/4): 398-408.

Handy, C. (1991) *Waiting for the Mountain to Move: and other reflections on life*, London: Arrow.

Haslam, A. (2001) *Psychology in Organisations: The Social Identity Approach*, London: Sage.

Hersey, P. and Blanchard, K. (1990) *Management of Organisational Behaviour*, Englwood Cliffs, NJ: Prentice-Hall.

James, R. (2002) *People and Change: Exploring Capacity-Building in NGOs*, NGO Management and Policy Series No. 15, Oxford: INTRAC.

James, R. (2003) 'Leaders Changing Inside-Out', Occasional Papers Series No. 42, Oxford: INTRAC.

Kakabadse, A. and Kakabadse, N. (1999) *Essence of Leadership*, London: International Thompson Business Press.

Landsberg, M. (1996) *The Tao of Coaching*, London: HarperCollins.

Lebow, R. and Simon, W. (1997) *Lasting Change*, New York: Wiley.

Marcic, D. (1997) *Managing with the Wisdom of Love: Uncovering Virtue and People in Organisations,* San Francisco: Jossey-Bass.

Quinn, R. (2000) *Change the World: How Ordinary People can Accomplish Extraordinary Results*, San Francisco: Jossey-Bass.

Reeler, D. (2001) 'Unlearning – Facing up to the real challenge of learning', CDRA website CDRA.org.za downloaded 18th September 2002.

Robbins, A. (1991) *Awaken the Giant Within*, New York: Fireside.

Satinover, J. (1996) *Homosexuality and the Politics of Truth,* Grand Rapids: Hamewith Books.

Smillie, I. and Hailey, J. (2000) *Managing for Change: leadership, strategy and management in Asian NGOs,* London: Earthscan.

Tannenbaum, R. and Schmidt, W. (1973) 'How to choose a leadership pattern', *Harvard Business Review*, May/June.

Thaw, D. (2002) 'Stepping into the River of Change', in Edwards, M. and Fowler, A. (eds.), *The Earthscan Reader on NGO Management*, London: Earthscan.

Tutu, D. (1999) *No Future Without Forgiveness,* London: Rider Books.

Ver Beek, K. (2000) 'Spirituality: a development taboo', *Development in Practice* 10 (1): 31–43.

Wheatley, M. and Kellner-Rogers, M. (1998) 'Bringing Life to Organisational Change', Barkana Institute.

White, J. (1991) *Changing on the Inside*, Guildford: Eagle.