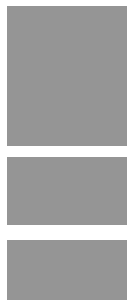


The Human Side of SED

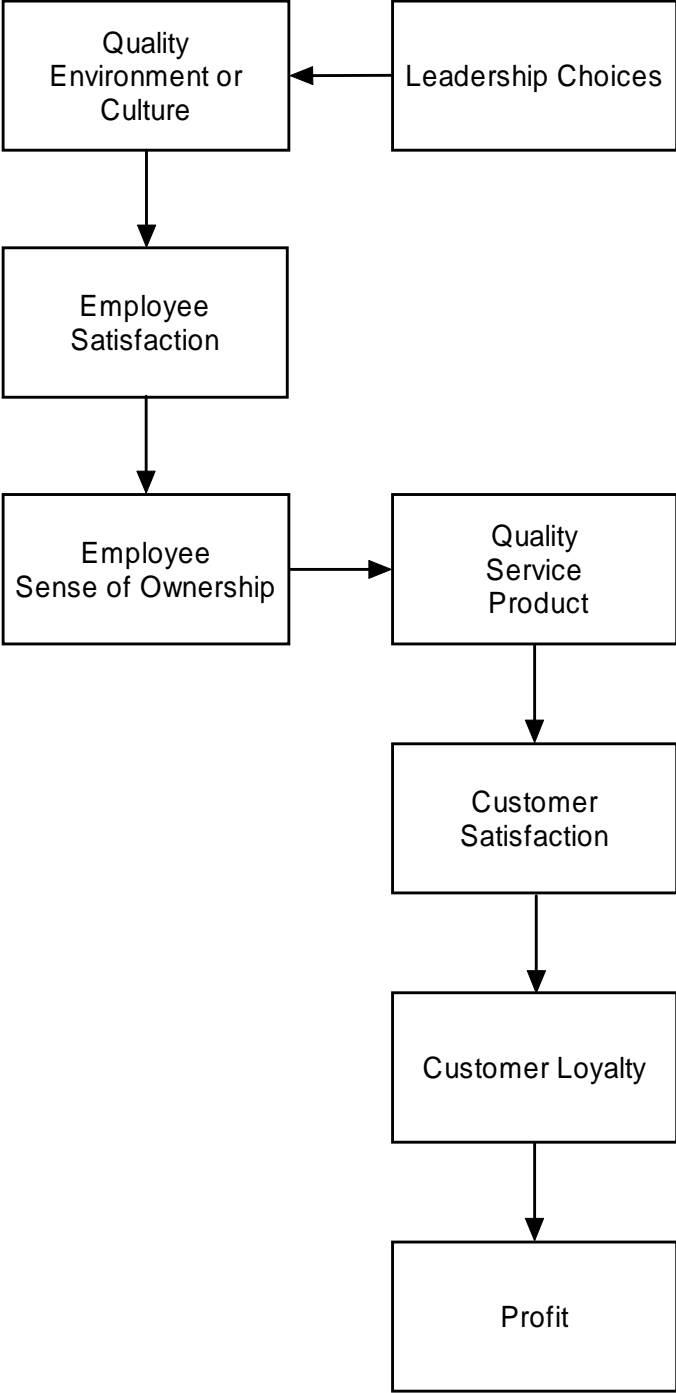
At this exact time in history when the peoples of the world are weighed down with soul-crushing difficulties and the shadow of despair threatens to eclipse the light of hope, there must be revived among the individual believers a sense of mission, a feeling of empowerment to minister to the urgent need of humanity...

Presented by:
Alan Scheffer &
Nancy Braun
Management Associates



**2004 Bahá'í Social and Economic
Development Conference**
December 17, 2004

The Service-Profit Chain



The Unity Continuum

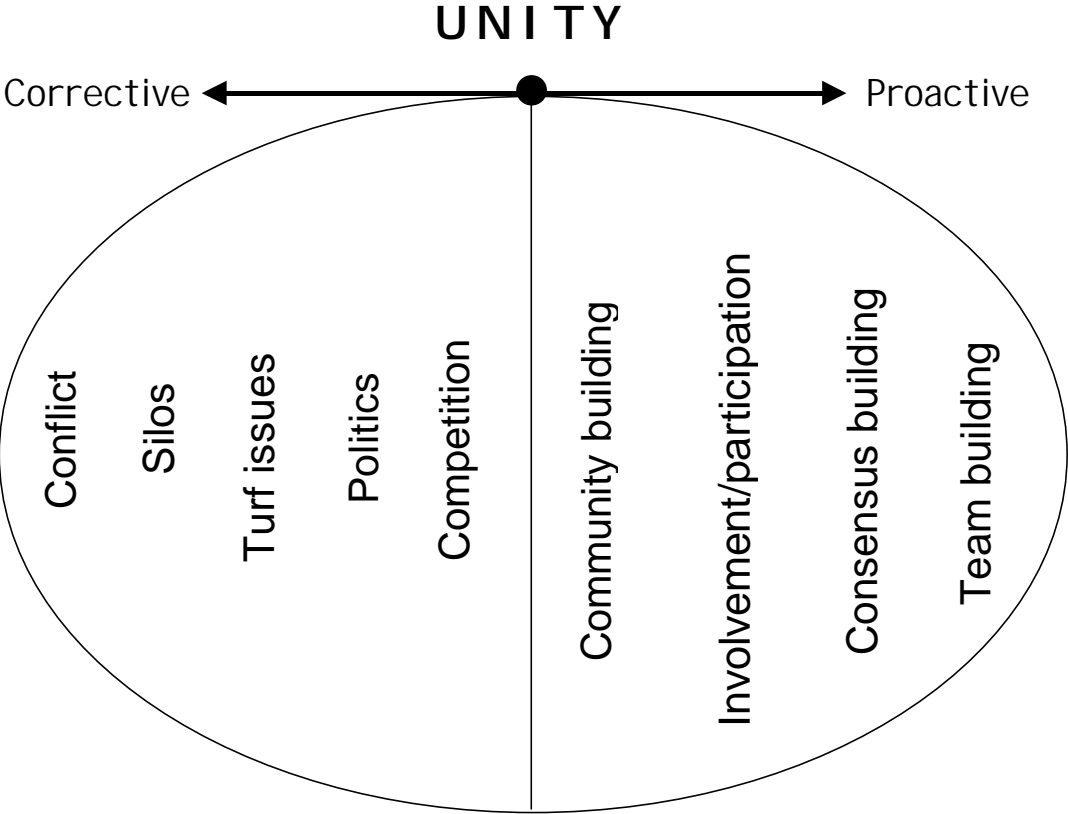
Organizational unity involves two different but complimentary aspects.

1. Reducing Disunity:

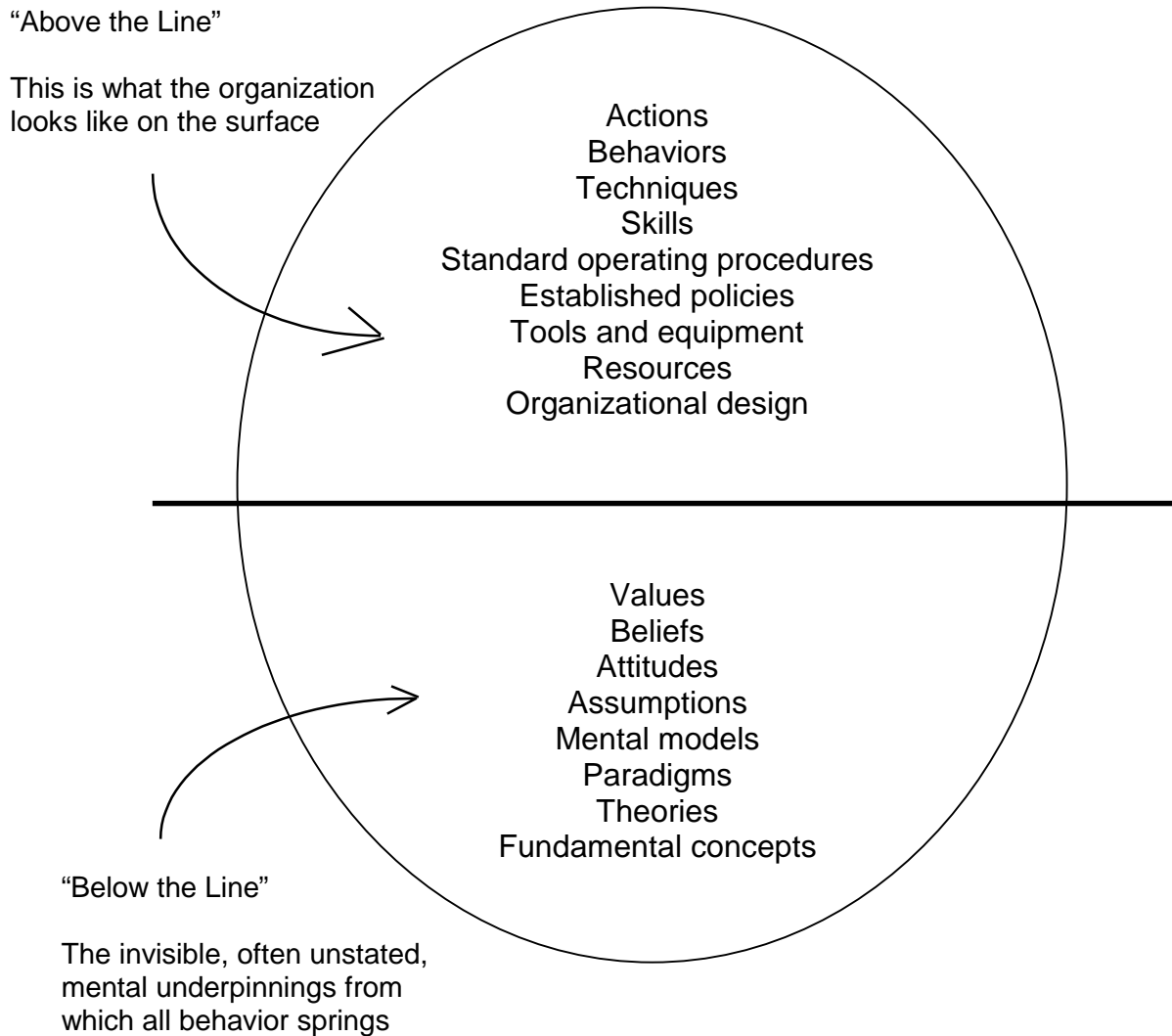
The first aspect of unity entails addressing patterns of friction – between departments, between professions, between union and management, etc.– which squander human energy and resources. These accepted levels of disunity must be addressed for the sake of the whole system, as well as for the sake of the customer the organization is in business to serve.

2. Proactively Building Unity:

Ultimately organizational unity is not a passive state, defined only by the absence of disunity. It is about tapping and aligning human spirit. It is about combining the talents and the passions of the people for productive ends. It requires conscious effort, refined skills, and a collective act of will on the part of those involved.



“Above the Line and Below the Line” Concept



Fundamental Concepts of Effective Leadership

1. Effective management is a **knowledge**-based profession. It is based on knowledge of both the technical and human aspects of the enterprise. Every management action involves both aspects to one degree or another.
2. **Responsibility** for improvement of both individual subordinate and work teams rests largely with people of higher authority — that is, with the manager.
3. **Perceptions** are more relevant to effective human interactions than are the “true” facts.
4. Human beings cannot always control what happens to them, but they can control how they respond. People with organizational authority have, and must, exercise a wide range of conscious **choice**.

Management Defined

Management is:

- **work done** (communications, decisions, evaluations, activities, etc.)
- by a person with organizational **authority**
- to achieve organizational **objectives**
- through the efforts of other **people**

Motivation and Herzberg's Research

Frederick Herzberg's research is important in understanding motivation because the research has been done:

- with thousands of people and found to be consistent
- in all levels of organizations
- in many different industries
- in many different cultures

It constitutes some of the knowledge that effective supervisors must have.

Motivators

Herzberg found that the factors that most commonly motivate people are (in order of importance):

1. Achievement
2. Recognition
3. Work itself
4. Responsibility
5. Advancement
6. Growth

Demotivators

Those factors that most commonly demotivate people are (in order of importance):

1. Company policy and administration
2. Supervision
3. Interpersonal relations
4. Working conditions
5. Salary
6. Status
7. Security

Effective supervisors must be able to work successfully with **both** the motivating and the demotivating factors.

Recognition

Recognition defined: Acknowledging the **WORTH** of the individual

There are 2 fundamental forms of recognition that leaders can provide:

The first is in **tangible, verbal, symbolic** ways. In using these there are some important issues to bear in mind:

- Recognition must be sincere, springing from a genuine attitude of appreciation
- The more specific recognition is, the more meaningful it will be
- Effective leaders are on the look out for things to acknowledge and express appreciation for — the effort doesn't have to be extraordinary
- Effective leaders recognize everyone over time creating a general atmosphere of encouragement
- Caution: formal recognition programs can turn into policies and procedures which are “demotivators”

The second form of recognition is **involvement**. Remember that *involvement is the most profound form of recognition*. It includes:

- Spending time with people
- Communicating with them
- Sharing your work related thought, ideas, opinions, and concerns with them
- Asking them for their thought, ideas, opinions, and concerns
- Listening closely to what they have to say
- Closing the feedback loop to inform people how their input impacted decisions
- Explaining why decisions were made creates an atmosphere of continuous learning and openness

Bahá'í Quotations

At this exact time in history when the peoples of the world are weighed down with soul-crushing difficulties and the shadow of despair threatens to eclipse the light of hope, there must be revived among the individual believers a sense of mission, a feeling of empowerment to minister to the urgent need of humanity...

(Compilations, Unlocking the Power of Action)

Organizational Culture

In clusters preparing for intensive growth, it has been observed that the collaborating institutions have demonstrated the ability to create an atmosphere of mutual trust with the friends, utilize their talents, praise their accomplishments, and overlook minor mistakes. These are hallmarks of the emerging Bahá'í culture, and the success of this Plan depends in no small measure on the extent to which the institutions and individuals alike demonstrate these capacities.

(ITC, Building Momentum - ITC 2003-04-23, p. 13)

Communities are unlikely, therefore, to prove prosperous and sustainable unless they take into account the spiritual dimension of human reality and seek to foster a culture in which the moral, ethical, emotional and intellectual development of the individual are of primary concern. It is in such a milieu that the individual is likely to become a constructively engaged, service-oriented citizen, working for the material and spiritual well-being of the community, and that a common vision and a shared sense of purpose can be effectively developed.

(Bahá'í International Community, 1996 May 30, Sustainable Communities in an Integrating World)

Unity

The well being of mankind, its peace and security, are unattainable unless and until its unity is firmly established

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 286)

The guarantee of well-being and success in all your endeavors to serve the Cause of God can be stated in one word: unity. It is the alpha and omega of all Bahá'í objectives.

(The Universal House of Justice, 1994 May 19, response to US NSA)

Below The Line

The oneness of mankind, which is at once the operating principle and ultimate goal of His Revelation, implies the achievement of a dynamic coherence between the spiritual and practical requirements of life on earth.

(The Universal House of Justice, 1983 Oct 23, SED)

Human nature is fundamentally spiritual.... It follows that the material aspects of community development -- environmental, economic and social policies; production, distribution, communication and transportation systems; and political, legal and scientific processes -- must be driven by spiritual principles and priorities. Today, however, the substance and direction of community development are largely determined by material considerations.

Our challenge, therefore, is to redesign and develop our communities around those universal principles -- including love, honesty, moderation, humility, hospitality, justice and unity- which promote social cohesion, and without which no community, no matter how economically prosperous, intellectually endowed or technologically advanced, can long endure.

(Bahá'í International Community, 1996 May 30, Sustainable Communities in an Integrating World)

Leadership

If long-cherished ideals and time-honored institutions, if certain social assumptions and religious formulae have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines.

(Shoghi Effendi, The World Order of Bahá'u'lláh, p. 42)

As the purpose of development is being redefined, it will become necessary also to look again at assumptions about the appropriate roles to be played by the protagonists in the process.

(Bahá'í International Community, 1995 Mar 03, The Prosperity of Humankind)

Knowledge/Choice

The attainment of any object is conditioned upon knowledge, volition and action. Unless these three conditions are forthcoming there is no execution or accomplishment.

(Abdu'l-Baha, Foundations of World Unity, p. 100)

Authority

The authority of the institutions is an irrevocable necessity for the progress of humanity; its exercise is an art to be mastered

(Compilations, NSA USA - Developing Distinctive Bahá'í Communities)

You cannot at any time afford to forget that the manner of the use of authority is critical to the success of your work.

(The Universal House of Justice, 1994 May 19, response to US NSA)

Motivation /Vision

The effort of will required for such a task cannot be summoned up merely by appeals for action against the countless ills afflicting society. It must be galvanized by a vision of human prosperity in the fullest sense of the term -- an awakening to the possibilities of the spiritual and material well being now brought within grasp.

(Bahá'í International Community, 1995 Mar 03, The Prosperity of Humankind)

Involvement

Future generations, however, will find almost incomprehensible the circumstance that, in an age paying tribute to an egalitarian philosophy and related democratic principles, development planning should view the masses of humanity as essentially recipients of benefits from aid and training. Despite acknowledgement of participation as a principle, the scope of the decision making left to most of the world's population is at best secondary, limited to a range of choices formulated by agencies inaccessible to them and determined by goals that are often irreconcilable with their perceptions of reality.

This approach is even endorsed, implicitly if not explicitly, by established religion. Burdened by traditions of paternalism, prevailing religious thought seems incapable of translating an expressed faith in the spiritual dimensions of human nature into confidence in humanity's collective capacity to transcend material conditions.

(Bahá'í International Community, 1995 Mar 03, The Prosperity of Humankind)

Recognition/Encouragement

The real secret of universal participation lies in the Master's oft expressed wish that the friends should love each other, constantly encourage each other, work together, be as one soul in one body, and in so doing become a true, organic, healthy body animated and illumined by the spirit.

(The Universal House of Justice, Messages 1963 to 1986, p. 43)