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Guiding Premises and Implementing Strategies for Transformational Leadership in the 21st Century

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Something is on the way out and something else is painfully being born. It is as if something were crumbling, decaying and exhausting itself, while something else, still indistinct, were arising from the rubble... We are in a phase when one age is succeeding another, when everything is possible.

Women and feminine wisdom are two of the significant influences serving as midwives in birthing the next age and in shaping the kind of leadership needed. I first realized the difference in the perspective women and men brought to leadership over twenty years ago when I became a top level administrator in an organization heavily influenced by a male mindset. My experiential and intuitive knowledge was later confirmed when I immersed myself in leadership research and literature as an associate professor in the doctoral program of educational leadership at Seattle University.

I can remember the "Aha! moment" when I realized the relationship between Carol Gilligan's ground breaking work on moral development, Robert Greenleaf's moving conception of a servant leader, and James MacGregor Burns' insightful description of a transforming leader.² I was in the library working on a multidisciplinary model of leadership for the 1990s when suddenly the connection became clear. In addition to reviewing the literature on leadership and organizational change, women's psychology, and feminist values, I was synthesizing knowledge from three other areas—systems thinking, societal, organizational and individual needs (the context of leadership), and the social sciences. From this comprehensive foundation I developed several premises, a leadership theory which I called Theory F because of its emphasis on a feminine perspective,

and a profile of a leader for the 1990s, which I named the Theory F Transformational Leadership Model. In addition, I outlined a series of implementing strategies (which I later called “lessons in life and leadership”) and developed a self-assessment inventory.³

In 1987 I resigned my tenure. Two reasons compelled me—the dissonance between my values and those of the program in which I was teaching and a deep calling to bring women’s voices and feminine principles to the study and practice of leadership. Over the past several years I have presented my theory, model, and strategies to hundreds of organizations. I also founded an organization to inspire and sustain men and women as transformational leaders, created and taught a course titled *Women as Transformational Leaders*, and most recently, integrated my theory and model into the knowledge base of the doctoral program which I had previously left.⁴

Now a new calling, as yet undefined, and a new synthesis are emerging. Based on my experience as a leadership educator for more than a decade, my sense of our rapidly changing world, a recent review of contemporary leadership literature, and responses from practitioners and doctoral students in the fields of religion, education, health care, and business, I am in the process of revising several premises to bring them into greater alignment with leadership needs for the 21st century. I offer these guiding premises, some more fully developed than others, for the readers’ consideration. I also offer resources for further exploration and several strategies that grow out of the premises. I hope this work in progress will stimulate dialogue. I hope as well that it will assist readers in becoming, sustaining and celebrating their lives as transformational leaders, in serving as mentors to others, and in reviewing the foundational assumptions of any leadership development programs in which they may be involved. But most of all I hope it will help in the birth of a more loving and interdependent world “where everything is possible”.

Premises

My first two premises, introductory and pragmatic in tone, set the stage for the more transformational premises that follow.

We must demystify leadership and think of it with a small "I" as well as a large "L". We must be willing to accept personal responsibility for our own lives and we must see and be a catalyst for bringing out the leadership promise in others.

When I talk about leadership in my seminars and speeches many shrink from seeing themselves as a leader. But when I begin discussing leadership with a small "I", being a leader seems possible to all. People begin to see the everyday way in which they can accept personal responsibility for leading in their own lives. They see that being true to who they are, standing up for their convictions, being an example for others, or helping a group carry out a project, are ways of leading. As they reflect they begin to think of people—quiet leaders—who without titles or positions have made a difference. Additionally, they see the importance of being mentors to others.

It is especially critical that all of us encourage and mentor people in the margins to nurture the flame of leadership flickering within them. In an increasingly diverse and interdependent world we need leaders who know what it is like not to be a member of the dominant culture—leaders who have faces that look like those they lead and voices that sound like those they represent.

Although we are in the midst of a metanoia where the next age is being born and institutions are being transformed, hierarchical systems will still exist in the 21st century. Hence, leaders will need to exercise the transactional skills necessary to be effective while not compromising their ethics.

It is likely that the truism that everything is political will continue to have efficacy in the 21st century. Hence, leaders will need to attend to the power and political realities of transactional systems. They will need to be strategic and be ready to vary their leadership style as long as they do not compromise their values. Building alliances, paying attention to timing, and understanding the agenda of those in power are politically and tactically important for transforming our institutions and organizations—for bringing about the next age. Women especially need to realize the importance of political realities. When completing the Theory F Transformational Leadership Inventory, women nearly always rate themselves the lowest on political skills.

I want to move now to the more transformational and future oriented premises for leadership in the next age. I support many of these premises with references to noted leadership scholars. There are ambiguities, paradoxes, and certainly challenges contained in these premises. I encourage you to interact with them and to reflect on their applicability in your leadership and life.

Any vision of leadership for the 21st century must include a strong value base.

There is wide agreement among leadership scholars that leadership must be based on values and that leaders must reflect high ethical standards.⁵ Knowing and acting from one's values give a leader an inner power that will exceed any she or he can acquire from a title. The values especially needed are love, care and compassion, care of the earth, service to the common good, and a commitment to becoming who the Spirit intended us to be.

That leads to my fourth and most deeply held premise. *A feminine perspective is more congruent with the leadership needs of the 21st century than a dominating hierarchical perspective.*

I continue to be passionate about the need to bring a greater consciousness and acceptance of feminine wisdom—of a feminine perspective—to the next age and to leadership.⁶ Not only is honouring the feminine necessary to transformational leadership but it is paramount to a healthy culture, to restructuring our systems, and healing the earth. Leaders for the 21st century must bring the strong feminine into balance in all of our systems.

A feminine perspective is generally described as placing emphasis on values such as love, care and compassion, the common good, interdependence, long term thinking, empowering others, and non violent conflict resolution. In addition, qualities such as cooperation, empathy, expressiveness, receptivity, spirituality, and intimacy are often grouped with the feminine. These are the very values and qualities being advocated by many leading authors as critical to effective leadership in an interdependent world.⁷ These are the values and qualities that are at the core of many of my premises that must undergird leadership for the next millennium.

But I want to stress in the strongest possible way that both men and women can embrace and lead from a feminine perspective. Both women and men can be caring, empathetic, relationship oriented, cooperative, and concerned with the spirit. I also want to be clear that both feminine and masculine qualities are necessary to effective leadership. I fully expect as we experience the next century we will gradually move away from seeing characteristics as feminine or masculine and move toward a common humanity. But first a feminine perspective, as well as the voices of women, must be brought into balance and be honoured for the wisdom they possess.

A fifth guiding premise: *Leadership for the new millennium must be multidimensional and inclusive in its foundation. It must synthesize knowledge from several areas, be grounded in research and experience, be informed by systems thinking, address global, societal, organizational, and individual needs, and integrate wisdom from several sources.*

According to Joseph Rost in *Leadership for the Twenty-first Century*, "Leadership scholars in the future are going to have to think new thoughts about leadership, using postindustrial assumptions about human beings, organizations, societies, and the planet Earth."⁸ I agree that we need new thoughts, but we must look as well to ancient sources of wisdom—not only feminine wisdom, but wisdom from indigenous peoples and from the natural world. Much of what we need to learn already exists but we have ignored these primary sources. It is time to access and acknowledge what indigenous peoples and nature have to teach us.⁹ We need to look as well to cultures other than our familiar Eurocentric culture. As we seek wisdom for the 21st century we need to look to the Eastern philosophies which teach that the greatest wisdom comes from the heart. Our world of ideas has been too small. And we need to learn from art, poetry, and the "new sciences".¹⁰ We have depended too heavily and too long on the influence of the military, sports, and business in conceptualizing leadership.

Leaders will be living in diverse communities and an interdependent world. Hence, they must honor diversity, possess a global mindset, and understand and accept the interconnectedness of all things.

Speaking to the issue of diversity in *Transcultural Leadership: Empowering the Diverse Workforce*, the authors address

the need for what they call a transcultural leader and for acculturation, which they define as the ability to live in two worlds, our own and another's. Acculturation requires honoring differences as well as similarities and possessing knowledge of values, culture and communication styles other than our own.¹¹

In her book, *The Connective Edge: Leading in an Interdependent World*, Jean Lipman-Blumen describes a world where the tension between diversity and interdependence will increasingly challenge leaders. In this "dramatically altered environment where inclusion is critical and connection inevitable" she calls for a new kind of leadership—connected leadership. Lipman-Blumen believes women are "uniquely in sync with this relational way of leading", a view I hold as well, based on my experience and study.¹²

Stressing the need for a global perspective, Peter Russell, author of *The Global Brain Awakens: Our Next Evolutionary Leap*, writes, "As numerous people have pointed out, a new world view is needed, one that is holistic, nonexploitive, ecologically sound, long-term, global, peaceful, humane, and cooperative. This would mean a shift to a truly global perspective, one in which the individual, the society, and the planet are all given full recognition..."¹³ The approaching millennium, the age that is "painfully being born", requires that leaders see themselves as global citizens in an increasingly diverse and interdependent world. Leaders in this world will need to be bridge builders and boundary breakers and will need to possess the values and skills to bring diverse people together while still honoring their uniqueness.

My seventh guiding premise: *Leaders for the next millennium must be people of courage and faith committed to becoming who the Spirit wants them to be, to serving others, and to participating in co-creating the future.*

As this premise has taken shape I have been influenced by many thinkers not just in the leadership literature but in psychology, mythology, and spirituality. Many of these sources come together in Joseph Jaworski's *Synchronicity: The Inner Path to Leadership*. A central premise of his book is that "if individuals and organizations operate from the generative orientation, from possibility rather than resignation, we can *create* [italics in original] the future into which we are living, as opposed to merely reacting to it."¹⁴ He believes that the "deeper

territory" of leadership is collectively "listening to what is waiting to emerge in the world, and then having the courage to do what is required."¹⁵

To help create the future, Jaworski stresses the need for leaders to be committed, not out of discipline and will, but out of willingness—willingness to accept the call to help create the future, to be servant leaders, and to listen to their own inner and authentic voice.¹⁶ He indicates that when we make this commitment to accept our call and to let our life unfold, as we help what is waiting in the world to unfold also, we are acting as the servant leader Greenleaf envisioned. According to Jaworski, "The ultimate aim of the servant leader's quest is to find the resources of character to meet his or her destiny—to find the wisdom and power to serve others...When we say yes to the call, we cross the threshold of adventure...This is the point where our freedom and destiny merge." Continuing, he illustrates this courageous surrender to the call by quoting Martin Luther, "Here I stand. I can do no other."¹⁷

Once we make this commitment, synchronicity, which I believe is a kind of Divine Grace, takes over. People attracted to what we are trying to do appear and small miracles occur because we are doing the right thing and living in harmony with our destiny.¹⁸ It is as Goethe wrote, "Until one is committed there is a hesitancy, the chance to draw back, ineffectiveness. The moment one definitely commits oneself then Providence moves too."¹⁹ Paraphrasing Jung's words, Jaworski writes that at this point "Invoked or not, God is present."²⁰

I believe what is trying to emerge in the world, in the next age, is love. To bring more love, more care, more compassion to the universe would truly be doing God's or the Spirit's work and must be the paramount goal of every leader as we enter the 21st century.²¹ We have lived out of fear and hate too long.

An eighth and closely related premise to guide leadership for the next century: *Leaders of the future must be people of spirit, integrity and authenticity.*

Bringing spirit and soul to leadership, not just in our churches, mosques, and synagogues, but everywhere, is an imperative for the next millennium. People are longing for leaders of spirit who will help them find meaning in their lives and work. More and more significance is being placed on spirit and soul in leadership seminars and in the leadership literature.²²

Indeed, *In Leading With Soul: An Uncommon Journey of Spirit*, Lee Bolman and Terrence Deal indicate that “the signs point toward spirit and soul as the essence of leadership.”²³

Spirit is essential for leaders in the new millennium and so is integrity. There is a yearning for leaders we can trust. But the definition of integrity I want to emphasize is wholeness—the integrating of all aspects of oneself—body, mind, emotion and spirit. The universe moves toward wholeness and so must leaders.²⁴ And we need leaders who are integrated in other ways. Leaders who integrate both the feminine and masculine aspects of themselves.²⁵ Leaders who do not compartmentalize their lives but integrate life and leadership in a seamless way. Leaders who strive to live a balanced life and who remember we were created as human “beings” not human “doings”. To live with integrity leaders must take time to be—to be with themselves and with the Spirit, however they know it.

Authenticity must also be a hallmark of transformational leaders. We must take off our masks and be real. As I indicated in the discussion of my previous premise, being true to who the Spirit intends us to be is critical for future leaders. This need for authenticity is supported by several authors. For example, James Kouzes and Barry Posner in the *Leadership Challenge: How To Get Extraordinary Things Done in Organizations* indicate that “The quest for leadership is first an inner quest to discover who you are.”²⁶ Writing in *Authentic Leadership: Courage in Action*, Robert Terry asserts that coming home to who one truly is must be a necessary attribute of effective leadership for the next century.²⁷ Adding another important dimension to authenticity, Max DePree, in *Leadership Is An Art*, stresses that leaders must admit their vulnerability. He believes only then can they establish the intimacy that fosters trusting relationships which in turn enable people to deal with the paradox and ambiguity of our emerging world.²⁸

My ninth premise: *Leaders for the 21st century must be broadly and deeply intelligent. They must be scholars and continuous learners as well as critical thinkers who are visionary, creative, and reflective. They must honor intuition and be comfortable with paradox and ambiguity.*

In addition to the broad and inclusive foundational knowledge and wisdom that I spoke to in my fourth, fifth, and sixth

premises, there are other important aspects of “leadership intelligence” for the 21st century. Leaders must develop the verbal intelligence generally accepted as important and they will also need the intrapersonal and interpersonal intelligence noted by Howard Gardner in his theory of multiple intelligences.²⁹ They must be continuous learners who challenge assumptions and who create new mental models, a type of intelligence advocated by Peter Senge in *The Fifth Discipline: The Art and Practice of the Learning Organization*.³⁰

That leaders will need to be visionary and creative is supported by several contemporary authors and by research.³¹ According to a review of effective leadership studies cited by Bolman and Deal, vision is the only characteristic on which there is universal agreement.³² I would add, though, that a leader’s vision needs to be strengthened and honed by listening to the voices of her or his colleagues.

Intelligent leaders for the new millennium will take time to reflect. Reflection has been likened to literary criticism, where one examines a situation from the widest possible perspectives, seeing patterns, consequences, and alternatives.³³ In this way it is similar to spiritual discernment. Senge sees reflection and inquiry as contributing to a sense of shared vision and providing a foundation for dialogue and discussion which contributes to even greater learning and meaning in an organization.³⁴ In addition to the contributions these descriptions of reflection bring to leadership, I see reflection as an antidote to inadequate quick fix solutions and the mistaken notion that a leader must be decisive and never change his or her mind once a course has been set. That’s dinosaur thinking that will not serve us well in the 21st century.

Intuition, what Warren Bennis calls right-brain thinking, or when he is quoting Emerson, “the blessed impulse”, is increasingly acknowledged as important by contemporary writers.³⁵ Bennis tells us that, “Following the ‘blessed impulse’ is, I think, basic to leadership.”³⁶ It has been my experience that intuition plays a much more important role in leadership than many have been willing to admit. I believe it is time to recognize this way of knowing as a gift. “There is nothing more powerful as knowing and knowing that you know.”³⁷ When one reads the leadership literature, the use of “paradox and ambiguity” in describing our current and future world is ubiquitous.

There seems to be a consensus that “either or” thinking is antiquated. Leaders for the next century need to practice “and also” thinking. They will need to be comfortable with mixing apples and oranges—with what analytical and linear thinkers often criticize as fuzzy thinking. I have found that when people are accused of fuzzy thinking, they are on to something! It is the apples and oranges—the fuzzy thinking people—who see new realities, multiple truths, and connections among diverse views. They are the synthesizers and the “quantum thinkers” who possess the cognitive complexity to handle the differing perspectives that will be brought to the table or around the circle in the 21st century.³⁸

A related tenth premise: *To be effective in the 21st century leaders must develop strong interpersonal, organizational, and technical skills.*

The literature is overflowing with the need for leaders who care, show compassion and love, who can listen with empathy, engender trust and build community, collaborate and build consensus, empower others, engage in dialogue, motivate and influence, facilitate and inspire, and confront and resolve conflicts.³⁹

I want to highlight especially the last skill. Being committed to bringing a feminine perspective and wisdom other than that of the dominant culture, to being an advocate for love, to balancing diversity and interdependence, and to honoring paradox and ambiguity, will require leaders who have the skills and the grace to deal with conflict. Two closely related techniques are receiving increased attention in resolving conflict—the use of dialogue more than discussion or debate, and the calling of a council or circle. Both place the emphasis on listening for understanding and respecting diverse views rather than competing to be right. Both should be in the leader’s repertoire in the 21st century.⁴⁰

There are two other organizational leadership skills that I would emphasize—storytelling and ritual. They are not new but are part of the ancient wisdom that must be remembered. Howard Gardner especially stresses the importance of stories in his book *Leading Minds: An Anatomy of Leadership*. He asserts that perhaps “the key to leadership as well as to the garnering of a following, is the effective communication of a

story", especially stories that help the followers "think through who they are".⁴¹

A Native legend about the badger also attests to the importance of stories:

Remember only this one thing, said Badger. The stories people tell have a way of taking care of them. If stories come to you, care for them. And learn to give them away where they are needed. Sometimes a person needs a story more than food to stay alive. That is why we put these stories in each other's memory. This is how people care for themselves.⁴²

Leaders for the next age—men and women who see a different perspective—need to tell their stories and support each other. They need to be a part of creating the new myths that will assist in bringing forth the new realities.

Rituals can also help in creating the next age. Discussing the importance of ritual in organizations, Matthew Fox writes, "Ritual is the primary means by which a people get their inner houses in order, both as individuals and as a community. It is the primary tool by which macrocosm (our relation to the whole of the universe) and microcosm (our personal and more local relationships) come together..."⁴³ Rituals and stories have been an integral part of religious and indigenous traditions for ages. Now they need to be extended to other areas in our society.

Moreover, moving from ancient traditions to new technologies, intelligent leaders for tomorrow must be technologically competent. By this I mean they must be comfortable in using the technology available for accessing information and for communicating in the global community. Although some may see an increasingly "wired world" as a detriment to a more loving world, a view I once held, I now believe computer technology has great potential for bringing about even more understanding and compassionate people, connected communities and an interdependent world.

My final premise: *What knowledge is seen as important, what we name things, the language, symbols and metaphors we use, the characteristics we identify as important, all indicate how serious we are about bringing about a more inclusive view of leadership, a changed organizational culture, and a transformed world.*

Language and metaphors are tremendously influential in creating our thoughts, our actions, and our culture. That they

influence how we describe the world and interact as human beings is stressed by theorists such as Francisco Varela, Professor of Cognitive Science and Epistemology at the Ecole Polytechnique and the Institute of Neuroscience in Paris. Indeed, Varela asserts, as others have, that we really don't have the vocabulary to describe adequately the new ideas about reality.⁴⁴

In his book *Love and Profit*, James Autry quotes a friend who says, "Change a metaphor, change the world."⁴⁵ I contend that art and nature must replace sports and war as the primary sources of our organizational metaphors for the next century. And the circle must replace the triangle as the metaphor that describes our overarching world view. The circle represents unity and wholeness and our interconnectedness to all things while the triangle symbolizes and reinforces hierarchy and separateness—the myth that humans should dominate and control the earth and other beings with whom we share it.⁴⁶

Certainly, one of the challenges for the new millennium, for the next age, is to create new language to match the times and to be cognizant of the metaphors we use.

Summary and Strategies

To summarize my premises and to assist readers in becoming, sustaining, and celebrating their lives as transformational leaders or in being a mentor to others, I offer these strategies:

Think of leadership with a small "I"

Be a leader of your own life and help others develop their leadership gifts

Be strategic and political but don't compromise your ethics

Lead from a foundation of values, have high standards and model them

Bring a feminine perspective to all you do, bring it into balance everywhere

Read widely, seek out old wisdom as well as new, explore the wisdom of other cultures, and your heart

Walk in nature, experience art, read poetry, learn about the new sciences

Honor the interdependent web of all life.

Become a global citizen

Honor differences, become transculturally competent

Exercise your courage, commit to becoming a servant leader

Have faith, let life unfold in you, live in a world of possibility, not resignation, accept the call to co-create the world

Bring spirit and soul to leadership
 Be authentic, become yourself, show your vulnerability
 Strive for wholeness, take time to be as well as to do
 Be a continuous learner, expand and deepen your knowledge
 Challenge assumptions, look at things from multiple perspectives

Take time to reflect, honor intuition
 Get used to paradox and ambiguity
 Develop your interpersonal skills
 Develop skill and practice grace in dealing with conflict, call circles rather than draw lines in the sand
 Tell stories, integrate rituals
 Become technologically competent
 Devise new language and create new metaphors—look to art and nature not sports and war
 Help love emerge in the world

Conclusion

We are standing on the threshold of a new century and the next age is “painfully being born”. Women and feminine wisdom are especially critical to this birth but it will take all our perspectives and all the wisdom we can find—the wisdom of our heart and the wisdom from ancient, diverse, and natural sources—to create a world of love where “everything is possible”. Each of us must be willing to commit ourselves to listening to all of these voices in order to become the transformational and servant leaders the next age requires and the Spirit calls us to be.

Notes

- ¹ Cited in Jean Lipman-Blumen, *The Connective Edge: Leading in an Interdependent World* (San Francisco: Jossey-Bass Publishers, 1996) 3.
- ² Carol Gilligan distinguished between what she called a feminine ethic of care and response and a masculine ethic of justice and rights. For a full discussion of Gilligan’s thinking, see *In a Different Voice: Psychological Theory and Women’s Development* (Cambridge: Harvard University Press, 1993). Robert Greenleaf in *Servant Leadership* (New York: Paulist Press, 1977) asserted that a good society is created by caring for persons and that leaders within institutions must become committed *servants* to carry out this goal. James McGregor Burns first coined the term *transforming leadership* in his book, *Leadership* (New York: Harper Colophon Books, Harper & Row, 1987). In this political look at leadership, he analyzed the relationship between leaders and followers and identified two essential types of leaders, transactional and

transforming. In the former, he saw leaders and followers essentially exchanging one thing for another. In defining the latter, he suggested that leaders need to be aware of the higher motives and aspirations of their followers and build on those strengths.

- 3 Beverly A. Forbes, *Profile of the Leader of the Future: Origin, Premises, Values and Characteristics of the Theory F Transformational Leadership Model* (Seattle: Unpublished monograph, 1993).
- 4 Beverly A. Forbes, et al. *Knowledge Base for Educational Leadership Program* (Seattle: Seattle University Department of Educational Leadership, 1994).
- 5 See Warren Bennis, *On Becoming a Leader* (Menlo Park: Addison Wesley, 1989); Burns, *Leadership*; Stephen Covey, *The Seven Habits of Highly Effective People* (New York: Simon & Schuster, 1989); Max DePree, *Leadership Is An Art* (New York: Doubleday, 1989); John Gardner, *On Leadership* (New York: Free Press, 1990); Greenleaf, *Servant Leadership*; and Brian Hall & Helen Thompson, *Leadership Through Values*, 1980.
- 6 I am especially indebted to Linda Jean Shepherd's book, *Lifting the Veil: The Feminine Face of Science* (Boston: SHAMBHALA, 1993) for her insightful discussion of feminine and masculine principles. In her preface she reports the difficulty she faced with both editors and scientists about the use of the word feminine. Because her thinking so mirrors what I have faced over the past years and because my reasons for adhering to its use are expressed so well, I quote her here: "In reviewing this book for publication, several editors were intrigued by the idea but asked for a change in language away from the Feminine/Masculine dichotomy to avoid the emotional baggage that people bring to the word feminine. . . I agonized over this language issue for several weeks. . . I finally came to the conclusion that we cannot transcend this polarity until we equally value both parts— otherwise the Feminine will continue to be denied."
- 7 I refer the reader to James Autry, *Love & Profit: The Art of Caring Leadership* (New York: William Morrow & Co., Inc., 1991); Bennis, *On Becoming a Leader*; Covey, *The Seven Habits of Highly Effective People*; Matthew Fox, *The Reinvention of Work: A New Vision of Livelihood for Our Time* (San Francisco: HarperSanFrancisco, 1994); Gardner, *On Leadership*; James Kouzes and Barry Posner, *The Leadership Challenge: How to Get Extraordinary Things Done in Organizations* (San Francisco: Jossey-Bass, 1987); Joseph Jaworski, with Betty Sue Flowers, ed., *Synchronicity: The Inner Path of Leadership* (San Francisco: Berrett-Koehler Publishers, 1996); Lipman-Blumen, *The Connective Edge: Leading in an Interdependent World*; Peter Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (1990); Margaret Wheatley, *Leadership and the New Science: Learning About Organization From an Orderly Universe* (San Francisco: Berrett-Koehler Publishers, 1996); and David Whyte, *The Heart Aroused: Poetry and the Preservation of the Soul in Corporate America* (New York: Currency Doubleday, 1994).

- 8 Joseph Rost, *Leadership for the Twenty-first Century* (Westport, Conn: Praeger, 1993) 183.
- 9 There is a growing body of literature on the wisdom we can gain from both indigenous cultures and the natural world. I recommend as a starting point three books and two articles: *The Four-Fold Way: Walking the Paths of the Warrior, Teacher, Healer and Visionary* by Angeles Arrien (San Francisco: HarperSanFrancisco, 1993); *The Reinvention of Work: A New Vision of Livelihood in Our Time* by Matthew Fox; and *Ecopsychology: Restoring the Earth, Healing the Mind*, edited by Theodore Roszak, Mary E. Gomes, and Allen D. Kanner (San Francisco: Sierra Club Books, 1995). The two articles are Kate Stechien's "Natural Leadership", in John Renesch, ed., *Leadership in a New Era: Visionary Approaches to the Biggest Crisis of Our Time* (San Francisco: New Leader Press; Sterling & Stone, Inc., 1994) and Raymond Reyes and George Perreault, "Wholeness and Council: A Native American Perspective on Leadership," *Proteus: A Journal of Ideas*, 10/1 (Spring 1993) 43-46.
- 10 A quotation from the dissertation of one of my former advisees, Dr. Ron Cromwell, *Look to the Poets: What Educators Can Learn If They See the Dance*. Doctoral Dissertation, Seattle University (Dissertation Abstracts International, 49, 1350A. 1988) signifies in part the importance of art and poetry to leadership. On pages 107-108 he writes, "There is a connection of creativity to being on the edge—to being a leader, in as much as the artist leads human thought and being to a new vision. The artist and poet see the connections sometimes called mystical and move to bring into existence something which has yet to exist." The acceptance of the work of poet David Whyte, *The Heart Aroused: Poetry and the Preservation of the Soul in Corporate America*, in organizational change circles provides further evidence of the importance of poetry to leadership. For an excellent introduction to the influence of the new sciences on leadership see especially Margaret Wheatley, *Leadership and the New Science: Learning About Organization From an Orderly Universe*, and Joseph Jaworski, with Betty Sue Flowers, ed., *Synchronicity: The Inner Path of Leadership*.
- 11 George F. Simons, Carmen Vazquez, and Philip R. Harris, *Transcultural Leadership: Empowering the Diverse Workforce* (Houston: Gulf Publishing Company, 1993).
- 12 Lipman-Blumen, *The Connective Edge: Leading in an Interdependent World*, 289.
- 13 Peter Russell, *The Global Brain Awakens: Our Next Evolutionary Leap* (Palo Alto: Global Brain, Inc., 1995) 188.
- 14 Jaworski with Betty Sue Flowers, ed., *Synchronicity: The Inner Path of Leadership* 182.
- 15 Ibid.
- 16 Ibid. 184.
- 17 Ibid. 118 and 119.

- 18 Ibid. 185.
- 19 Ibid. 137.
- 20 Ibid. 197.
- 21 A personal story I believe has some synchronistic aspects to it. Although I grew up in the Unitarian-Universalist faith, many of my relatives were Lutheran. So one summer, as a child, I attended a Lutheran Bible School. Years later as I was cleaning out a closet I found a print I had embroidered that summer. On it were the words, *God is Love* (1 John 4:16). As a young child I sensed the sacred wisdom of that phrase and its personal meaning to me. Today I am coming to believe that to bring more love to the world is somehow connected to my next calling. That I have been asked to write an article for a Lutheran theological journal intrigues me.
- 22 The importance of spirit and soul in leadership was reinforced when I joined the staff from the Center for Ethical Leadership in Seattle to present a seminar on "Bringing Heart and Soul to Leadership" for the Kellogg National Leadership Program in June of 1996. There was an overwhelming response to the seminar from the participants who came from academia, government, education, religion, and business.
- 23 Lee Bolman and Terrance Deal, *Leading With Soul: An Uncommon Journey of Spirit* (San Francisco: Jossey-Bass, 1995).
- 24 I'm not sure of the source of this statement. It may be original or it may be one of those things that sticks in one's mind from a discussion with a friend, student or seminar participants. I researched library resources and found no citation.
- 25 It is this characteristic of transformational leadership on which men invariably score the lowest when completing the Theory F Transformational Leadership Inventory.
- 26 Kouzes and Posner, *The Leadership Challenge: How to Get Extraordinary Things Done in Organizations*, 298.
- 27 Robert Terry, *Authentic Leadership: Courage in Action* (San Francisco: Jossey-Bass Publishers, 1993).
- 28 DePree, *Leadership Is An Art*.
- 29 Interpersonal intelligence deals with the ability to relate to others and is covered in my tenth premise where I grouped it with organizational and technical skills. Intrapersonal intelligence deals with knowledge of self and is closely related to the notion of authenticity which is discussed in the eighth premise. See Howard Gardiner, *Frames of Mind: The Theory of Multiple Intelligences* (New York: BasicBooks, 1983) for a full discussion of these two concepts.
- 30 Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization*.
- 31 For a discussion of vision and creativity see Warren Bennis and Bert Nanus, *Leaders: Strategies for Taking Charge* (San Francisco: Harper & Row, 1995); Jay Conger, *Learning to Lead: The Art of Transforming Managers Into Leaders* (San Francisco: Jossey-Bass, 1992); Covey,

- The Seven Habits of Highly Effective People*; Gardner, *On Leadership*; Willis Harman, "Transformed Leadership: Two Contrasting Concepts," in John D. Adams, ed., *Transforming Leadership: From Vision to Results* (Alexandria, VA: Miles River Press, 1986) 105–122; Alfonso Montuori & Isabella Conti, *From Power to Partnership: Creating the Future of Love, Work, and Community* (San Francisco: HarperSanFrancisco, 1993); Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization*; Wheatley, *Leadership and the New Science: Learning About Organization From an Orderly Universe*; and Gary Yukl, *Leadership in Organizations* (Englewood Cliffs, NJ: Prentice Hall, 1994).
- 32 Lee Bolman and Terry Deal, *Reframing Organizations: Artistry, Choice, and Leadership* (San Francisco: Jossey-Bass, 1991) 411.
- 33 W. Foster, *Paradigms and Promises: New Approaches to Educational Leadership* (Buffalo: Prometheus Books, 1986).
- 34 Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization*. For a further discussion of the importance of reflection to effective leadership see Donald Schön, *Educating the Reflective Practitioner: How Professionals Think in Action* (San Francisco: Jossey-Bass, 1987).
- 35 See Bennis, *On Becoming a Leader*, and Dorothy Cantor & Toni Bernay, with Jean Stoess, *Women in Power: The Secrets of Leadership* (New York: Houghton Mifflin, 1992).
- 36 Bennis, *On Becoming a Leader*, 105.
- 37 I am indebted to a friend, Alene Moris, for this quote.
- 38 Margaret Wheatley uses the term "quantum thinkers" in her book, *Leadership and the New Science*.
- 39 See all of the resources mentioned in note seven. In addition see Bernard Bass, *Bass and Stogdill's Handbook of Leadership: Theory, Research, and Managerial Applications* (New York: Free Press, 1990) and Oba T'Shaka, *The Art of Leadership* (Richmond, CA: Pan Afrikan Publications, 1990).
- 40 I recommend Senge's *The Fifth Discipline: The Art and Practice of the Learning Organization*, and Jaworski's, with Betty Sue Flowers, ed., *Synchronicity: The Inner Path of Leadership* for an introduction to dialogue. For an interesting variation of dialogue, I highly recommend Christina Baldwin's *Calling the Circle: The First and Future Culture* (Newberg, OR: Swan Raven & Company, 1994). A similar technique, calling council, is discussed in the article "Wholeness and Council: A Native American Perspective on Leadership" identified in note nine.
- 41 Howard Gardner in collaboration with Emma Laskin, *Leading Minds: An Anatomy of Leadership* (New York: BasicBooks, 1995) 62.
- 42 Barry Lopez, *The Crow and Weasel*, p. 48 quoted in the summer catalog of Coldwater Creek, A Northcountry Catalog, Sandpoint Idaho, used with permission.
- 43 Fox, *The Reinvention of Work: A New Vision of Livelihood for Our Time*, 250.

- ⁴⁴ Jaworski with Betty Sue Flowers, ed., *Synchronicity: The Inner Path to Leadership*, 178.
- ⁴⁵ Autry, *Love & Profit: The Art of Caring Leadership*, 72.
- ⁴⁶ See Baldwin's *Calling the Circle: Our First and Future Culture* for a thought provoking look at how the use of the circle can create positive change in organizations and in our world.