Dance of LEADERSHIP

Mastering the Art of Making a Difference Using Your Unique Style

FIVE STYLES OF LEADERSHIP

e-BOOK

ROBIN DENISE JOHNSON, PH.D.

Dance of Leadership

Second Edition

Comments about the Dance of Leadership

Presenting the dance of leadership concepts in multiple ways is an effective way to make the content real. I got it!
> *Participant, Women's Leadership Institute*

Dance of Leadership got me to think about leadership as a lifestyle, not just as a thought process.
> *Participant, LGBT Leadership Institute*

Great combination of written, oral, and visual components! Robin's lesson really captured the essence of one of my biggest issues in the workplace - that of acceptable leadership styles.
> *Participant, Executive Leadership Development Program for NAMIC*

This creative approach to leadership adds Dr. Johnson's practical insight to her deep understanding of the leadership research to provide valuable guidance to actual and aspiring leaders of all kinds. It is truly a way to learn and lead from diversity.
> *David M. Porter, Jr.,*
> *Executive Director Walter Kaitz Foundation*
> *Cable's Diversity Advocate*

For decades I¹ve held the assumption "I'm not a leader! I don¹t want to lead people" because I was so bombarded by the Staccato Command-Control image of leadership, that would never be my leadership style. Dr. Robin's Dance of Leadership helped me shed that limiting assumption.   For the fist time in my life I¹m willing to say, and believe, "I do want to lead!" and I can.
> *Leslie Aguilar, Diversity-Inclusion consultant, author*
> ***Ouch! That Stereotype Hurts***
> ***Ouch! Your Silence Hurts***

Dance of Leadership:
Mastering the Art of Making a Difference
Using Your Unique Leadership Style
Second Edition
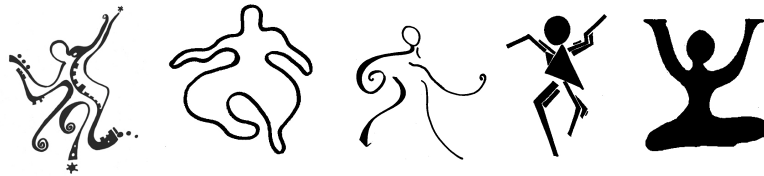
Five Styles of Leadership

Robin Denise Johnson, Ph.D.

Dance of Leadership: Mastering the Art of Making a
Difference Using Your Unique Style

Second Edition

To CM Sieg,

who has demonstrated

the power of stillness

in all things.

I dance

and the world dissolves

into the

wholeness

it always was!

Acknowledgements

My heart felt gratitude goes to so many people. I could
not possibly cite all the authorities, teachers and sources
who contributed to my thinking about this topic. It has
been a lifetime learning journey. Please know,
nonetheless, even if I do not include your names here,
that I am deeply grateful your presence -- all of you
educators, authors, dancers, storytellers, friends, and
family who have made and continue to make a positive
difference in my life every day. Thank you for the ways
you have informed my thinking, encouraged my
leadership and supported my efforts in writing this book.

Thank you Gabrielle Roth—we've never met but I've loved
and used your Endless Wave CD to sweat my prayers for
many years. Susan Golant helped me focus on this as a
book concept and frame the entire project. Thanks,
Susan. Thank you to my dance teacher colleagues –
especially Aziza Sa'id who encourages all her students to
dance their unique dance, Gloria Paternostro, Ellisa
Kyriacou, and Mesmera, who encouraged me to dance at
the speed of delight. I've also been inspired and trained
by the mother-sisters of Tribal Belly Dance Carolena
Nericcio, Kajira Djoumana, Paulette Rees Denis, Heidi of
Domba, Marjhani, and Amy Sigil. But my sisters in
Troupe Mélangées, Tribal Beats and Zaltana provide the
best experience for applying the lessons found in the
Dance of Leadership. A big zagreet to you all.

Thank you to my former colleagues from the Darden
School at UVA Alex Horniman and Jim Clawson, for
being willing to explore and teach the lessons of
leadership in unconventional ways. Thank you to my
mentor Pat Heim, for encouraging me to write from my

Disclaimer

This book is designed to provide information about leading and making a positive difference in your organization, non-profit enterprise, and everyday life. It is sold with the understanding that the publisher and author are not engaged in rendering psychological services.

It is not the purpose of this book to reprint all information that is otherwise available to authors and publishers, but instead to complement, amplify, supplement, and creatively explain leadership style information. You are urged to read and explore all the available material, learn as much as possible about leadership, and tailor the information to your individual needs. For more information, see the resources and references at the end of this book.

Leadership is not a cure for all problems. Anyone who decides to lead can expect to invest significant time and effort into becoming an effective leader in their sphere of influence.

Every effort has been made to make this book educational, informative, inclusive, and as accurate as possible. However, there may be mistakes, both typographical and in content. Therefore, this text should be used only as a general guide and not as the ultimate source for understanding leadership in general, and Dance of Leadership styles in particular. Furthermore, this book contains information that is current only up to the printing date.

Table of Contents

Introduction

Life is either a daring adventure or nothing.

—Helen Keller

What we have learned from almost 500 years of investigation into leadership is that predicting leadership effectiveness is as difficult to do as leadership is ubiquitous in the world. We know good leadership when we have it. We find it everywhere—all through time, all kinds of people, many different styles. We have strong views about who has been a really effective leader.

So leadership is ubiquitous—ever-present, everywhere.

Yet, leadership defies our ability to accurately define and predict it.

Gender won't tell us.
Culture won't tell us.
Age won't tell us.
Intelligence won't tell us.
Interests won't tell us.
Personality alone won't tell us.
Charisma alone won't tell us.
Position won't tell us.
Passion alone won't tell us.

No one trait will tell us if someone will be an effective leader.

All of those traits with which we *born*—gender, culture, age experience, intelligence, interests, personality,

charisma, position, and passion—have been researched thoroughly for their ability to predict leader effectiveness. Without success!

While certain factors, traits, and characteristics can all help a leader be effective, none alone predicts leader effectiveness.

In the 20th century research focused on the idea that leaders are *made*. We spent lots of time and energy trying to figure out which skills leaders needed to learn and how to help aspiring leaders learn them. Leadership development programs proliferated and are still based on that idea today.

However, it became clear after a while that if you were not the right person with the right skills in the right situation, you would not be an effective leader. So the third research stream—situational leadership, based on the idea that leaders are *called*—was explored. It is not clear that all three ideas are correct to some degree:

Leaders are born, made, and called.

Leader effectiveness is an alchemical blend of the person, his or her skills, and the call of the situation.

**Effective leaders know *who* they are,
what they do best, and
when to do it.**

Who is personality and purpose. We are born with certain characteristics, traits, interests, predispositions, and intelligence. And I believe we are born for a purpose— that our life has meaning. This is the leaders-are-born part. In the *Dance of Leadership* you will explore the cues that surround you daily and let you know which

leadership energy is most natural for you. It may not resemble a leadership approach you think you should use, based on common views of leading and leadership. Many people miss their leadership potential and hamper their leadership effectiveness by trying to lead in ways that don't quite fit their personality.

What is learned though acquired skills, role modeling, training, and experience. That is the leaders-are-made part. *Dance of Leadership* provides role models of leaders as examples to learn from, as well as suggestions for learning the skills that are intrinsically motivating to you, given your personality.

Your leadership style is a blend of your *who* and *what*; born and made. Defining and developing your unique leadership style is the major focus of *Dance of Leadership*—helping you know, at a core level, who you are and what you do best . . . your authentic leadership style.

You will learn about five different leadership styles: Flowing, Staccato, Chaos, Lyrical, and Stillness. Like a river, *Flowing leaders* plan, take things one step at a time, move inexorably towards the goal, go around or absorb obstructions.

Staccato leaders set limits, direct energy, protect followers, and keep everyone in line. Both Flowing and Staccato leaders attempt to create and preserve order because both believe in control to a great degree.

With *Chaos leadership*, the leader is aware that sometimes control is impossible. Your best response is to catch the wave and ride it—knowing that order can emerge without predictability, without your controlling it.

3

Lyrical leaders understand that it's not always *what* you know, but *who* you know. *Lyrical* leaders tend to leverage their relational skills to make a significant difference, sharing with *Chaos* leaders a great adaptability, because we all know you really can't control people. You *can* encourage people to change, though. And both *Lyrical* and *Stillness* leaders encourage people to change. *Lyrical* leaders encourage change through coaching. *Stillness* leaders encourage change through listening.

Stillness leaders also encourage us to change ourselves by being an example of the change that's possible. *Stillness* leaders see our flaws and love us anyway, knowing that our flaws often provide the compost for our growth.

Each of the five styles is described in greater detail in the *Dance of Leadership*.

You will also develop a style profile—your unique, proportional blend of those five styles based on the degree to which you resonate to each of the energies.

Leaders are not only born and made; leaders are also called *when* guidance, support, direction, confidence, and hope are needed. *When* is a situation that calls forth the true you, with your unique skill–personality mix, in your temporal, physical, emotional, or geographic context. No single leadership style is effective across all situations. So it is important to know *when*—when you are called to use your style effectively to make a positive difference in a leadership situation. In the *Dance of Leadership* you will learn how to match associated situations with the five leadership styles or *flex* to an auxiliary style in order to be an effective leader in a given situation.

Many leaders throughout history felt called to lead, but they would tell you that they did not truly feel prepared. Other leaders sought situations where who they were, and what they did well, were clearly aligned with situational needs. Maybe you have been in a similar situation: you've felt the call but were not sure that you were ready. Or you were the right person in the right place with the right skills at the right time. Perhaps you are in (or have been in) a situation where who you are and what you do well are in alignment, but you *think* you should be doing *something* different, be *somewhere* else, or be *someone* else.

It is my wish that after encountering the *Dance of Leadership* approach, you will be clearer about who you are and what you do well, and you be willing to answer *YES!* when you're called to make a positive difference.

What is leadership?

After years of reviewing the leadership literature, I noticed as many definitions of it as there were people writing and speaking on the topic. Although there are certain recurring themes (which I'll discuss later when we consider the leadership research), I actually drew the conclusion that most people were making up their definition of leadership. After earning a Ph.D. from Harvard, I decided that if they could make up a definition, I could make up a definition!

> ***Leadership is the intentional use of power and influence to initiate, empower, encourage, and direct action that has impact for the achievement of shared goals.***

5

Why *Dance* of Leadership?

The way people move is their autobiography in motion.

—Gerry Spence

I dance! I didn't always know I was a dancer. I've danced most of my life in one way or another. Sure, I was dancing, but I didn't really see myself as a *dancer*. As far as I was concerned, dancers were professionals—people who were trained, who performed on stage, and who, if they were lucky, made a living from their artistry. In short, dancers were recognized, and they were far more skilled than I was. Me? I just danced.

The same notion may apply to you and your thoughts about yourself as a leader. It's possible you're out there leading everyday, but you may not see yourself as a *leader*. You've probably thought, *Leaders are gifted, special, professionally trained people who have positions at the top of the organization, not ordinary people like me.* It's easy to miss your own leadership, especially when the majority of the leaders we hear about, see in the media, or encounter in our organizations seem to be extraordinary people who have somehow been anointed to lead. These individuals are overwhelmingly characterized as special in some way. One of the reasons I wrote this book was to help you (and our society) change that mindset.

Leaders are no more special than you are!

Dance is one of my core passions—all sorts of dance: oriental dance, ballroom, social tango, tribal dance, Afro-Caribbean dance, jazz, and modern dance—it doesn't matter. And because of this love of dance, I have searched for ways to use the lessons I've learned from it in the leadership classes I teach at top business schools, corporations, and nonprofit organizations. Dance is a holistic art that requires an integration of mind, body, and emotions. So is leadership.

People I've worked with respond well to the dance metaphor because it is easy to experience and to see the link between art and discipline in dance—and the similar requirement to understand leadership as both art and discipline resonates with them. Dance provides a physical metaphor for leading and following and teaches us many lessons. Those lessons are in this book:

- Your personal leadership style—how to know it, how to develop it, and when to use it effectively.

- Leadership is more than position or *power-over* others; leadership is a relationship between followers and leaders.

- Leaders come in all shapes, sizes, levels, colors, and genders. People of all types in every culture dance; people of all types in every culture lead.

Leadership, like dance, is a holistic art.

People take my classes and workshops because they are, or aspire to be, leaders. Executives attend leadership programs because they want to become and be seen as effective leaders. Sometimes they have been promoted to leadership positions, but they seek to beef up their inner sense of leading—their skills and their confidence.

7

It doesn't take the big-shot head of a mucky-muck corporation to understand leading, nor does it take a pointy-headed intellectual to be able to write about it. We can all do it—mucky-mucks and schmucks, intellectuals and couch potatoes, homemakers and outdoorsy types— we can all lead from being ourselves and living our lives with the intention of making a positive difference in our world. When we live from that place of meaningful intention, leading is as easy and as natural as dancing.

***Leadership is about intentional action—
not just position.***

This book is for you if . . .

- You aspire to lead because you want to make a positive difference, right where you are, in your authentic way.

- You are in a position of exercising influence but not in a position of authority. This applies to middle managers anywhere in the world.

- You appreciate leadership as an art, not just as a lifeless do-it-by-the-numbers activity.

- You are ready for an easy-to-relate-to and nonthreatening image of effective leadership.

- You are ready to see your self, your style, and your interactions as significant too.

**Leading is Natural. Leading is Life.
Leadership is a Dance.**

Ch.1 - Awakening the Leader in You

In organizations, real power and energy is generated through relationships. The patterns of relationships and the capacities to form them are more important than tasks, functions, roles, and positions.

—Margaret Wheatley,
Leadership and the New Science

People respond positively to my workshops because I always blend theoretical knowledge with experiential learning—mind and body—and I encourage every participant to get to know and then lead from his or her center. Some participants do not yet believe that they fit popular notions of a *leader*—they are not yet at the very top of their organizations, or they may have started a company and be at the top, but they may not be white heterosexual alpha (ultra-confident, powerful, dominant) males. I work with actual and aspiring leaders from all kinds of racio-ethnic and gender packages. What they have in common is that they are committed, talented, caring people who are seeking to contribute in meaningful ways to their organizations while maintaining a fulfilling, balanced, whole life. For example . . .

MARGE

Let's take Marge's situation. Nearly a decade before we encountered each other, Marge had written the original grant to obtain funding for a not-for-profit program within a sprawling social service agency. As a result of her good

work, this particular program had grown over the years, receiving larger and larger grants and requiring the effort of more and more people. From being one person managing her self and a small program, Marge was now leading seventeen people and juggling a $2 million budget. But somehow, she had missed the fact that along the way, she'd become a *leader* within her large agency.

After one of my *Dance of Leadership* sessions, Marge brought up what she thought was a fairly superficial misunderstanding she was having with some of the people working with her. At an awards banquet, she had recognized Chloe for her extraordinary community service. But other members of her program became upset at this, feeling that Marge favored Chloe over them. There was behind-the-scenes grumbling and rebellion in the air. Although Marge believed this to be a trivial problem, the incident helped surface a disconnect between her view of herself—as an individual working with many others at a large social service agency that served their community—and her coworkers' perception of her—as their leader who signaled who and what was important through her recognition award.

Once Marge had a more accurate perception of herself and her role, once she started to see herself as a leader within (although not necessarily at the top of) her organization, she was able to think more clearly about the impact of her decisions and behaviors on it and on the people with whom she worked. Marge was involved in the dance of leadership but was totally unaware of it. Now she knows it, has gotten a few lessons to improve her performance and effectiveness, and is finally enjoying the dance, to boot.

Leading Is Believing

Leading is often a self-fulfilling prophecy. People who don't see themselves as leaders don't behave as leaders. They don't take responsibility; they don't change situations they could change; they don't encourage others when they could; they miss how their followers are hanging on their actions as signals for what is important. All of these *don'ts* reduce . . .

- their organization's effectiveness and sense of community

- their personal feelings of efficacy and empowerment

- their personal life meaning and satisfaction

- their opportunities for growth and spiritual fulfillment

- their sense of having accomplished what they've been put on this earth to do (what Buddhists call *right action*).

That's a huge organizational and personal price to pay for a simple misperception. Knowing yourself as a leader, as a person able to make a significant difference right where you are, while using whatever sources of power you have in your own style, will increase your organizational effectiveness while empowering you and others.

What Makes Us Leaders?

Much of what has been written about leadership assumes that a leader is a person in a position of recognized

authority who therefore has the right to lead—the Top Dog, Numero Uno, the Big Cheese—the CEO, the president, the boss. In the United States we're taught to strive for that top position. What's that expression on T-shirts? *Only the lead dog gets the good view*!

Once we identify what we consider to constitute *true* leaders, we then spend lots of time and energy trying to decide:

> Why are they the right person for the job? What are their leadership traits and do we have them?

> How can we become more like them? What do we need to learn in order to develop our own leadership characteristics?

> How do we recognize situations that would suit our aspirations as wannabe leaders? How can we position ourselves to demonstrate our abilities?

Underneath all these considerations is the assumption that leaders are special people, above us, whose gifts others recognize. In fact, most people only see leadership as position—the person at the pinnacle of the organizational pyramid is designated *it*. As a consequence, we've granted these anointed ones the right to influence and make decisions for us in particular situations.

With this view in mind, it would not be surprising that many of us abdicate our own responsibilities as leaders as well as followers. Many times, just like Marge, our own leadership potential and leading behaviors are invisible to us because we see the leader as that gifted, special person at the top of the heap. We may say to ourselves, we're not gifted, nor are we leaders, because we are not at the top.

Even if you are at the top, like many entrepreneurs who are at the top of small businesses, you discover quickly they you have little power and influence over your clients and team members, since everyone is spending most of their time struggling to survive. Your position might say *leader*, but it doesn't *feel* like leader in terms of power.

Or maybe you don't feel like a leader because so many of the so-called leaders in our society are white and male and do not resemble many of us demographically. You could be a white male who leads but doesn't see himself as extraordinary, or a woman, or a multicultural person of either gender, extraordinary or not, and you still may find that the popular models of leaders don't apply to you, and so you discount your own leadership potential.

Leadership is more than position power

To change that mindset, we all need a new definition of leadership. So, let's redefine *leadership* as something more than position and *leaders* as more than simply *those at the top*, so that more of us can recognize ourselves as leaders who lead effectively. In fact, as I noted in the Introduction, I like to think of leaders as *individuals who cause or influence others to make a positive difference toward the achievement of shared goals.* You don't need to be the top banana to make a positive difference. You can lead from the middle, from within your organization, and achieve a whole lot of success doing so. And in the process, you will also become more understanding of the challenges your positional leaders face as they shoulder our collective expectations of *leader perfection*. And even if you are at the top, you can use many of the other sources of power to influence others, not just positional authority.

13

MING

In actual practice, far more of us are leading everyday from within our organizations than we realize. Take, for example, Ming's situation. His boss and a supplier were in conflict. Six months earlier, the supplier had promised a product. As it turned out, the supplier couldn't deliver as contracted but actually came up with a better product at the same cost. Nevertheless, Ming's boss, Bill, was angry about the breach. Bill went on and on about how the supplier had broken its promise.

Initially, Ming saw himself as being in the middle because he had made the initial order and now felt caught in the crossfire between the supplier and his irate boss. After we discussed this situation, Ming came to see that he could take a leadership role in this dispute. In fact, Ming was able to mediate between the two parties and helped them resolve their differences. Ming got them both to focus on the business need rather than the broken promise—a win–win for all. Ming's company was now able to use the enhanced product, and the supplier was off the hook for its contract breach. Ming used his *pull influence style* to mediate the dispute and make a positive difference.

Ming was leading from the middle. He did not have authority—positional power—but he did have influence and *relational skills* that made a positive difference.

LIANA

Liana was also able to act as a leader from within her organization. She was assigned to be team leader for what she called *a bunch of cowboys*—individualistic employees who rarely worked together, hoarded information from

each other, and not surprisingly, were fairly unproductive. She was the nominal or positional team leader, but in fact, she had no team to lead—just an assortment of individuals, each bent on having his or her autonomy. Her first challenge, then, was to lasso them into a working herd. She knew that she couldn't do this alone, so she took the initiative to approach her boss for money to hire a team-building consultant. With the aid of this consultant, Liana created a real team that she now leads. Liana's ability to create a real team and keep it focused on a shared, larger goal made a positive difference.

LARRY

Larry was also able to make a positive difference. His organization had given him a tiny budget for an upcoming holiday party. *How cheap!* His subordinates grumbled. Not wanting to succumb to their negative energy, Larry found a way to redirect their resistance into more productive channels. He asked the most vociferous complainers to join the party-planning committee. It was their task to find a way to celebrate the holidays within the constraints of the tight budget. Charged with that mission, the complainers used their creativity to devise a solution that built on their company's other holiday activities. And a good time was had by all! Larry's ability to channel resistant energy towards productive goals made a positive difference.

RAJ

Raj had an extraordinarily competent subordinate named Jacqui who wasn't always confident about her abilities. Raj saw Jacqui's potential, however, and suggested that she make a lateral move within the organization that

would help her develop new skills and thereby position her for promotion in the future. It was a risk for both of them that paid off handsomely. Jacqui learned the new job quickly and well, others recognized her competence, and she was promoted. And Raj was thrilled and proud of having seen and directed Jacqui's energy into a wider sphere. Raj's willingness to mentor a gifted subordinate made a positive difference.

In these last four cases we saw each person decide—set an intention—to make a positive difference. They did it in different ways—conflict management, team building, channeling resistance, and mentoring—and all four responses are ways of leading that use more than positional power. Each person responded—not just reacted, but rather responded thoughtfully—to the needs of his or her situation using particular relational skills to make a difference. Each leader responded authentically. At some level they all knew that leadership involves more than position. Leadership involves a relationship of trust between leader and follower. When you lead from your authentic self and relate to others, you're well on your way to functioning as a trusted and effective leader—no matter what position you have.

In order to lead from your authentic self, you need to know what making a positive difference means to *you*. Once you recognize this—once you start to see yourself leading in various areas of your life— you begin to open to the lessons and responsibilities of leading in life. Take, for instance, Jaime's situation.

JAIME

Jaime had just been promoted from the rank-and-file into management in a big company in Texas. As it turned out,

his organization was simultaneously embarking on a major new diversity initiative with plans for marketing campaigns, diversity training, multicultural days, and so on. Lots of hoopla, but unfortunately, no real substance—or as they say in Texas, *Big hat, no cattle!*

Jaime felt strongly that the diversity initiative would work better if the efforts were more substantive—if the program demonstrated how different kinds of people could actually work productively together—rather than this flashy program that he called *smoke and mirrors.* Although he was brand new in his role as a manager, he made suggestions to the diversity organizers: Start a pilot program involving a diverse team of individuals that would focus on learning and developing productive behaviors together. This learning could then be disseminated throughout the company after the pilot period ended. Jaime's grassroots philosophy was *Show me, don't tell me.* This was far more convincing to the rank-and-file, to whom it demonstrated a stronger commitment to diversity than the glitzier, PR-driven approach. Consequently, it was far more effective. Jaime knew that people would respond positively to this kind of change when it was genuine rather than superficial. He acted from his authentic self—he led from within himself as well as from within his company—and made a positive difference for everyone.

So let's think of leadership as more than positional power. Let's use a definition of leadership that's inclusive. Let's exemplify leaders from all walks of life so we can *all* recognize role models that enhance our particular sense of leadership potential. Let's recognize the importance of intention and authenticity, as well as action, in our understanding of leadership. And let's enhance our

understanding of leadership as a *relational art* designed to achieve shared goals. That's the mission of *Dance of Leadership*.

Book Organization

In Chapter 2, I provide an overview of leadership research and theory. This may help you understand the current leadership-thought domain and also appreciate the ways in which *Dance of Leadership* is grounded in theory yet distinctly more inclusive and practical.

Chapter 3 gives your the information you need to gain insight into your *Dance of Leadership* style, with the help of an assessment tool. Most people prefer to complete the assessment in that chapter prior to reading about the five styles. After that, you will refine your assessment of your stylistic preference as you read more about each of the five rhythms in subsequent chapters.

In Chapter 4 you will read brief biographies of 10 multicultural leaders—one man and one woman for each of the five *Dance of Leadership* styles. These brief biographies are a continuation of your style assessment process.

Chapter 5 gives a short description of each of the five styles—Flowing, Staccato, Chaos, Lyrical, and Stillness. In Chapters 6–10 I describe each of the five styles in greater detail. Chapter 11 summarizes key lessons from the Dance of Leadership. And at the request of participants in my workshops and seminars through the years, I've included additional leader biographies in Chapter 12.

For reading ease I have listed resources, references, and notes at the end of this book, rather than within the text as citations.

Ch.2 - Leadership Theory

A vision without a task is just a dream.
A task without vision is sheer drudgery
But with vision and task together,
One can change the world.

—Black Elk

Defining Leadership

Leadership is the intentional use of
power and influence to initiate,
empower, encourage, and direct action
that has impact for the
achievement of shared goals.

Let's look at several parts of that definition.

Intent
Intent is the inner feeling and reason behind our actions
and speech. Intent starts internally. Leaders' intent
relates to the notion of vision discussed so much in
leadership literature. Physicists might say that intent
creates a kind of force field—like the magnetic or
gravitational force fields on earth—that, although
invisible, are nonetheless powerful. The leader's intent
creates a kind of magnetic pull towards a powerful vision
of what is possible to achieve.

Action
Action is external. Action is seen, felt, and heard. While U.S. leaders and followers have a bias towards extraverted action, the extraverted action bias is not always shared by other cultures. Because this book is explicitly inclusive and multicultural, I will cover both introverted and extraverted leadership styles.

Intent + Action = Impact

Impact
Impact is the result, impression, or feeling in the leader and followers, caused by the behavior, actions, and speech of the leader. The inner intent and outer action must be mutually reinforcing in order for a leader to have the desired impact.

Power
Power is the capacity to influence the behavior of others. Leaders use power to get results. Power comes from many sources, some of which are personal, some are positional, others are relational, and still others are resource-based. Common examples include:

Charisma. Charisma, meaning *gift of grace*, is a source of power based in an individual's personality and character. Typical markers of charisma in individuals include personal enthusiasm for a goal, confidence in their ability to attain the goal, a willingness to celebrate achievements, the ability to envision a positive future, attractive attributes/qualities, and an empathetic communication style that makes their followers feel seen, heard, respected, and valued.

Expertise and effort. Expertise can be acquired, developed, and cultivated throughout the lifetime. A successful track record in the use of one's skills, talents, and abilities, plus a willingness to put forth effort in pursuit of mutual interests, combine to provide another source of power.

Authority. The most common source of positional power is authority. Within bureaucratic and democratic organizational systems, authority is the right to make decisions and exercise influence; it is granted to someone based on their position in the organization. The right to make decisions is actually attached to the position rather than to the person. Authority can also involve decision-making rights granted to positions based on tradition or inheritance, such as the decision rights granted to royalty. Authority—decision rights—can also be granted to people based on their position as the leader of an organization or movement. In each case the decision rights are legitimated through the position. If the person changes, the right to make decisions and influence people associated with that position shifts to the new incumbent.

Resource control. The ability to control scarce resources such as money, materials, technology, personnel, and suppliers can also be a source of positional power. If someone has the ability to limit access to anything people need or want, that person has power. Scarcity combined with dependence provide the elements necessary for resource-based power.

Control of organizational structure, systems, procedures. We would like to think that organizational structure, rules, regulations, systems, and procedures are rationally designed to aid members in doing their jobs. In practice, within most organizations there are some people who decide how task-relevant positions will be organized, how

information and money should flow, and what kinds of policies will be enacted to keep the organization working. These designs, systems and rules are often created, invoked, and used as sources of power. The person(s) who reorganizes, plans, schedules, promotes, or does job-evaluation meetings has an important source of power.

But when thinking about leadership and power it is important to remember that:

Power is ambiguous. The ambiguity of power comes from the fact that it is derived from many sources, both positional and personal.

Power is ambivalent. When we are using power to meet our interests, we think that our use of it is positive and that we are acting responsibly. When others use their power to block or hinder something we see as in our interest, however, we think that they are playing power politics in a negative and unsavory manner. Power—its sources and uses—then takes on the valence we assign to it, as seen through our particular concerns.

Power sources are not symmetrical or randomly distributed. Some people have lots of power and influence compared to other individuals and groups. Leaders usually have multiple sources of power.

Influence
Influence is the process by which people successfully persuade others to follow their advice, suggestions, or orders. Influence tactics can be organized simply into *push* and *pull* style*s*.

Push influence style. The influence tactics in the push style include persuading others to your point of view by

proposing ideas and reasoning in a way that strongly encourages people to accept your point of view, by asserting your views and stating your expectations, by evaluating others' options and offering incentives or by applying pressure on people to do things your way.

Pull influence style. The pull style uses bridging and attracting tactics. Bridging behaviors include linguistic involvement in the conversation by asking open-ended questions, eliciting others' opinions, or disclosing both task and relational concerns. Attracting behaviors include inquiring about common ground and visioning in a way that is compelling to others.

Shared goals

An effective leader directs their efforts towards the achievement of shared goals, not just individual goals. Sometimes leaders work consciously to attain their own personal goals, but the integrity of their consciousness inspires others who have the same goal. In most such cases the leader's personal goals are rooted in universal aspirations or values. Such leaders are role models without overt intent to change others. Other leaders are more explicit in their desire to encourage others to achieve shared goals. Whether the goals are implicitly or explicitly stated, for it to be leadership, *the goal must be shared by leader and followers.*

Leadership Research

Let's examine, for a moment, the three questions people ask most often about leaders:

- What traits are leaders born with that make them successful?

- What did they learn and experience that made them leaders?

- How and why were they called to lead?

These questions, and their associated theories, form the backbone of this book as well as of leadership research and practice. Essentially, leadership research attempts to answer these three questions:

> Are leaders born?
>
> Are leaders made?
>
> Are leaders called?

These questions represent the major directions leadership research has taken over the years. Before I go through a review of leadership theory, I'd like to provide my answer to those questions with a personal analogy from dance.

As an African-American, I've frequently heard the stereotype that Black people have natural rhythm. Indeed, I have a strong sense of rhythm myself. Dance feels natural for me. But I've also noticed in my family, and in many others within the African- American

community, that music, especially the heartbeat pulse of the drum, is played constantly. Many people growing up in these communities hear both the heartbeats of their mothers and the rhythm of the drum from the time they are in the womb. I remember how I tried to move with that beat when I was young, but I was no more successful at on-beat movement than many other first-timers, whatever their race. I was, however, motivated to do so and had many opportunities to learn since this was an important aspect of my environment.

People showed me how to hear and move with the beat. My parents and siblings bounced me up and down in time with the music. They encouraged me when I got it right and corrected me when I was off.

I was a good dancer, but I never felt I was good enough to be a pro. I always compared myself to people I thought were so much better. Giving loads of excuses about why I was not a dancer, I put away my dancing shoes until my 40s. But whenever the music came on, my feet started moving and my body was energized. Whenever I thought of what I *loved* doing and what *gave* me energy, dancing was at the top of the list. I was busy doing what I *should* do—college, business, head stuff—rather than what I was *called* to do.

I really found myself as a dancer when I acknowledged my motivation to express through physical space, when I actively harnessed and directed energy towards performing with my dance group, when I responded to opportunities to dance in settings without worrying about whether I was good enough—when I said *Yes!* to the power of the dance because I was called to do so. I no longer did the dance I imagined others would do, or

thought I *should* do—but instead I did the Robin dance. I was born, and made, and called to dance. I think leaders are too.

So when people ask about me about leadership—whether leaders are born, made, or called by the situation—I think of the lessons I learned from my dance experience, and it is clear to me that it is not an either/or proposition. It is not that leaders are born, or made, or called.

<div align="center">

Leaders are born,
***and* made,**
***and* called.**

</div>

Let's go through some of the research related to the three themes (born, made, called) because each stream of research provides some valuable insights. All three approaches to leadership are alive and well in our collective minds.

Leaders are born: Trait theory

The literature exploring the idea that leaders are born is called Trait Theory.

Trait theory is the exploration of physical traits and personality characteristics that differentiate leaders from non-leaders.

In the early days of trait theory characteristics included things like height, attractiveness, gender, and facial features. These are no longer generally accepted leader traits, although many people still believe these physical attributes matter. And since leadership is a much a matter of perception as reality, they continue to operate as factors for exercising influence in society.

More recently, trait theorists have focused on the motivational traits that direct leaders' attention and provide the *energy* necessary to sustain goal- directed behavior. The motivational traits that have been identified by the research fill a very long list: physical vitality and stamina, intelligence, action orientation, good judgment, decision-making ability, competence, empathy for followers and their needs, emotional intelligence, ability to influence people (and their behavior), the need to influence/control the environment, a strong sense of responsibility for high-quality output, charisma, the ability to handle people's emotions, high standards, need for achievement, interest in and capacity to motivate others, courage, the need or desire for meaningful relationships with others, trustworthiness, compassion, self-confidence, belief in your right to make decisions, assertiveness, entitlement, a view of the possible, a sense of humor, and adaptability.

You can see from this list that it would be the rare individual indeed who had all of those qualities. Four qualities stand out as important, although no single one of them predicts leader effectiveness: character, courage, energy, and intelligence.

Character

Know thyself!

Character is defined as the particular combination of qualities in a person that makes them different from others, often qualities that are interesting and unusual.

Strength of character, which is what we expect from our leaders, means the quality of being determined and able

to bear difficult situations. A leader's character is a major factor in their personal power.

Character also refers to individual personality. The research says we tend to resonate more strongly with leaders who have complex personalities. We like leaders who we feel we understand, who share our important values, yet who have some secret, or flaw, that endears them to us because it makes them more human. We also pay attention to mannerisms and demeanor; we generally expect leaders to be poised, confident, and affable, and we expect their body language to be consistent with those characteristics. We also want to know what makes our leaders tick—what motivates or drives them to pursue their all-consuming vision. Understanding and believing their motives increases our willingness to add our energy to theirs.

Courage

> *Courage is the most important of all the virtues. Because if you haven't courage, you may not have an opportunity to use any of the others.*
>
> —Maya Angelou

When it comes to leadership, at a minimum we expect leaders to have the courage of their convictions and the confidence to act in accordance with their beliefs. In many cases leaders must also have the power and willingness to face and deal with danger, fear, and pain.

The root word of courage, in both Old French and Latin, is *heart*. Leaders are people of big heart. And their willingness to face their and our fears gives heart to, and encourages, us all.

Courage in business and organizational life can be expressed in many ways. It takes courage to challenge the existing ways of doing things. It might be putting forth a vision of the way life in your organization, institution, school, industry, or country that is radically different from the beliefs of the past. It might be holding firm to a tried and true way of doing things in the face of increasing pressures from all to change into possibly disastrous directions. The leader's personal courage seems to drive away or reduce the fears followers experience about making a change or moving in a particular direction. Because leaders are frequently called to make a difference during periods of crisis and chaos, *one* person's willingness to face the unknown territory with heart can make a major difference to how others feel about taking action.

Because courage comes from the heart, it is important for a leader to know what they feel most strongly about. To act courageously is to take action while feeling fully both the *Yes!* that is in your heart *and* feeling the fear you may have as you take the risks that move you toward your highest commitments and deepest desires. Courage is not about avoiding, camouflaging, or playing with fear, but facing, knowing, and conquering it. Courage is saying *Yes!* and acting from the heart.

Energy

Some call it energy. Some call it passion. Some call it drive. But whatever you call it, leaders need a lot of it—enough to sustain them through challenging times, to catalyze followers when they are stuck, to take action whenever needed. The energy need not always be extraverted (outer-directed). There are leaders whose

source of energy is internal, as you will see. But lots of passion for whatever is the cause that calls them is very important.

Intelligence
Most of us are familiar with IQ—the Intelligence Quotient. Howard Gardner of Harvard University pointed out that IQ tests measure primarily verbal, logical/mathematical, and some spatial intelligence.

Believing that there are many other kinds of intelligence that are important aspects of human capabilities, he proposed a theory of Multiple Intelligence that include linguistic, logical/mathematical, musical, spatial, bodily/kinesthetic, interpersonal, and intrapersonal intelligences. The first two have been typically valued in schools; the next three are usually associated with the arts; and the final two are what Gardner called *personal intelligences*. We have seen effective leadership from all spheres of life and with all of these types of intelligence.

While these qualities stand out as important for leaders, none of them *predicts* leader effectiveness. Nonetheless, aspiring leaders and their followers assess leaders and leadership potential on the basis of character, courage, energy, and intelligence.

Personality Assessment
Most leadership programs start with one or more psychological assessment tools that assist actual or aspiring leaders in determining their core traits. These include the Myers–Briggs Type Indicator (MBTI®) Step II, the Birkman Method, the Strong Interest Inventory, values clarification tools, etc. Assessment tools support

trait theorists by helping you determine who you are, what you want, why you're here, and why you're leading. They are commonly used in leadership development, coaching, and training programs.

Trait Theory Flaws

The first flaw in the trait research approach is its circularity. Researchers examined the traits of people considered to be leaders, but in the process could miss the effects of many intervening variables that make a significant difference in whether an individual became a leader. Nor could they determine from the fact that someone was a leader what conditions influenced that leader's effectiveness.

The second flaw is associated with personality theories in general. Although personality theories remain popular, their relevance to the complex variable of leadership is questionable because leadership involves such a mix of inborn traits, learned behavior, and situational variables that it is hard to determine which of those *causes* a person to lead. Moreover, the list of personality traits is so large and cumbersome that it is difficult to predict leadership ability from traits alone. On top of that, personality traits are not necessarily stable—we sometimes change and grow.

The third flaw is bias. Almost all the leaders examined were male, and most were of Western-European heritage. There are cultural biases associated with this approach that were invisible to Western researchers until relatively recently. Until we had more access to, and respect for, different ways of leading, we were blinded to our own beliefs and assumptions about significant leadership traits.

Yet despite its limitations, trait theory still has widespread appeal. Traits matter, and you want to be true to your traits. The traits identified by the research as mattering the most for leadership include courage, character, charisma, energy expressed as action–task orientation with a take-charge attitude and a drive for excellence, and intelligence (including emotional intelligence, with responsiveness to follower sensibilities).

Leaders are made: Development theory

Personality theory says we are born with certain predispositions and intrinsically motivated by certain things. What we do with what we're born with is another story. We tend to acquire, develop, and learn skills that are reinforced repeatedly or intensely. Skill acquisition may come through watching others (social learning, role models), through education or training, through our own experiences, and through discovering that certain behaviors gain us desired rewards such as approval, status, money, love, etc. Over time we develop a constellation of traits and associated behaviors that are often difficult to separate from each other. This is our personal style.

There is a widespread view that leaders, like most people, have consistent patterns of behavior that are characteristic of them. If you have been through any kind of leadership development training program, you've been part of a program that is based on the assumption that leaders are made. Otherwise it would not make sense to have a *leadership development* program. The idea that we

can *learn to lead* is the foundation of leadership training programs common in many organizations worldwide.

The aim of leadership development theorists was to identify leaders' enduring and characteristic behaviors, explore the consequences of those behaviors on leadership effectiveness, and teach effective behaviors (eliminating ineffective behaviors) so that leaders would be more effective, consistently, over time. A core assumption of the early approach to leadership behavior research was that effective behaviors would be effective in every situation. Would-be leaders are usually trained to flex their style to be effective with particular followers in specific situations. Leadership behavior research was the dominant way of approaching leadership within U.S. organizations in the 1950s and early 1960s. Different patterns of behavior were grouped together and labeled as leadership styles.

In the process, leadership development theorists noticed that whatever traits we are born with, most of us do not start out our lives as leaders. In our early work-lives we are usually expected to demonstrate technical skills that require a combination of learning and competence. Our expertise becomes an important source of power early in our careers, eventually gaining us positions of authority. As we take on increasing responsibilities our interpersonal and human relations skills become important when we are starting to influence, involve, and persuade people to follow our guidance. By the time we are acknowledged as leaders, conceptual skills such as visioning, telling a powerful and engaging story, and aligning people with purpose have become important leadership skills.

Researchers also noted that leaders tend to differ from managers along this developmental path. Leaders are likely to have a broader learning orientation early in life that will make it more likely that they can succeed in challenging the status quo. Leaders are less likely to use authority-or position-based power, even being willing to forgo positions in established organizations and form their own, if necessary, or to operate outside existing systems if they must. Leaders, as they develop and express themselves fully, may find it necessary to create a vision, and follow it, even though it is not on an existing path. Leaders are more inclined to use some of the personal sources of power and have a tendency to interact in strongly empathetic and interpersonal ways with followers. In some ways, this emphasis on personal relating is what differentiates leaders from managers. Leaders also tend to prioritize the meaningful expression of self over the specifics of performance.

Communication
Of all the skills leaders are encouraged to develop, communication skills are the most common. Leaders must communicate their vision, goals, and values effectively. Effective communication includes at least three aspects of message delivery: the verbal message, the nonverbal image, and listening.

Verbal message. The verbal message taps into oratory and writing skills. The ability to communicate confidently and persuasively about those things you believe in most is an important leadership skill to develop. The good news is that you can learn to be an effective verbal communicator. Remember to:

Speak about things that you really care about and let your enthusiasm and energy show clearly.

Get to the point. Practice, if you need to, so that your core message is clear and short.

Persuade your audience by addressing their concerns.

Use logos and pathos. *Logos* is logical, objective information to persuade people's minds. *Pathos* is strong imagery, stories, and personal testimonies to make your message more heartfelt.

And do not forget to pause and (s)pace your delivery.

Nonverbal image. Many public speakers have now heard the research that when trying to deliver a credible message, the majority of that message is conveyed nonverbally. Nonverbal cues include posture, clothing, the use of space and gestures, facial expression, and tone of voice. Many people decide whether or not to follow or trust a leader based on these nonverbal cues. What you truly feel and think will leak through the nonverbal channel, influencing others' perceptions of you. In most cases, people are not very conscious of why they respond to those nonverbal cues. Your ability to control what leaks through the nonverbal channel is limited. Not surprisingly, leaders leak self-confidence.

Consistency. Another aspect of the nonverbal image is whether a leader *walks* their talk. If there's inconsistency

between what you say and what you do, people will mistrust you. Conversely, leaders gain a lot of influence with followers when their actions and message converge. In general, when leaders believe in themselves and in their ideas, and act according to their conviction, their influence is enhanced.

Listening. The most undervalued and underused of the communication skills is listening. Listening well is a meta-skill in the emotional intelligence pantheon. Listening greatly enhances a leader's ability to influence followers. The sense that the leader hears and understands their followers is a common attribute given to charismatic leaders. Effective leaders give other people the gift of their undivided, caring attention and make sure that they understood what the person said. They may even ask for more information—with total absorption in that person, the message, and what they need in the moment. Leaders listen to various perspectives and concerns to discern what is motivating key players. Listening is the vehicle for gaining information and demonstrating respect for followers.

Leadership styles

> *A leadership style is the combination of*
> *traits, skills, and behaviors that leaders use.*

Most leadership style typologies are essentially binary: Autocratic–Democratic, McGregor's Theory X and Theory Y, and Burns, Bass, and Avolio's Transactional–Transformational leadership models.

Autocratic versus Democratic

Autocratic leaders make decisions, tell people what to do (when and how), and closely monitor followers' performance—that is, they exhibit controlling behavior. Democratic leaders encourage followers to participate in decisions about who, what, how, and when to get the job done. This dichotomy has also been framed as a job-centered directive-autocratic versus people-centered democratic style.   This dichotomy was then modified to demonstrate progression from the more autocratic to democratic leadership style.

McGregor's Theory X and Theory Y

McGregor's Theory X–Theory Y dichotomy answers the question *Why might a leader have a more autocratic or democratic style?* McGregor believed that behavioral style is correlated with a set of assumptions that leaders hold about followers.

Theory X leaders assume that people inherently dislike work and will attempt to avoid it; people must be coerced, controlled, or threatened with punishment in order to work toward and achieve goals; people are motivated by external things such as money, security, and fringe benefits; people will avoid responsibility and seek direction from authority figures whenever they can (like children seeking guidance from parents); and that people place security and narrow self-interest above all other factors and therefore display little collective ambition. Therefore, theory X leaders believe that they must use pressure, control, and enticements to motivate followers to reach any goals. This is a view of human nature that justifies more directive-controlling leader behavior.

Theory Y leaders assume that people are self-directed and motivated to do work that is meaningful for them; that people view work as natural as rest or play; that people seek and accept responsibility; and that people will innovate and be creative problem-solvers if given the opportunity. Therefore, Theory Y leaders believe they should motivate followers by using participatory decision-making, trusting followers, coaching poor performance while recognize extraordinary efforts, and providing challenging assignments that allow followers to grow.

From the tone of these descriptions it is not hard to imagine that McGregor preferred and recommended Theory Y style leadership. His work launched a participatory management movement in the second half of the 20th century, which in many ways, remains with us today. We also know that Theory X management is still alive as a style and is effective in certain situations.

Transactional and Transformational Leadership
Eventually it was argued, specifically by James M. Burns, that combining the various trait and behavioral theories made it possible to distinguish between two quite different types of leaders: Transactional versus Transformational leaders.

Transactional leadership. Transactional leaders motivate people towards established goals, clarify roles and tasks, and provide resources for the implementation of those goals. An effective transactional leader recognizes that we are working for a reason, that we want something from work, and therefore tries to ensure that we get what we want from work when our performance merits it. Transactional leaders utilize the sources of power that are

most likely to get us moving in desired directions–usually through the direct exchange of some reward for our effort on behalf of goal attainment. Transactional leaders are experienced as motivating when they are responsive to our immediate self-interests. This description also closely resembles people we call managers rather than leaders.

Transactional leaders motivate through active management of work for rewards.

For instance, an effective transactional leader might provide followers with resources needed to accomplish a project, eliminate bureaucracy that prohibits task performance, discuss/negotiate performance targets, clarify mutual expectations, and express satisfaction by promoting followers when expectations are met or exceeded. This is pro-active transactional leadership and can be very effective.

Transactional leadership also includes active and passive management by exception. *Active management by exception* focuses time and attention on mistakes, failures, or problems with followers/subordinates. It is a negative focus designed to *control* errors, but it is often experienced as micromanagement and de-motivating. *Passive management by exception* would mean the manager waits until problems surface to pay any attention to what is going wrong This style also fails to *motivate* action in the direction of success. Essentially, this style abdicates managerial responsibility and is not considered effective in this body of theory.

Transformational Leadership

Transformational leaders motivate people to transcend
self-interest and self-imposed limits
for a greater collective vision.

Transformational leaders raise the level of followers'
consciousness about the significance and value of
designated outcomes and increase their belief that there
are viable ways of reaching their goals. These leaders get
people to transcend their own self-interest for the sake of
the team, the organization, or society. They are called
transformational leaders because, in essence, by focusing
on follower needs and input, they empower followers to
become leaders themselves—in short, *they transform*
followers into leaders.

Transformational leadership has a positive impact on
organizational effectiveness. This type of leader helps the
organization achieve greater productivity because
followers put forth extra effort to attain goals, people
enjoy working with each other and the leader
(satisfaction), and people explore new ideas, create and
innovate (learning).

The theorists also assert that although transformational
leadership builds on charisma, the skills involved can be
both measured and taught/learned. Moreover, it is a
leadership style that is effective across diverse cultures
and organizations. Transformational leadership is put
forth as an ideal style for 21st-century multicultural
context because the ever-changing and complex world in

which leaders operate today requires maximum adaptability, commitment, and creativity.

Transformational leaders . . .
- Attract strong feelings of identification in followers.
- Send clear messages about purpose and mission that inspire and motivate followers.
- Cultivate intense one-on-one relationships through their empathetic listening.
- Challenge followers to consider new ideas and perspectives for resolving collective challenges.

The ideal transformational leader constructs and uses healthy charisma—that is, charisma focused on collective good rather than individual-leader aggrandizement.

Blake and Mouton's Managerial Grid

Blake and Mouton modified the dichotomies common to leadership style models to state that some leader behaviors demonstrate a strong concern for getting tasks done, whereas other leader behaviors are more consistent with interpersonal people concerns. The autocratic, *Theory X* leader tends to have a strong task focus and to believe in and work well with structure. The more democratic, *Theory Y* leader tends to focus on their relationship with followers and the process of making decisions. High versus Low *Concern for Task* was then contrasted with High vs. Low *Concern for Relationship*. The result was the 2 x 2 grid that is common in social science research.

```
+------------------+------------------+
|                  |                  |
|   Task Leader    | Effective Leader |
|            +-----------+            |
|            | Middle of the          |
|            |   Road    |            |
|            +-----------+            |
|   Non-Leader     | Country Club Leader |
|                  |                  |
+------------------+------------------+
```
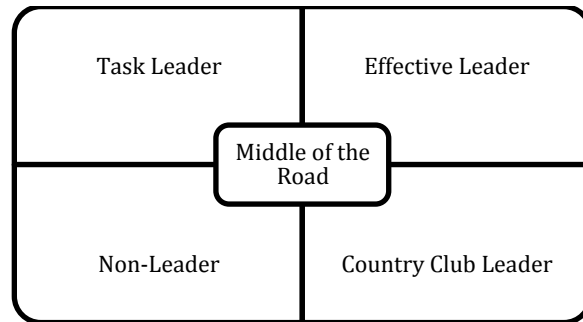
Non-leader. A person with low concern for both task and relationship is just doing the minimum to stay in their position and would not be considered a leader or manager.

Task Leader. This Theory X leader has high concern for task, low concern for people, and expects followers/subordinates to comply with their directives.

Country Club Leader. This leader with high concern for relationship and low concern for task usually cares more about keeping harmony and follower satisfaction than the goals of the enterprise.

Middle-of-the-Road Leader. Splitting the difference regarding concern for task and concern for people puts a leader in the middle-of-the-road position that is not an ideal place in the Blake and Mouton model. Compromising, many theorists say, does not work any better than avoiding.

Effective Leader. High-task with high-relationship concern is considered the most effective combination.

Blake and Mouton developed a questionnaire that helped people plot their style on a grid. Finding yourself on this grid, and others like it, became a very popular activity within management training. Various schemes appeared, designed to diagnose and develop the different styles of working.

Many of the early researchers who investigated participatory and people-centered leadership argued that it brought about greater satisfaction among followers (subordinates), thereby gaining *committed* performance. Directive task-oriented leadership gains *coerced* performance, in contrast. The grid also encourages us to think in terms of *shared* leadership, since many people are challenged to be adept in managing both people and task concerns. Moving to this more dynamic approach opened the door for situational leadership theory.

Situational leadership theory

Eventually, researchers noticed that even if you were motivated to make a difference at a personality level (born) *and* had fantastic leadership skills (made)—*but* were not the right person, in the right place, at the right time (called) to make that significant difference—you were not effective as a leader. Earlier theorists focused on leadership style—the combination of traits and skills. *Situational Leadership explains which leadership style is the most appropriate, given the type of relationship and task behavior required to meet a goal.*

Tell, Sell, Consult, Join

This model combined leader styles with situations where each style was most likely to be effective.

Tell. Leaders prone to use the *tell style* of leadership identify a problem or task, consider alternative solutions, and announce their final decision to subordinates for implementation. These leaders feel that subordinate participation in the decision is unnecessary, unwarranted, or not feasible. Hence, these leaders provide no opportunity for followers to participate. This is also called a Command–Control leadership style.

When the situation calls for getting the job done quickly and well but there is little or no need for socio-emotional support of the people doing the job, then a directive *Tell* leadership style may work. The directive style provides specific instructions about what to do, when. This makes sense in a situation where the leader knows what to do, how to do it, and is willing to make a decision, but the followers do not know what to do, how to do it, nor do they wish to make a decision. It also works in time-bound crisis situations, and when there's a clear law to be followed.

Sell. With the *Sell approach* the leader takes responsibility for identifying a problem or task and determining the final decision. But rather than simply announcing the decision, the leader takes the added step of attempting to persuade subordinates to accept the decision. Leaders using the Sell approach recognize the potential for follower resistance from merely announcing the final decision and therefore these seek to reduce resistance through persuasion.

This style is effective when you are developing people, and you have a situation that calls for the leader to support followers who can't make decisions yet but are willing to learn. When using the Sell style a leader explains decisions and provides opportunities for the followers to clarify the reasoning.

Consult. Employing the *Consult style*, the leader identifies a problem or task, consults with subordinates for possible solutions, and then announces the final decision. The consulting leader recognizes the potential value of effectively culling ideas from subordinates and believes that such action will increase subordinates' ownership of, and commitment to, the final decision.

This style works in situations where the leader does not have a strong stake in the performance or outcome of the task, or can't do the job without the expertise or commitment of the others. In this case the leader is influencing rather than forcing. The leader shares ideas and facilitates a leader–follower-made decision. This happens often when a person is a nominal leader but does not actually have enough power to make and carry out a decision alone.

Join. When using the *Join style* the leader co-defines the problem or task and makes the final decision *with* followers. The joining leader believes that subordinates are capable of making high-quality decisions and that together, leaders and followers will do the right thing.

In effect the leader is part of a self-managed empowered team. In some cases the leader may delegate to the team. Usually this style is appropriate in situations where followers are fully capable of making and carrying out a decision, or when there is commitment, buy-in, and competence from experts.

Leaders are called

Leaders are also called by their followers and organizations. We rise and fall to the expectations of others. This is called the *Pygmalion Effect* in the research. When people believe in our leadership potential, their belief in us is a call to leadership activity, even if not to a leadership position. Answering the follower call is how an introverted man who had never held an elected position, named Gandhi, toppled the Raj and changed the world. He strove to *be the change he wished to see*. When others saw his integrity, believed in his message, and called him to leadership, he answered. Maybe you're not Gandhi, but you could easily have calls to leadership from your organization or community. Do you answer and make a positive difference when you are called?

Implications

What are the broader implications of these approaches? Researchers who believe that *leaders are born* focus on determining which traits are most strongly associated with leadership and how best to identify those traits in human beings. Those who believe that *leaders are made* focus on leadership skill transmission and development— how best to teach people to lead. And those who believe that *leaders are called* seek to identify the conditions under which a leader is likely to emerge, and the skills required for the leader to be effective, given the situational context.

So far, there is research to support all three positions: Leaders are born *and* made *and* called to rise to the occasion in given situations.

So, what do you do, aspiring leader? First of all, do not get caught up in thinking that there is just one path to leading. We lead when we're lucky. Luck is when opportunity meets preparation. Your business is to prepare:

> Know yourself, your inborn traits.
> Develop your talents and skills.
> Set your intention to respond when called.

Opportunity, as this saying goes, *is God's business*. You just need to respond when life calls you to lead.

Secondly, when you are being authentically yourself and are willing to make a positive difference, you will be called upon in situations where your unique talents and gifts are just what are needed. That's what happened to Jaime when his company began to unroll its new diversity program. Leaders are born with gifts, develop those gifts, and respond to share their gifts with others when the circumstances arise. So, leaders are born, made, and called!

Leadership as relationship

It's a terrible thing to look over your shoulder when you are trying to lead and find no one there.

—Franklin Delano Roosevelt

Current leadership research also has focused on the leader–follower relationship. If you look over your shoulder and no one's following, you're not a leader. Whatever your title—no followers, no leadership.

Because leadership is a relationship between the leader and the led, people are likely to follow leaders based on both the leaders' and the followers' focus of attention. For instance, some leaders and followers focus primarily on the character of the leader. Often such leaders have *referent power*—that is, they exercise power and influence because the followers admire their character, enthusiasm, and integrity, aspiring to be like the leader in some ways.

Other leaders and followers relate to their shared focus on getting the job done as a team and the leader's boldness in making that happen. Some leaders and followers focus on technical competence and intellectual prowess, believing in the rightness, perceptions, judgment, and fortitude of the leader and their cause. And other leaders and followers may connect through collaborative interaction that inspires service for a greater collective good.

As we explore the *Dance of Leadership* we will examine these aspects of the leader–follower relationship as well as traits, skills, and situations. *Dance of Leadership* builds on a solid research foundation, broadens the definition of leadership and adds styles of leadership that

are effective in our multicultural context based in recent research and practice.

Enough theory and research! Let's get moving with the *Dance of Leadership*. Performing artist, dancer, and teacher Gabrielle Roth developed a movement program describing five basic dance rhythms: flowing, staccato, chaos, lyrical, and stillness. *Dance of Leadership* uses those five rhythmic names as metaphors for five leadership styles. In the next chapter you'll determine your own leadership style profile.

Ch. 3 - Leadership Style Assessment

To dance is to give oneself up to the rhythms of all life.

— Dr. Maya V. Patel

The self-assessment tool in this chapter is designed to help you decide which rhythm(s) appeals to you on a intuitive level before your head takes over telling you which leadership style you ought to have. Each section will ask you about color, art, music, architecture, imagery, animals, activities, movement/dance style, plants, and nature. Your job is to decide how strongly each item resonates with you—10 being very strongly attractive to you, 0 being a total turnoff.

I use this assessment approach because I believe that we've had clues to who we are, what we want, and how we want to make a difference in the world surrounding us throughout our lives. I can see what type of music makes someone's dance come through and gain insight into other parts of his or her personality. And by the way, if you can move, you can dance.

Sometimes we don't dance because we have an idea about what dance is. You may think you have two left feet or no rhythm. Dance is emotion expressed through movement. So if you can move, you can dance—even if you think you have no rhythm. In Middle-Eastern dance there is

something called a *taksim*. A *taksim* is arrhythmic—that is, it has no discernable rhythm. It's continuous sound, often done through circular breathing. So even If you have no rhythm, there is music you can express your dance through that also has no rhythm!

Years ago, I remember being in a dance class with someone who just could not get the beat. I wondered at the time, *Why are you in a dance class?* And then one day the teacher put on a *taksim* and asked all of us to allow the dance to flow through us as we listened to this arrhythmic music. This woman did one of the most beautiful dances I've ever seen. We were all mesmerized, and surprised. She surrendered and let the music dance her. It was an awesome lesson. From that experience I learned to resist quick judgments about who can do what, just because they do it differently. She still had to do her dance, just as you have to do your dance. Not the Robin dance, or someone else's dance. *Your* dance.

Similarly, I have found that participants in my workshops often have a preconceived notion about what leadership is and about which leadership style is best, *in general*, rather than an openness to exploring and developing the style that truly resonates with, and moves, them. *Dance of Leadership* is about leading from your authentic self. It's about making a difference using your unique style profile. All of the *Dance of Leadership* styles can be effective. There is no best style. So relax. Be willing to believe that you have been created to resonate to exactly the style that will be easiest for you to develop and most appropriate for you to use.

Discovering and respecting your style is truly sacred work. Do not worry if you respond and resonate to more than one rhythm. That happens often. Because we are all unique, you will have a style pattern—a blend of styles, often with really strong positive resonance to one or two rhythms, strong negative resonance to one or two rhythms, and the others in between. Most important is to listen to your *own* heart, to *your* inner voice, and to how you respond to the words, pictures, and imagery in the assessment. The images bypass the brain, the *shoulds* and *ought's*— the judgments. It's an accelerated learning technique that will provide valuable insight. And as a bonus, you'll see and appreciate the world around you in a different way afterwards.

Five Styles Assessment

Please note your response to items in each section. If an item evokes positive energy for you, give it a 10. If the image really turns you off, give it a 0. You can give the items any rating between 10 and 0. Put your rating in the box next to the item. There are 10 items in each section, and at the end of each section, you will add your responses and place that sum on the bottom line labeled *SECTION X TOTAL*. You should have a score between 0 and 100 for each section.

Art, Buildings, and natural objects are described here. If you are not familiar with the images, you may see them images graphically on www.DrRobinJohnson.com.

SECTION 1

	ITEM	RATING
ACTIVITY	Fly fishing	
ANIMAL	Eagle in flight	
ART/ARTIST	Starry Night by Vincent Van Gogh *In this painting there is a night sky filled with swirling clouds, shining stars, and a bright crescent moon. The way the sky is painted keeps your eyes moving, making you follow the curves throughout. This movement also keeps you involved in the painting while the other factors take hold. There are rolling hills and a small town with a peaceful essence flowing from the structures. Despite all the movement, the town with its church steeple invokes a sense of stability. On the left side there is an ambiguous structure with curving lines that mirror the sky.*	
BUILDING	National Museum of the American Indian, Washington, D.C. *The stone walls appear carved by wind and rain. The museum reflects shared cultural sensibilities from indigenous cultures in the Americas in its organic and handcrafted quality, and its nature-inspired forms. Forty boulders, known as grandfather rocks, greet visitors around the museum. The rocks symbolize the native belief that all parts of the natural world are our relatives. The curvilinear building honors the lack of straight lines in nature and suggests a close connection to the land.*	
COLOR	Green	
IMAGERY	Flowing river	
MOVEMENT	Hula dancing	
MUSIC	Classical	
NATURE	Gently falling maple leaf	
PLANT	Climbing Ivy vines	
	SECTION 1 TOTAL	

SECTION 2

	ITEM	RATING
ACTIVITY	Kick boxing	
ANIMAL	Woodpecker	
ARTIST/ART	Picasso—Cubism *Picasso was a key founder of the cubist movement. Cubist artworks contain objects that are broken up, analyzed, and reassembled in an abstracted form. The artist depicts the subject from a multitude of viewpoints. The surfaces may intersect at seemingly random angles with background and object planes interpenetrating one another. Analytic cubists reduce natural forms into basic geometric parts using a monochromatic scheme.*	
BUILDING	Washington Monument *The Washington Monument is an obelisk built to commemorate the first U.S. president. The monument, made of marble, granite, and sandstone, is both the world's tallest stone structure and the world's tallest obelisk, standing 555 feet. There are taller monumental columns, but they are neither all stone nor true obelisks.*	
COLOR	Black & White.	
IMAGERY	Metronome *A metronome is a device that produces regular ticks (beats) and can be aural, visual, or tactile. Musicians use a metronome when practicing to maintain a consistent tempo. Composers use metronomes as an approximate way to specify tempo.*	
MOVEMENT	Flamenco	
MUSIC	Rap / Hip Hop	
NATURE	Lightning	
PLANT	Cactus	
	SECTION 2 TOTAL	

SECTION 3

	ITEM	RATING
ACTIVITY	Surfing	
ANIMAL	Monkeys	
ARTIST/ART	Autumn Rhythm by Jackson Pollack *Jackson Pollock, nicknamed Jack the Dripper, was an American Abstract Expressionist painter who would literally drip paint onto his canvases. He was the first action painter, in that he would drip, pour, throw, and splash his paint onto very large canvases, which were often laid flat on the floor of his New York studio. Many say he would literally dance, as though in a trance, as he created his masterpieces. Pollock is widely considered one of the most challenging and influential American artists of the 20th century.*	
BUILDING	Disney Concert Hall by Frank Gehry *This building, like many others designed by Gehry, is in the Deconstructivist style known for going beyond current modalities of structural definition. DeCon structures do not reflect specific social or universal ideas, such as speed or universality of form, and they do not reflect the common belief that form follows function. Interestingly, despite his not-a-box style, Gehry has a reputation for taking the time and financial budgets of his clients seriously. He ensures that his artistic vision prevails during construction, prevents external political and business interests from interfering with the design, gets a detailed and realistic cost estimate before proceeding, uses computer-aided three-dimensional interactive applications, and collaborates closely with the individual building trades to control costs during construction. Attention to details allows him to manifest his creative vision.*	
COLOR	Multicolor	
IMAGERY	Roller Coaster	
MOVEMENT	Ecstatic-Trance	
MUSIC	Taksim *Music without discernable rhythm; continuous sound*	
NATURE	Tornado	
PLANT	Tree Branches in Winter (no leaves)	
	SECTION 3 TOTAL	

SECTION 4

	ITEM	RATING
ACTIVITY	Swinging	
ANIMAL	Songbird	
ARTIST/ART	Mona Lisa's Chair by Octavio Ocampo *When you first look at this picture you see a Mona Lisa. But when you look again, more carefully, you see rabbits, a cat, women, a man, an angel, and a dog, etc. This work shows how "believing is seeing," and things can be more and less than they seem.*	
BUILDING	The White Temple in Chiang Rai, Thailand *Officially the Chapel of Wat Rong Khun is a unique modern temple designed and built by artist Chaloemchai Khositphiphat. There is a pit with many hands reaching out--a representation of hell. You cross a bridge over that pit to enter the temple. The mural behind you as you face the benevolent altar inside the temple is very contemporary, with missiles, war, satellites, and depictions of human suffering. The structure connects the suffering and sublime, hell and heaven, but in a coherent rather than chaotic wholeness.*	
COLOR	Blue	
IMAGERY	Champagne	
MOVEMENT	Ballet	
MUSIC	Improvisational Jazz	
NATURE	Snowflakes *Individual snowflakes are nearly unique in structure and size, complexity, and simplicity, yet share a similar crystalline six-sided structure: similar structure, unique expression.*	
PLANT	Orchid	
	SECTION 4 TOTAL	

SECTION 5

	ITEM	RATING
ACTIVITY	Yoga	
ANIMAL	Owl	
ARTIST	Iris by Georgia O'Keefe *Nobody sees a flower, really, it is so small. We haven't time—and to see takes time like to have a friend takes time.* *If I could paint the flower exactly as I see it no one would see what I see because I would paint it small like the flower is small. So I said to myself— I'll paint what I see— but I'll paint it big and they will be surprised into taking time to look at it—* *. . . Well, I made you take time to look at what I saw* 　　　　　　　　—Georgia O'Keeffe	
BUILDING	Stonehenge *Stonehenge is a World heritage site in the UK composed of earthworks surrounding a circular setting of large circular stones believed to have been erected 4500 years ago.*	
COLOR	Gold / Silver	
IMAGERY	Stone Circle	
MOVEMENT	Mime	
MUSIC	Om Chant	
NATURE	Desert	
PLANT	Lotus flower *The lotus flower starts as a small flower growing from the bottom of a pond in the mud and muck. It slowly grows up towards the water's surface, continually moving towards the light. Once it comes to the surface of the water, the lotus begins to blossom and turn into a beautiful flower. In many Asian spiritual traditions, the lotus is a symbol for awakening to the spiritual reality of life.*	
	SECTION 5 TOTAL	

Scoring your assessment

Select the section with the highest total. That is where you have the greatest resonance.

- If your highest score is in Section 1, you have your highest resonance with FLOWING.
- If your highest score is in Section 2, you have your highest resonance with STACCATO.
- If your highest score is in Section 3, you have your highest resonance with CHAOS.
- If your highest score is in Section 4, you have your highest resonance with LYRICAL.
- If your highest score is in Section 5, you have your highest resonance with STILLNESS.

	Section 1	Section 2	Section 3	Section 4	Section 5
Your Score					
Style	Flowing	Staccato	Chaos	Lyrical	Stillness

If your highest scores are tied with two columns, you resonate to both those styles.

Also note where you have your lowest resonance.

Remember! This is just to give you some indication of how the different rhythms evoke stronger, more positive energy for you, strong negative energy for you, or moderate energy for you. This is not a test. You cannot fail it. It is designed to provide you with initial insight into your *Dance of Leadership* style.

Your style profile

At this point you may begin to put together your style profile. For instance, my strongest resonance was Chaos, with Stillness as my auxiliary supporting style. I still have access to the other three, and I've developed skills associated with the other three styles—Staccato, Flowing, and Lyrical. I just do not feel as authentic when using them as I do when I'm in my own zone with Chaos–Stillness. Each person's style profile can be different.

Style Profile FAQs

What if I have the same number in all five sections?
Usually when that occurs you have a preference for Lyrical, the most adapting of the five styles.

What if I have a zero for one or more of the styles?
No problem, you may not resonate to that energy. Do your style profile with the three or four styles with which you do resonate. I have noticed that, in practice, when someone is consistently turned off to a particular style, there is intense energy there. I would suggest a little more investigation into *why* that style of energy bothers you so much. Usually there's a story in the repulsion.

Is there more information about the styles? I still don't think this really captures me.
Yes! In the next chapter let's look at five men and five women who provide good examples of leaders using these five styles in context.

Ch. 4 - Leadership Style Examples

It's amazing how many cares disappear when you decide not to be something, but to be someone.

—Coco Chanel

This chapter contains examples of leaders who use each of the five *Dance of Leadership* styles. There are two versions of these biographies in this book. The very brief bios below give you just enough information to make some assessment of how you feel about these leaders. The leaders selected are explicitly multicultural, from various walks of life, some alive and some deceased. Male and female versions of each *Dance of Leadership* style are represented. The biographical sketches also focus on aspects of that person's leadership that are illustrative of the *Dance of Leadership* style you are considering. Longer biographies are provided later in this book.

Because they are all leaders, there is also a significant amount of information available about them in the media. If you have impressions and information from the media about these leaders, feel free to use that in assessing your degree of personal resonance. Most people are not familiar with all of the leaders presented. I deliberately use a more multicultural leader pool than we find in typical leadership texts.

Again, decide how strongly the person's style resonates with you. A score of 10 indicates a leader who is very strongly attractive to you. This is a person you can admire as a role model and would enjoy following. A score of 0 means you do not like this person's leadership style and would not view him or her as a role model.

Flowing style: Dona Fela and Michael Jordan

Female Leader: Dona Fela

Felisa Rincón de Gautier (or Doña Fela, as she was affectionately known) was the first woman mayor of the City of San Juan, Puerto Rico, thus becoming the first woman mayor of a capital city in all of the Americas. She was mayor of San Juan for 22 years, from 1946 to 1968. Her Escuelas Maternales (maternal schools) also provided the model followed to create the Head Start Program in the U.S. mainland. Born in Ceiba, Puerto Rico in 1897, Doña Fela had a deep commitment to her people. Those who knew described her as calm, aristocratic, loving, feminine, and maternal; not flashy, simple in her dress and manner, with exquisite manners—a woman who liked everything just so.

Doña Fela was also a catalytic force in the women's movement. She was involved in the suffragist movement in Puerto Rico and New York. Her deep sense of civic commitment is evidenced in the following anecdote: When asked what differentiated her from her opponents she replied, *My opponents campaign just before elections and they disappear. I start campaigning the day after the election.*

What's your rating?

0   1   2   3   4   5   6   7   8   9   10

Do not like   *Role Model*

Male Leader: Michael Jordon

In his study of creative geniuses, psychologist Mihaly Csikszentmihalyi wrote about flow as a state of deep focus that occurs when people engage in challenging tasks that demand intense concentration and commitment. Flow occurs when a person's skill level is perfectly balanced to the challenge level of a task that has clear goals and provides immediate feedback. A flow state ensues when one is engaged in self-controlled, goal-related, meaningful actions.

Gabrielle Roth writes, *Michael Jordan playing basketball is the essence of flowing. His internal rhythm connects with the energies of the ball, his team, his opponents, and the court, until they all merge into one organic entity and it becomes as natural for the ball to swoosh through the net as it is for breath to flow in and out of our bodies.* The rhythm of flowing connects us to the flow of our individual energy, our base current. We begin to sense who we truly are and how great our potential is.

What's your rating?

0   1   2   3   4   5   6   7   8   9   10

Do not like   *Role Model*

65

Staccato style: CJ Walker and Sun Tzu

Female Leader: Madame C. J. Walker
Sarah Breedlove (1867–1919), who used her husband's initials and last name to garner respect, is the first black self-made millionaire woman in the U.S. She is credited with marketing the hot comb (a steel comb that, when heated, straightens curly and kinky hair, making it easier to manage and style), selling and promoting her hair care products, and establishing beauty schools to train women in her *Walker System* and in business generally. She not only promoted herself to a position of empowered business executive, she helped many other women promote them selves similarly. She says:

I got myself a start by giving myself a start. I am a woman who came from the cotton fields of the South. I was promoted from there to the washtub. Then I was promoted to the cook kitchen, and from there I promoted myself into the business of manufacturing hair goods and preparations. . . . I have built my own factory on my own ground.

What's your rating?

0   1   2   3   4   5   6   7   8   9   10

Do not like   *Role Model*

Male Leader: Sun Tzu
The Art of War, a text written over 2,500 years ago in China, provides valuable tactical advice to leaders. Sun Tzu talks about the importance of surprise, of doing what must be done even when folks don't like it, and cutting off retreats when that is necessary. His strategic suggestions

are based on the laws of nature—both human nature and mother nature—and are designed to help individuals and nations triumph over life's conflicts. Sun Tzu said:

> Strategy is the great Work of the organization.
> In Situations of life or death, it is the Tao of survival or extinction.
> Its study cannot be neglected.
> Therefore, Calculate a plan with Five Working Fundamentals,
> And examine the condition of each.
> The first is Tao.
> The second is Nature.
> The third is Situation.
> The fourth is Leadership.
> The fifth is Art. . . .
> Leadership is intelligence, credibility, humanity, courage, and discipline. . . .
> Leaders should not be unfamiliar with these Five.
> Those who understand them will triumph.
> Those who do not understand them will be defeated.

What's your rating?

0   1   2   3   4   5   6   7   8   9   10

Do not like   *Role Model*

Chaos style: Margaret Cho and Einstein

Female Leader: Margaret Cho
Margaret Cho brings all her innate intensity to the

67

business of busting bubbles about who she is, what she can do, and how she (and, by extension, many other Asian American women) should act. Cho says her biggest influence was African American comedian Richard Pryor, *who would dare to reveal who he was at every opportunity. He never hid behind jokes. Even when he did characters, they were obviously real people. It was that honesty I always aspired to.*

Similarly Cho makes her relationship with her parents, and her social identity as Korean American, key parts of her act. She won awards as a comedian, eventually landing the lead in a U.S. television situation comedy show called *All-American Girl*. This show was supposed to be about the life of a single Asian-American girl—herself. She was eventually told she was not ethnic enough, needed to tone down her humor, lose weight, and be perkier.

This message—*Play yourself but do not be yourself; be our image of you*—was very painful. Margaret Cho risked her health—body and mind—trying to conform to their ideals and then wallowed in self-pity, alcohol, and drugs when she inevitably failed. She came through it—stronger and more fully herself. And people respond to her strength, integrity, and vulnerability. She also shoves people out of their comfort zones when it comes to family and sexual orientation issues.

What surprises people is that Cho's raunchy stage persona is not necessarily the person you encounter in everyday interactions—again making it impossible for people to box her in. By causing us to question our cherished assumptions and to break out of our

comfortable boxes, leaders like Margaret Cho give us hopeful authenticity—rather than answers.

What's your rating?

0   1   2   3   4   5   6   7   8   9   10

Do not like   *Role Model*

Male Leader: Albert Einstein
Einstein, the iconic iconoclast, the science clown, emigrant from Nazi Germany, the anti-authoritarian authority—the man who quipped *To punish me for my contempt for authority, Fate made me an authority myself*—was named the person of the 20th century by *Time Magazine.*

Einstein combined rare genius with a deep moral sense and a total indifference to convention. He started life being seen as a slow learner because he talked late and at least one teacher thought he was unlikely to become much of anything. Through a series of thought experiments Einstein asked questions others had never seriously considered, questions that have kept physicists busy for decades. His contributions to quantum physics opened the door to chaos theory where even he left his comfort zone.

The General Theory of Relativity made Einstein world famous, yet Einstein responded to all the hoopla with humorous detachment. Einstein was a complex man with many contradictions. It is reported that his private life was different from his public persona. He was both warmhearted and cold, a doting father and an aloof mate, a flirt deeply concerned with strangers yet he would

withdraw from intimacy. Not surprisingly, he held a lifelong suspicion of all authority.

What's your rating?

0   1   2   3   4   5   6   7   8   9   10

Do not like   *Role Model*

Lyrical style: Hopi Spider and Tony Dungy

Female Leader: Hopi Spider Woman

The Hopi are a Native American Indian cultural group in the Southwest United States. The Hopi culture is matrilineal, so the oldest woman of the clan has enormous social power. The clan, owns all the land, and is defined by this woman and her female blood relations. The clan leader in this society is expected to be good, wise, loving, respectful, and to maintain harmony within the village.

There is a Hopi tale in which Spider Old Woman helps her protégé win a race against a neighboring village. At stake is the future of both villages, a challenge between different styles of leadership, and a lesson about valuing the best performers and all contributors in a village. Although Hopi Spider Old Woman does not present the typical image of a leader, the story illuminates a leadership style that is common, though not a visible.

First of all, in this story she's a literal shape-shifter, from human to spider, as well as a shaman, trainer, wise woman, guide, and mentor. She is not what she seems on the surface but much more. Second, she does not attempt to run the race for her protégé, or the clan she's serving;

instead she is willing to share her wisdom, to mentor and to guide the runners before and during the race. Third, Hopi Spider Old Woman leaves the tribe that disrespects her and does not want her help, and serves the tribe that does.

In some traditions it is believed that people develop best when they have become teachable—that is, when they are open and willing to listen and learn from people who may know more than they do about certain matters. *When the student is ready, the teacher appears.* Sometimes we lead by knowing how and when to support the growth and direction of people who may be called to act.

Through her relationships and observations of how people act, Hopi Spider Woman knew the strengths and weaknesses of the players and used that network of knowledge to achieve shared goals. Not all leaders are the doers themselves—some of us make a positive difference in the world, as Hopi Spider Woman did, by removing obstacles and supporting the actions of others.

What's your rating?

0   1   2   3   4   5   6   7   8   9   10

Do not like   *Role Model*

Male Leader: Tony Dungy
Anthony Kevin *Tony* Dungy was a Superbowl-winning head coach of the Indianapolis Colts in the NFL, and another good example of a Lyrical leader. Most people think football coaches have to scream and intimidate. Tony Dungy has taken the opposite approach. He has a

teacher's mentality, and he's known to guide rather than goad his players. Moreover, many in the sports community believe that Tony Dungy's legacy will be the influence he has had on several coaches he has introduced to the NFL, who have gone on to become head coaches of other NFL teams. And just like Tony, they remain calm when things go badly. Of course, team sports require coordinating the efforts of team members through motivation and direction—and Dungy has been using his quiet strength to do just that.

What's your rating?

0   1   2   3   4   5   6   7   8   9   10

Do not like   *Role Model*

Stillness style: Byron Katie and Gandhi

Female Leader: Byron Katie
When asked if she's a leader, Katie is likely to say, *I'm just a woman who loves reality*. She is the life she teaches others. It is easiest to know about her leadership through her work, called appropriately *The Work*. Most of us have times when we feel disempowered because the world, other people, or we ourselves are not the way we think they *should* be. We replay our *should-* and *ought-* tapes in our minds so often that we feel powerless to manage our lives. Our negative judgments about others and ourselves make us miserable.

Byron Katie has observed that despite the fact that we are told all the time not to judge, judging is what we do.

So rather than fight reality, asking us not to do something we constantly do, she suggests that we . . .

> *Judge our neighbors,*
> *Write it down,*
> *Ask four questions and*
> *Turn it around.*

Then, if you really want to know the truth, follow her instructions for examining your shoulds and their consequences for your mental, physical, emotional, financial, relational, and spiritual happiness. The four questions are:

1. Is it true?
2. Can you absolutely know that it's true?
3. How do you react when you believe that thought?
4. Who would you be without the thought?

Coupled with deep heartfelt listening to what comes up for you when you ask yourself each of those questions, The Work becomes a transformational listening process. In her quiet, incisive, deep-listening, respect-the-other-as-you-desire-for-yourself, one-conversation-at-a-time way, Byron Katie has become a major force for helping people worldwide experience love, peace, and happiness—whatever their life situations.

What's your rating?

0   1   2   3   4   5   6   7   8   9   10

Do not like   *Role Model*

73

Male Leader: Mahatma Gandhi

A small, brown, thin-legged man, often shown in homespun white cloth, who had not been elected to any office and represented no government, is credited with ending British colonial rule in India using a nonviolent approach he created. Millions of people in India followed him. Moreover, his example has been used successfully in civil and human rights campaigns around the world ever since.

Mohandas (Mahatma) Gandhi showed us that *strength does not come from physical capacity—it comes from an indomitable will*. His indomitable will came from the grounding of his actions in three core principles: *ahimsa* (active compassion), *satyagraha* (truth-force), and karma yoga (work as vehicle for expressing and gaining enlightenment). By acting from these three spiritual principles and combining them with noncooperation with the British, Gandhi embodied a spirit-based, still, steadfast power that changed the world.

Gandhi is often quoted as saying that we must *Be the change we want to see in the world*. He is a clear example of *human-being-power*. While Gandhi was clear about what he was willing to live and die for, he was also clear that he was unwilling to kill for any reason. *An eye for an eye will make the whole world go blind*, he said. Gandhi's deep sense of political purpose was anchored in his everyday life.

He was not a saint, nor was he perfect—as he himself admitted. He regularly dealt with his own shadow, his own negative impulses. He is reported to have neglected and even humiliated his wife Kasturba most of his life.

And yet his willingness to use silence, stillness, to hold fast, to confront—if not master—his own shadow, and to be the change he wanted to see in the world, impressed the British, inspired his followers in India to resist oppression and create a free state, and provided the example many leaders and nonviolent resisters have used worldwide to make the world more civil.

What's your rating?

0   1   2   3   4   5   6   7   8   9   10

Do not like   *Role Model*

Combined scores

You may now wish to combine your results from the earlier assessment with your ratings for these leaders.

	Section 1	Section 2	Section 3	Section 4	Section 5
Style	Flowing	Staccato	Chaos	Lyrical	Stillness
Score from Assessment					
Female Leader	Dona Fela	CJ Walker	Margaret Cho	Hopi Spider	Byron Katie
Rating					
Male	Michael Jordan	Sun Tzu	Einstein	Tony Dungy	Gandhi
Rating					
Combined Score					

The assessment process is iterative. As a result of the biographical cases, you may find some shift in your *Dance of Leadership* style profile. No worries. This is not a fixed system. The idea is to triangulate into the style that moves you most. After you read more about all five styles, you may adjust your final assessment again.

Ch. 5 - Your Dance Of Leadership Style

In matters of style, swim with the current;
in matters of principle, stand like a rock.

—Thomas Jefferson

Now that you've done the assessment and rated some leader role models, let's take a closer look at the five *Dance of Leadership* styles.

Flowing style

The flowing rhythm has a fluid, circular, continuous motion that embodies constantly shifting sound and movement, like a meandering river or an undulating snake—sinuous, able to change direction when needed but generally progressing slowly, yet inexorably, toward a goal. The hallmark of the flowing rhythm is contiguity— each movement is connected to the next in a clear and obvious way. All movement is grounded, earthy, clear. Other Flowing associations include Argentine tango, Tai Chi, ice skating, the French language, Lomi-Lomi Hawaiian massage, active meditation, weaving, and calligraphy.

Metaphorically, flowing is about knowing your core self and moving from that place, grounded in your values. It's

knowing yourself in connection to others, to the earth, and to all-that-is.

Flowing leadership
The Flowing leader takes things one step at a time—seeing how each movement informs and causes the next. These leaders take their time to assess where the movement is in their organization. They think through their decisions and behaviors and move their organizations slowly, yet inevitably, towards certain objectives.

Flowing leaders are careful to avoid blocking the flow, knowing that the power required to stop movement is much greater than the power needed to *channel it* into desired directions. Their goal is to guide the energy of their organizations to move in ways consistent with the organizing purpose. Movement is visible, extraverted—yet one has the sense that the energy has a force below it that keeps it moving through designated channels, no matter what. They move to their inner drummer, focused on their purpose, activity, or goal. Others are often attracted to that sense of enacted purpose and follow them, want to support them, be like them—thus they are leading because their behavior demonstrates the power of tapping into and moving from a sense of shared values and purpose.

Motto: *A journey of a thousand miles begins with one step*. Lao Tzu, *The Tao Te Ching*

Flowing-style leaders in the *Dance of Leadership* include Dona Fela, Michael Jordon, Mother Teresa, Mary Magdalene, and Cleopatra.

Developmental books for the Flowing leadership style include:

The Tao of Leadership by John Heider, et al.

The Magic of Conflict by Aikido Master Thomas Crum, in which he demonstrates the power of Aikido, a defensive martial art, to manage conflict situations.

Flow: The Psychology of Optimal Experience by Mihaly Csikszentmihalyi, in which he shows how flow can support major creative endeavors.

Staccato style

Roth describes the staccato rhythm as short, sharp, percussive—stops and starts, bursts of energy moving in various directions. A classic example of staccato movement from the dance world would be flamenco, the dramatic stamping dance from Spain. Staccato is dancing with your bones, creating all kinds of angles and edges, like geometry in motion. Lines erupt out of curves, articulating our separateness, creating walls or breaking them down. Other Staccato associations include the sound of Kodo drums, slamming doors, jackhammers, a pounding heart, the cha-cha-cha, a stapler, machine gun fire, hard rock strong beat music, lightning, Kung Fu, and the German language.

Metaphorically, the Staccato style is about getting in touch with your energy, your passion, and expressing that passionate energy to others, while projecting yourself into the outside world. Staccato is about doing, not just being;

taking action, not just thinking about it. It is directing the flow of energy into clear-cut lines.

Staccato leadership

As a leadership style, Staccato is a very extraverted *push* style. Staccato leaders assert, direct, coerce, and tell folks what needs to be done. They break rules, take risks, experiment, challenge the status quo, go for the gold, take action—in short, they *do*! Some Staccato style leaders love to add dramatic flair to their actions; they come in, shake things up, and get everyone energized and moving. Direction of movement is not always as important as taking some action, doing something! The Staccato style may also be clear about drawing in the lines, the boundaries, setting the goals, protecting key people— while still pushing folks to do what needs to be done.

For many of us, Staccato is *the* leadership style leaders should exhibit—its masculine, command–control aspects are familiar in our general assumptions of how leaders lead. Staccato leaders know they are making a difference—they intend to and they do. Many entrepreneurs seem to use this style.

The Staccato leadership style also seems to be very effective in situations that call for quick, clear, surgical responses—periods of crisis or emergency situations.

Motto: *Ready, fire, aim!*

Staccato-style leaders in the *Dance of Leadership* include Madame C.J. Walker, Sun Tzu's general, (Neutron) Jack Welch, and Elizabeth Vargas. Staccato-style art/artists

include Picasso's cubism, Mick Jagger on stage, Michael Jackson dancing, Tchaikovsky's *1812 Overture*.

Developmental books for the Staccato leadership style include:

Straight from the Gut by Jack Welch
Sun Tzu's *Art of War*, and any of the many books that use Sun Tzu's strategic principles.

Chaos style

A person resonating to the Chaos rhythm is comfortable with ambiguity, letting the movement itself control the direction the body takes, knowing that in some situations the body is smarter than the brain. The body and music blend in ways that maximize efficiency but without imposed control.

In music, an externalized Chaos style is found in the polyphonic rhythms of African drums, with so many rhythms you cannot follow them all, so you just let go and move, or internalized energy in the arrhythmic Arabic *taksim*—music that seems to have no clear beat or form to follow yet still propels you to express it.

Other Chaos associations include intuition, boiling water, popcorn popping, a junkyard, white water, fantasy fiction, Greenwich Village in NYC in the summer, Mexico City, and Cairo.

The word *chaos* implies out of control, but it actually means *empty space* or abyss in Greek. Metaphorically,

chaos, the abyss, is the place where contraries meet, mix, and dissolve—where opposites meet and clash, unleashing energy. Chaos is the gateway to the intuitive mind–body–heart in that part of us that knows our destiny, our purpose, our contribution, our Presence, our Self. Chaos tends to get a bad rap in our culture since we seem to want to understand and control most aspects of our lives.

Chaos leadership

Chaos-style leaders know that they do not have control, do not have all the answers, cannot save everyone, maybe not even themselves—but on some deeper level they believe in people, they believe in their purpose (even a divine purpose), and they have a deep trust in organizing principles. Chaos leaders often take a degree of pleasure in smashing the boxes in which many of us hide so that we feel safe and in control. They show us how the categories we live with may be comfortable at times, but way too tight if we really want to grow and solve our more complex problems. The Chaos leader thinks out of the box and encourages followers to do likewise.

Chaos leaders are typically interested in a wide range of subjects, bringing insights from unrelated areas to bear on problems in particular areas. They are often known to have a quirky sense of humor and to be playful, or at least not to take themselves (or others) too seriously—a characteristic that helps them maintain optimism and some sense of proportion in the face of what might otherwise seem to be overwhelming odds. Chaos leaders are often called upon to provide guidance in times of crisis.

Motto: *Think outside the box!*

Chaos-style leaders in *Dance of Leadership* include Albert Einstein, Margaret Cho, Bayard Rustin, Bill Clinton, and Alexander the Great, and Jackson Pollack. Other Chaos-style artists include comedians such as Lucille Ball and Jerry Lewis.

Developmental books for the Chaos leadership style include:

Leadership and the New Science by Margaret Wheatley
Thriving on Chaos by Tom Peters

Lyrical style

Lyrical dancing is seen in the twirling, swirling, airy, light-on-your-toes, reach-for-the-sky elegance associated with ballet. This style is deceptive because it looks far easier than it is. Its beauty emerges from the illusion of lightness and grace. Yet creating the impression that one is not limited by gravity requires incredible strength and balance.

Other Lyrical associations include rope skipping, the acrobatic flight of a raven, and Balinese dancing. A lyrical image is that of a duck floating serenely on top of the water, with its feet moving at hyper speed beneath its smoothly floating body.   Looks easy on the surface; lots of hard work underneath.

Metaphorically, the Lyrical rhythm re-presents how things are not quite what they seem. Things shift, change, look different depending on perspective—like if

you were looking at the duck from above or below the water. Lyrical rhythm is about know that things are always in process, becoming, changing—and that our so-called fixed reality is an illusion.

Lyrical leadership

As a leadership style, Lyrical tends to be more introverted and involving—you might call it more of a *pull* style if you were to contrast it with the more assertive *push* style of Staccato. The person using the Lyrical style is likely to encourage, engage, inquire, and empathize with others, drawing them out of their shells and into the Lyrical leader's orbit. Often these people exercise influence behind the scenes—for which they are sometimes acknowledged, sometimes not. Lyrical leaders shape-shift; they are able to improvise, think well on their feet, and adapt to new information and opportunities quickly. Lyrical leaders multitask.

The Lyrical style can be effective in situations where you must exercise influence to accomplish tasks, but you do not have overt power or authority to get things done—for instance, in the classic middle manager situation where you have responsibilities without sufficient authority to accomplish tasks through subordinates. It can also be effective in situations where you are able and willing to work through relationship networks, or to improvise quickly to take advantage of opportunities to move a shared agenda forward.

Motto: *Adapt. It's about survival of the fitting.*

Lyrical-style leader role models in *Dance of Leadership* include Hopi Spider Woman, Tony Dungy, Princess Diana, R. Sargent Shriver and Mary Parker Follett. Lyrical style art/artists might include Salvador Dali, J.R.R. Tolkien, Matisse's cutouts, C.J. Lewis's *Alice in Wonderland* character, as well as the Zorro, Robin Hood, and Dorothy (from the *Wizard of Oz*) characters.

Developmental reading for the Lyrical leadership style include:

Invisible Work: The Disappearing of Relational Practice at Work by Joyce Fletcher, from the Simmons College Center for Gender in Organizations
Emotional Intelligence by Daniel Goleman and colleagues

Stillness style

Stillness in dance may look like no movement. The energy of stillness is focused on the inner dance where each movement rises from the ocean of being. If chaos energy is the surf, stillness is the stone in the water causing it to ripple outward.

Other Stillness associations include jelly fish, a turtle, a cloistered convent, shadow, a cracked mask, Kali Ma, Buddha, a coiled snake, breath meditation, and insight meditation.

Metaphorically, stillness is a deep understanding of the in and the out, the light and the shadow, the head and the heart—all opposites actually contained in unity. The rhythmic energy flow is bounded, directed inward,

grounded, and expressed only with intense focus, compassion and detachment.

Stillness leadership

Leaders who resonate to stillness know how to use silence, how to listen to both the inner and outer voice, and how to model the behavior they want others to emulate. They provide information that helps followers listen to the guide within and move from following that guidance. Stillness leaders seem to be evident and effective in situations that call for changes in values and beliefs. There is something about their ability to tap into our deeper, shared desires that allows them to get below surface disagreements and bring our places of shared value to light.

Stillness leaders know that organizations are based on an underlying principle of reciprocity—the taking in and giving out—with employees, suppliers, customers, and community. This reciprocity replaces the dysfunctional us-versus-them mentality that makes people compete rather than cooperate to attain a shared goal.

Because stillness works with light and shadow, seeing them as aspects of the same energy, Stillness leaders might guide us to, and through, those parts of ourselves we are most likely to ignore or deny. Many Stillness leaders help us see not just our own personal shadows and the consequences of rejecting and projecting that shadow onto others—but also help us look at the collective rejected and projected shadow that blocks enlightened human efforts to create a just society.

Motto: *Be the change you wish to see in the world.*

Dance of Leadership Stillness-style leaders include Gandhi, Byron Katie, Cesar Chavez, Martin Luther King, Jr,, and Confucius. Other Stillness-style leaders influenced by Gandhi's nonviolent civil disobedience as a way to obtain social change include Rosa Parks, the Dalai Lama, Dolores Huerta, Aung San Suu Kyi, Nelson Mandela, and Thich Nhat Hanh—plus all the people who sit, walk, and protest with them using nonviolent methods of noncooperation. Yoda, from the popular *Star Wars* movies, is a classic Stillness-style character.

Developmental books for the Stillness leadership style include:
The Tao of Personal Leadership by Diane Dreher
The Power of Now by Eckhart Tolle
Loving What Is by Byron Katie

Typological limits

The rhythms are a typology—a way to characterize people so that we can understand ourselves and other people better. Typologies help us affirm who we are while making us more patient with people who are not like us. Like any typology, we find people who clearly represent the various types, we find people who blend one or two types, and we find people who don't seem to fit into any of the types.

My intent in the *Dance of Leadership* is not to box you into a type but to broaden your conception of who leads and how leadership happens. If you find yourself clearly

87

represented in one or two of the rhythmic descriptions, yeah! If you can identify one of two rhythms you really dislike—that's good too, since you now know what does *not* move you. If you read about the rhythms and can feel them all, perhaps recognizing that each one can be effective in certain situations, then skip down to the next part of this chapter if you want to—since you're getting ahead of me.

Distinguishing the Styles

Many people follow Staccato leaders precisely because they project a strong sense of control. The Staccato leader is good at shaping energy. Flowing leaders are appreciated because they seem so grounded, so in the flow (and thus still in control). The Flowing leader is *in* the comfort zone—the comfort zone being that place where one knows what to do and can do what needs doing. The Staccato leader *creates* the comfort zone—letting us know what to do and how to do it. Chaos leaders are in the *freak-out* zone—knowing neither what to do nor how to do it—but trying to move to a learning zone where they will know either what to do or how to do it.

Flowing leaders are sensitive to the flow of their energy; they follow it and stay true to it. They ground that energy in collective values. Staccato leaders organize our energy, focus and direct it. Chaos leaders dive below the surface, logical mind to the intuitive mind. Lyrical leaders *integrate* the spontaneous, poetic intelligence with the logical intelligence and *adapt* their actions to the needs of the situation at that moment. Chaos, Lyrical, and Stillness leaders all know that however much we try to

hold our lives together and keep everything secure and predictable, life is not orderly and predictable. Chaos leaders say *surrender* to that unpredictability and *trust* that order will emerge. Lyrical leaders say *adapt* your responses to the needs of the moment through multitasking and improvisation. Stillness leaders say *accept* the light and shadow; be that which you want, give that which you want to receive.

Staccato and Flowing are extraverted leadership styles. Chaos has both an introverted and extraverted expression. Lyrical and Stillness are introverted styles. Men and women express all five styles. There is no best style for either gender. However, at the archetypal level, Roth would call Flowing a feminine style and Staccato a masculine style. Chaos is when the Flowing and Staccato meet and clash, and Lyrical would be the result of the Flowing–Staccato integration in an effective way.

I must say, though, in my work with many leaders, people tend to find one or two of the styles they like, and at least one where they have a fairly negative reaction. Most people can't really experience all five styles in the same way. That doesn't mean that they can't use the skills from those styles—just as we can dance to any kind of music—we just don't always *want* to do that. So, no need to feel any strong push to become adept at using all the styles. If it moves you, great! If it doesn't—let it go. At least for now.

And no—there is not one style that is intrinsically better than the others. Our society, and many of the people I work with, have a preconceived notion about which style is best, based less on their own authentic resonance than

on media-generated culturally accepted norms about leading and leadership.

In our society, leadership and Staccato style are nearly synonymous, as I've mentioned. The people listed under Stillness, although venerated, are often seen as idealistic martyrs—and not usually as role models for everyday leadership. Flowing-style leaders can sometimes be acknowledged, and when we must have chaos, we're grateful for people comfortable enough to lead through that style. But we usually do not really like to be around leaders who *cause* chaos too much—the frame busters—because they make us uncomfortable. The Lyrical style is often not seen as leadership at all. The Lyrical relational skills are often invisible competencies that research is only now starting to confirm as significant factors in achieving successful results. And many Stillness leaders make people uncomfortable too—mostly because when we're with them we feel compelled to look at our individual and collective shadows. But those are the ideas you had before you started reading the *Dance of Leadership*. By now, you know I'm not suggesting that any style is better or worse than another. They are different, and each is effective.

Style Profile

In the style profile below, I've drawn a circle allocating portions of the pie chart to aspects of my *Dance of Leadership* style for each of the five styles. My preferred leadership style is Chaos, supported by Stillness—with access to each of the other three styles—Flowing,

Staccato, and Lyrical.
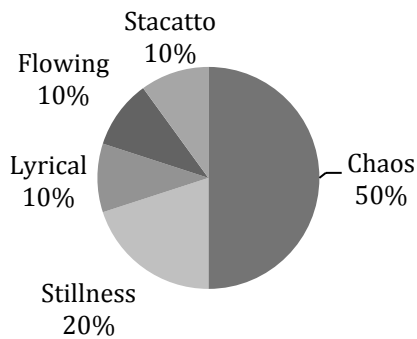
It's not that I cannot use the other styles, develop them, or be effective in situations that call for those styles. But because I believe I resonate most to Chaos and Stillness, I find I've been interested in developing skills associated with those styles and I find myself called in leadership situations where my character and skill set are more likely to be effective.

Take a moment a draw a graphic representation of your leadership style profile.

Remember, your *Dance of Leadership Style* does not necessarily tell you your skill level, ability, or current degree of effectiveness. Alignment with your inner rhythm and development of skills associated with that rhythm increase the probability that you will be an effective leader, so long as you use your skills in the right situation.

Situation and Style

We know from research and experience is that no single leadership style is effective across all situations. Situation matters! Sometimes the situation actually calls forth aspects of an individual's character and supports that person as a leader within that context.

For example, a person may be seen and appreciated by other people for his or her ability to mediate conflicts. Say, a conflict arises and people seek out that person to help them find resolution. This person's character and behavioral style mean that others are willing to follow him or her in this situation—a situation with conflict that requires a mediator. The leader did not seek a conflict situation, nor did he or she seek to lead. This individual's particular skills were literally *called* in this situation.

Sometimes the situation frames the behaviors that will make a leader successful, amplifying the benefits of some leader characteristics and perhaps diminishing the importance of others. A particular person may be very organized, clear, directive, goal focused, and bossy. In general, people are ambivalent about that set of personality characteristics—some people appreciate that person's clarity and organization, but most of the time people do not like to be ordered around. Yet, when a crisis arises, people around that organized, bossy person may notice that person is able to move forward with confidence. They can be effective as a leader in a crisis situation. Other people may be willing to follow them in this context then, even if they would not do so in other contexts. The same behaviors and style can be effective in some situations and less effective in others.

Style and Change

Leadership is needed in times of change—but there are different kinds of change.

When we have evolutionary change—change that is continuous, clear, and inexorable—or when there's interpersonal conflict, the Flowing style can be effective. The Flowing style is adept at co-opting and bypassing resistance. The leader's job in such situations is to stay centered and on track, redirecting the energy into the most productive channels.

Staccato resonates to crisis situations where people need direction, and decisive, quick action is required. Resistance is met with equal or stronger counter force. The Staccato-style leader's job is to control, motivate, protect, and direct everyone's energy using whatever means are necessary to get the job done with minimum costs and casualties.

In times of ambiguity, chaos, and confusion— revolutionary times where control is impossible, where there are powerful clashing counter forces—the Chaos leadership style is called. The Chaos-style leader's job is to smash through resistance, if necessary, to give heart to followers—encourage them to believe that they can and will survive the situation. The Chaos leadership style is also effective when big risks need to be taken—somebody needs to bust through old assumptions about how to do things—thought structures need to be abolished so new ones can be built.

The Lyrical leadership style is effective in situations where you need to exercise influence but do not have direct, obvious, positional power to do it. The situation may call for a project that requires a lot of buy-in and creativity, and lots of hands–hearts–minds are needed to get things done. The Lyrical-style leader's job is to coach, mentor, get and keep everyone involved, informed, and committed to the shared goals.

Stillness-style leaders can be particularly effective when the situation calls for a deep change in values or some shift in individual or collective belief systems. Stillness dissolves resistance. The Stillness-style leader's job is to transform and empower followers by being the change they wish to see in the world, and by seeing the shadow while believing that followers can reach the light.

This chapter gave you a summary introduction to the five *Dance of Leadership* styles. The next 5 chapters go into greater detail about each of the 5 styles. While there is overlap in the text, there is also considerably more information that serves to flesh out your understanding of the leadership style in context.

Ch. 6 - Flowing

*I've missed more than 9,000 shots in my career. I've lost
more than 300 games. Twenty-six times I've been trusted
to take the game-winning shot and missed. I've failed over
and over and over again in my life . . .
And that is why I succeed.*

—Michael Jordan

The flowing rhythm has a fluid, circular, continuous
motion that embodies constantly shifting sound and
movement, like a meandering river or an undulating
snake, sinuous, able to change direction when needed but
generally progressing slowly, yet inexorably, toward a
goal.

The hallmark of the flowing rhythm is contiguity—each
movement being connected to the next in a clear and
obvious way. In dance you would see the movement of the
hip pass up to the waist, then up the spine, out through
the shoulders to the elbows, arms, hands, and fingers—
which then transfer the energy flow back to the hip,
causing more contiguous movement in similar or other
directions. All movement is grounded, earthy, and clear.

Metaphorically, flowing is about knowing your core self
and moving from that place—grounded in your values.
It's knowing yourself in connection to others, to the earth,
and to all-that-is. Roth writes: *Michael Jordan playing*

95

basketball is the essence of flowing. His internal rhythm connects with the energies of the ball, his team, his opponents, and the court, until they all merge into one organic entity and it becomes as natural for the ball to swoosh through the net as it is for breath to flow in and out of our bodies.

The flowing leader

The flowing leader takes things one step at a time— seeing how each movement informs and causes the next. These leaders take their time to assess where the movement is going in their organization. They think through their decisions and behaviors and move their organizations slowly, yet inevitably towards certain objectives.

These leaders are careful to avoid blocking the flow, knowing that the power required to stop movement is much greater than the power needed to channel it into desired directions. Their goal is to guide the energy of their organizations to move in ways consistent with the organizing purpose. Movement is visible, extraverted— yet one has the sense that the energy has a force below it that keeps it moving through designated channels no matter what.

The genius of flow

In his study of creative geniuses, psychologist Mihaly Csikszentmihalyi wrote about *flow* as a state of deep focus that occurs when people engage in challenging tasks that demand intense concentration and commitment. Flow occurs when a person's skill level is perfectly balanced to

the challenge level of a task that has clear goals and provides immediate feedback. A flow state ensues when one is engaged in self-controlled, goal-related, meaningful actions.

Flowing is an externalized movement to the rhythm of the inner drummer, focused on their own activities, goals, or purpose. Others are often attracted to that sense of enacted purpose and follow these leaders, want to support them, be like them—thus they are leading because their behavior demonstrates the power of tapping into and moving from a sense of shared values and purpose.

Biographical case: Mother Teresa

Mother Teresa exemplified the flowing leadership style with her slow but steady approach to providing service leadership in her chosen arena. She determined from an early age that her vocation was to serve the poorest of the poor, and she never wavered from that conviction. Her good deeds were indisputable, even though some criticized her for her conservative views on abortion and her willingness to turn a blind eye to questionable donations. She was as *undeterred by criticism* as she was by any other challenges to her mission, responding, *no matter who says what, you should accept it with a smile and do your own work.*

Mother Teresa's approach was simple and humble, and she spoke softly—but she was also known to ask hard questions about whether/how we were *living our lives consistent with our values.* The alignment between her actions and message resonated with people all around the world. Over the years she drew larger crowds, won the

97

Nobel peace prize, and grew her service ministries with this style.

Flowing leadership situations

We often lead in situations that call for our skills and commitment to make a significant difference. Situations that call forth our leadership are likely to be times of crisis, conflict, change, confusion, and/or chaos. The flowing leadership style can be effective in times of evolutionary change—change that is inexorable, continuous and relatively clear. Flowing can be an effective leadership style when you know what must be done, and it is fairly simple to determine what should be done in the situation. This does not necessarily mean that it will be easy to do.

Things can be simple but not easy. How? Sometimes just keeping focused on the goal when all around you are trying to distract you can be a challenge. Sometimes continuing to believe in your goal, your leadership, and your mission can be difficult. Flowing leaders often describe experiences that test their faith and commitment to their mission, but effective flowing leaders also describe how they flow around, under, or over the barriers to keep on keeping on.

The flowing style is adept at co-opting and bypassing resistance. The leader's job in such situations is to stay centered and on track, redirecting the energy flow into the most productive channels. Flowing leaders influence their followers through their commitment, concentration, and sense of enacted purpose. They are creative in the

ways they bypass or co-opt resistance and stay grounded in that purpose.

KAREN ROBERTS

Let's take the example of Karen Roberts. From the time she was a little girl, Karen knew she wanted to be a doctor because she wanted to help people live healthier lives. She really cared that poor people of all kinds received respectful care. She is a bright African-American woman with a big heart who attended an ivy league medical school and earned top-notch medical credentials. Every summer, however, she provided medical care to poor and multicultural people in various places.

When Karen received her M.D., she could practice medicine almost anywhere, given her skills and credentials, and make a lot of money at the same time. Her family, friends, and colleagues often thought she *should* go for it—since she *could*. But she'd always known where her commitment as a healer lay. She decided to practice, in her respectful, caring, connected style, at a large urban hospital and clinic that serves a demographically diverse community—taking a position and salary that were not as high as some of the other offers she received.

Sometimes it was hard for her stay the course. But she has, even though she has felt tested when the people she serves do not have the resources they need to sustain the assistance she gives them, so they do not get as healthy as they might. Some challenges involve patients' at-home habits—the only way she could influence them was to build a relationship of trust so that patients would take

99

her nonmedical advice as seriously as they did the medical treatments. She discovered there were lots of things people could do at home to help their healing that did not cost money.

By working with community leaders and by participating fully in her community, she had a strong track record for successfully dealing with those cases. She was sometimes tempted to serve in more economically privileged areas—and one time she even went so far at to take such a job for a couple of years in order to see if she could walk the logical and easy path—rather than her true, simple, but hard path. She returned—to her mission, to her community.

A Jewish community group recently honored Karen Roberts for her service. One of the most touching stories told about her was of a man who was concerned that he would not be able to be with his family member during the Sabbath while that family member was being treated in the hospital. He mentioned this to Karen as the attending physician, and she just said, *I'll take care of it*—and he was allowed to stay. The man was pleased to know that she cared enough to listen, and more importantly that she followed through. Karen did not even remember the situation. Many other people shared how she had been present, competent, respectful, caring, and just *there*—and she saw herself *as just doing my job*.

Karen also became a role model for other health-care providers. The urban hospital where she works is now known for its caring and competent staff and its service to the disadvantaged multicultural communities. Karen has

made a significant difference, doing her work, one step at time, over 20 years—using a flowing leadership style.

Karen Roberts is an example of an everyday leader—someone deciding to make a difference and then just doing it. Throughout this book, I provide examples of everyday leaders like Karen Roberts as well as famous leaders who typify each leadership style, as I did with Mother Teresa. Chapter 12 is devoted to other examples of leaders using the five styles, including Cleopatra and Mary Magdalene for the Flowing style.

Developing your flowing leadership style

Flow with whatever may happen and let your mind be free: stay centered by accepting whatever you are doing. This is the ultimate.

—Chuang Tzu, Taoist philosopher

Aikido—a dance of energy
Aikido is a defensive Japanese martial art that teaches a wonderful methodology for channeling aggressive energy into a productive and harmless channel, without taking you off center. Thomas Crum and James Clawson have both described the basics of this approach.

Try this exercise.

1. Center yourself.
Centering is a special mind–body state you can learn to achieve in most martial arts (or even stress reduction)

classes. From a centered place, your awareness is
heightened and your ability to concentrate is increased.
It makes you *response-able*: you are ready to respond to
whatever comes your way.

Thomas Crum says that one reason Michael Jordon would
get the ball so often in the final minute of play is because
he stayed centered under pressure—an ability he had
consistently demonstrated. While many of us think his
abilities are extraordinary, ordinary people can and do
center themselves all the time. You've probably done it
many times when you were in flow—when you were
playing as a child, doing something you really enjoyed,
intensely concentrating on some activity or person who
mattered to you. That's centering. It's a skill—and like
any skill, practice improves it. So do this exercise to
experience the power of centering with a partner.

Stand stable. Stand up straight so that you cannot be
pushed over by your partner. Most people get a bit rigid
or lean forward. (no shoving, please). Now imagine that
you are centering all of your energy in the point right
near your navel. Imagine that your energy is grounded
down through your feet (move your toes so you feel the
ground). Take a couple of deep breaths, remembering to
fully release the air from your lungs. Keep relaxed eye
contact with your buddy while you stand stable yet
relaxed. If you are familiar with yoga, this is the
mountain pose. Most people now notice an appreciable
difference in their ability to stand stable. Think positive
thoughts. Ask your partner to push you back gently using
one finger pressed on your chest bone. If you wobble,
imagine your energy grounded again—and try it again.
You may move a bit forward and back until you find that

place—and then you stand quite firm, like a mountain. You did it. You centered.

2. Decenter.
Now think of what could go wrong. Think of anything stressful. Your ability to stand stable will evaporate. You partner will be able to push you over without much effort.

3. Recenter.
You now know how. This exercise demonstrates the power of positive and negative thinking on your ability to stay centered. From a centered place you enhance your ability to respond to anything that comes at you.

Aikido means *the way of harmony with energy*. *Ki*, the middle part of the word *aikido*, means energy. *Ki* is the same as *chi* in the Chinese martial art tai chi. Aikido teaches both physical and mental centering. You need physical centering to handle physical aggression. The aikido approach to physical aggression is not to meet force with force, but rather to harmonize with the energy from the aggressor, and then redirect that energy so that it does not harm you, move you, or harm the aggressor. To stay in the flow in aikido physically you must not be tense, and your center of gravity is not in the upper part of your body. When we are stressed, we tend to hold our breath, which brings the center of gravity upwards. Aikido teaches you to keep your energy/center lower, to ground it, to relax but be ready to move when it's necessary.

Aikido also teaches mental centering, which is particularly helpful in conflict situations where aggressive mental energy is coming your way. We all know that

conflict is a fact of life. Most of us dread conflict. And we often think that strength comes from being rigidly strong. *When the going gets tough, the tough get rigid.* At the mental level, when a person's mental approach in a conflict is one of win–lose, he or she tends to hold firm to a position (rigid) no matter what new information or concerns are shared.

Aikido conflict management would suggest that you address the conflict from a shared energy center—a place of shared values, shared concerns, and shared commitment. From this place you can find a win–win agreement that meets everyone's important needs. Using this approach you would look for, and accumulate, areas of agreement rather than get locked into rigid positions of disagreement. If there is no shared space, then aikido conflict management would have you figure out how to disagree from a centered place and then channel the others' energy for a win-neutral result.

Aikido teaches the flowing style leader how stay grounded, centered, and balanced. Aikido and tai chi masters know how to engage in right behavior at the correct time with the right amount of energy.

The perfect harmonious flow of events, people, and things is called *wu wei*—the effortless path. *Effortless* does not mean that it is fast and easy to master, and *way* means that there is no final objective to be reached. *Wu wei* means avoiding struggle and an unnecessary use of energy. The base for action on the effortless path is harmony— with oneself, with others, and with the situation. To lead in a flowing style, harmoniously, means to see openings and channel energy (including resistance)

in ways that avoid unnecessary opposition, using all the energy available to reach the shared objectives.

In the flowing style using an aikido approach, power is experienced as energy flowing freely toward a purpose, rather than meeting force with even greater force. Aikido teaches us that conflict can be a dance of energy—an opportunity we embrace when we know how to channel energy into productive directions. Flowing leaders know that it takes less energy to channel resistance than to block it.

Ch. 7 - Staccato

Action is eloquence.

-—SHAKESPEARE

Staccato complements, yet contrasts sharply with, Flowing. Where Flowing is yin, Staccato is yang. Flowing is tai chi, Staccato is kung fu. Where Flowing is archetypically feminine, earthy energy, Staccato is archetypically masculine, fire energy. Flowing *takes in* from the center; Staccato *puts out*.

Roth describes staccato as *short, sharp, percussive—stops and starts, bursts of energy moving in various directions.* A classic example of staccato movement from dance would be flamenco—the dramatic stamping dance of Spanish gypsies. Staccato is dancing with your bones, creating all kinds of angles and edges, like geometry in motion. Lines erupt out of curves, articulating our separateness, creating walls or breaking them down.

Metaphorically, Staccato is about getting in touch with your energy, your passion, and expressing that passionate energy to others by projecting yourself into the outside world. Staccato is about doing, not just being—taking action, not just thinking about it. It is directing the flow of energy into clear-cut lines. Any disciplined activity in which you move according to specific rules uses that staccato energy—think of skiing, swimming, diving, rock climbing, yoga or ballet, 12-step programs, learning piano.

107

It is the spirit of rock-n-roll; a masculine-without-mercy energy, the untamed yearning for freedom.

The Staccato Leadership Style

As a leadership style, Staccato is a very extraverted *push* style—where leaders assert, direct, coerce, and tell folks what needs to be done. Staccato-style leaders break rules, take risks, experiment, challenge the status quo, go for the gold, take action—in short they do! Some Staccato-style leaders love to add dramatic flair to their actions; they come in, shake things up, and get everyone energized and moving. Direction of movement is not always as important as taking some action, doing something! The Staccato style may also be clear about drawing in the lines, the boundaries, setting the goals, protecting key people—while still pushing folks to do what needs to be done.

For many of us, Staccato is *the* leadership style leaders should have—its masculine command-control aspects are familiar in our general assumptions of how leaders should lead. Staccato leaders know they are making a difference—they intend to and they do. You encountered our next two leaders briefly in a previous chapter: Madame C.J. Walker and Sun Tzu's general in *The Art of War*. Overviews of their lives follow.

Biographical Case: Madame C.J. Walker

I got myself a start by giving myself a start, said Madame C.J. Walker. *I am a woman who came from the cotton fields of the South. I was promoted from there to the washtub. Then I was promoted to the cook kitchen, and*

from there I promoted myself into the business of manufacturing hair goods and preparations. . . . I have built my own factory on my own ground.

Madame C. J. Walker is the first black self-made millionaire woman in the U.S. She is credited with marketing the hot comb (a steel comb that when heated, straightens curly and kinky hair, making it easier to manage and style), selling and promoting her hair care products, and establishing beauty schools to train women in her Walker System and in business generally. She not only promoted herself to a position of empowered business executive, she helped many other women promote them selves similarly.

Sarah Breedlove (1867–1919) was born and raised poor to ex-slave sharecroppers in Delta, Louisiana. Due to stress, poor living conditions, inadequate diet, and damaging hair preparation techniques, Sarah started losing her hair. Existing hair products did not help her condition. In response to a *vision from God*, she mixed together some ingredients and created a hair-growing formula that stopped her hair loss and even spurred hair growth. She shared her hair care formula with other black women, along with some special tools she developed to facilitate hair styling, and began marketing the treatments as The Walker System.

Sarah Breedlove eventually married Charles Joseph (C.J.) Walker, a newspaperman who had knowledge of advertising and mail order procedures. C.J. Walker, her second husband, helped her design her advertisements and set up a mail order operation for the fledgling business. Walker's husband had a smaller vision than

she did for their business potential, and this difference in their visions eventually led to their separation. She continued to use the initials of his name after the dissolution of the marriage. At the time, whites frequently called black women by their first names, no matter who they were, so black women would keep their first names a secret, if possible. Hence, she is referred to as Madame C. J. Walker rather than Sarah Breedlove Walker.

As the business grew, Walker hired former maids, farm laborers, housewives, and schoolteachers to fill jobs at all levels from factory worker to commissioned sales agents. Walker not only provided jobs for blacks, but others obtained jobs as a result of the improvement in their appearance.

You have opened up a trade for hundreds of colored women to make an honest and profitable living where they make as much in one week as a month's salary would bring from any other position that a colored woman can secure, wrote an agent in 1913.

Walker made sure her sales agents were trained to use, demonstrate, and sell the products. She taught these women how to set up beauty shops in their homes and how to keep the account books. To foster cooperation among the agents, Walker created a national organization called the Hair Culturists Union of America and organized the first federation of black hair care and cosmetics manufacturers.

Gender Matters: Staccato Leadership Style

Although a woman can certainly express the passionate energy typical of the Staccato style we read about in male examples, a woman leading with this style brings forth a point that is important to keep in mind. The Staccato style is essentially masculine—and men in U.S–Western cultures have more latitude in expressing this style and remaining effective than women typically do. Where a man with a command–control take-charge style might be called an assertive powerful leader, a woman who uses this style, without softening it somewhat, might be called something completely different. Both men and women tend to expect women to soften assertive, *push* behavior.

Staccato Leadership Situations

Staccato leaders such as Madame C.J. Walker are willing to challenge existing notions of what's possible and to *push* for change in that status quo. The Staccato leadership style also seems to be very effective in situations that call for quick, clear, surgical responses—periods of crisis or emergency situations. People call on Staccato leaders when something must be done—it may not be pleasant, but it must occur if the organization is to be healthier afterwards. In such cases, the leader is often expected to make difficult, even unpopular, decisions that result (hopefully) in long-term improvement despite the short-term pain or loss.

The Staccato leadership style resonates to crisis situations where people need direction, structure, goals, and/or decisive, quick action. Resistance is met with equal or stronger counterforce. The Staccato leader's job

111

is to command, control, coerce, motivate, set boundaries, clarify goals, protect and direct everyone's energy using whatever means are necessary to get the job done with minimum costs and casualties.

It is also common for people who resonate with this style to expect sacrifices and to make sacrifices in the pursuit of a shared goal. In the *Art of War*, below, Sun Tzu's general clearly takes advantage of his soldiers' willingness to sacrifice them selves for the cause.

Biographical Case: *The Art of War*

The Art of War, a text written by Sun Tzu over 2,500 years ago in China, provides valuable tactical advice to leaders using the Staccato leadership style. *The Art of War* is prescribed reading for many military leaders and is a popular text in business schools. It has been translated for Westerners from Ancient Chinese. Translating Ancient Chinese is a challenge. The excerpts and commentary used in this biographical case are a blend of Griffith, Sonshi.com, and Wing translations. Wing uses the word *Strategy* instead of *War* in the title.

Sun Tzu's General

Sun Tzu used his writing on *The Art of War*, it is said, to gain an audience with Ho-Lu, the powerful king of the area of Wu. The following story is often told about Sun Tzu's interview with Ho-Lu, recounted in Hartwick's classic leadership case about Sun Tzu's *Art of War*.

Ho-Lu said, "I have read your thirteen chapters, Sir, in their entirety. Can you conduct a minor experiment in control of the movement of troops?"

Sun Tzu replied, "I can."

Ho-Lu asked, "Can you conduct this test using women?"

Sun Tzu said, "Yes."

The King thereupon agreed and sent from his palace one hundred and eighty beautiful women. Sun Tzu divided them into two companies and put the King's two favorite concubines in command. He instructed them all how to hold halberds. He then said, "Do you know where the heart is, and where the right and left hands and the back are?"

The women said, "We know."

Sun Tzu said, "When I give the order 'Front,' face in the direction of the heart; when I say 'Left,' face toward the left hand; when I say 'Right' face toward the right; when I say 'Rear,' face in the direction of your backs."

The women said, "We understand."

When these regulations had been announced the executioner's weapons were arranged.

Sun Tzu then gave the orders three times and explained them five times, after which he beat on the drum the signal "Face Right." The women all roared with laughter.

113

Sun Tzu said, "If regulations are not clear and orders not thoroughly explained, it is the commander's fault. But when they have been made clear, and are not carried out in accordance with military law, it is a crime on the part of the officers." Then he ordered the commanders of the right and left ranks to be beheaded.

The King of Wu, who was reviewing the proceedings from his terrace, saw his two beloved concubines were about to be executed. He was terrified and hurriedly sent an aide with the message: "I already know that the general is able to employ troops. Without those two concubines my food will not taste sweet. It is my desire that they not be executed."

Sun Tzu replied: "Your servant has already received your appointment as Commander and when the commander is at the head of an army he need not accept all the sovereign's orders."

Consequently he ordered that the two women who had commanded the ranks to be executed as an example. He then used the next seniors as company commanders. Thereupon he repeated the signals on the drum, and the women faced left, right, to the front, to the rear, knelt and rose all in strict accordance with the prescribed drill. They did not dare to make the slightest noise.

Sun Tzu then sent a messenger to the King and informed him: "The troops are now in good order. The King may descend to review and inspect them. They may be employed as the King desires, even to the extent of going through fire and water."

The King of Wu said, "The General may go to his hotel and rest. I do not wish to inspect them."

Sun Tzu said, "The King likes only empty words. He is not capable of putting them into practice."

Ho-Lu then realized Sun Tzu's capacity as a commander, and eventually made him a general.

At the time Sun Tzu wrote his text, Taoism was the prevailing philosophy in this part of China. Tao is a very difficult word to translate, but it can be considered *the smooth way that things tend to operate in nature*. When events are manipulated, they are not Tao, and outcomes are dangerously uncontrolled.

Sun Tzu said:

Strategy is the great Work of the organization.
In Situations of life or death, it is the Tao of survival or extinction.
Its study cannot be neglected.
Therefore, Calculate a plan with Five Working Fundamentals,
And examine the condition of each.
The first is Tao.
The second is Nature.
The third is Situation.
The fourth is Leadership.
The fifth is Art. . . .
Leadership is intelligence, credibility, humanity, courage, and discipline. . . .
Leaders should not be unfamiliar with these Five.
Those who understand them will triumph.
Those who do not understand them will be defeated.

115

To have the Tao at work in a situation or a strategy is considered the greatest of advantages, since the operation becomes effortless and the results predictable. For this reason Sun Tzu emphasized that the greatest skill is being in alignment with Tao when engaging strategically. His strategic suggestions are based on the laws of nature—both human nature and mother nature—and are designed to help individuals and nations triumph over life's conflicts. Wing organizes the 13 chapters in the *Art of Strategy* as follows:

1. Calculations (Analyzing the Conflict)

2. Challenge (Estimating the Costs)

3. Attack Plan (Developing an Error-Free Strategy)

4. Positioning (Positioning Yourself to Triumph)

5. Directing (Positioning Your Opponent for Defeat)

6. Illusion and Reality (Using Camouflage)

7. Engaging the Force (Maneuvering for Advantage)

8. Nine Variations (Spontaneity in the Field)

9. Moving the Force (Confrontation in the Field)

10. Situational Positioning (Positioning During Confrontation)

11. Nine Situations (Mobilizing During Confrontation)

12. Fiery Attack (The Decisive Thrust)

13. Use of Intelligence (The Information Advantage)

Sun Tzu describes the details of appropriate leader action in specific situations, including the importance of surprise, of doing what must be done even when folks don't like it, even cutting off retreats when that is necessary. Some of his suggestions will look very familiar.

Doing Battle (Waging War). When doing battle, seek a quick victory. A protracted battle will blunt weapons and dampen ardor. If troops lay siege to a walled city, their strength will be exhausted. If the army is exposed to a prolonged campaign, the nation's resources will not suffice. When weapons are blunted, and ardor dampened, strength exhausted, and resources depleted, the neighboring rulers will take advantage of these complications. Then even the wisest of counsels would not be able to avert the consequences that must ensue. . . . No nation has ever benefited from protracted warfare.

. . . . Generally in warfare, keeping a nation intact is best (to ruin it is inferior to this); Therefore, to gain a hundred victories in a hundred battles is not the highest excellence (the acme of skill); to subjugate the enemy's army without doing battle is the highest of excellence (the acme of skill). Therefore, the best strategy is to attack the enemy's plans, next is to attack alliances, next is to attack the army, and the worst is to attack a walled city. Therefore, one who is skilled in warfare principles subdues the enemy without doing battle, takes the enemy's walled city without attacking, and overthrows the enemy quickly, without protracted warfare. (Your aim must be to take All-under-

117

Heaven intact. Thus your troops are not worn out and your gains will be complete. This is the art of offensive strategy.)

. . . . One who knows when he can fight, and when he cannot fight, will be victorious . . . ; one who knows how to unite upper and lower ranks in purpose will be victorious; . . . One who knows the enemy and knows himself will not be in danger in a hundred battles. One who does not know the enemy but knows himself will sometimes win, sometimes lose. One who does not know the enemy and does not know himself will be in danger in every battle . . . know the enemy's plans and calculate their strengths and weaknesses. Provoke him, to know his patterns of movement. Determine his position, to know the ground of death and of life. Probe him, to know where he is strong and where he is weak. . . .

Do not attack an enemy that has the high ground; do not attack an enemy that has his back to a hill; do not pursue feigned retreats; do not attack elite troops; do not swallow the enemy's bait; do not thwart an enemy retreating home. If you surround the enemy, leave an outlet; do not press an enemy that is cornered. These are the principles of warfare.

. . . . Throw your troops into situations where there is no escape, where they will die before escaping. When they are about to die, what can they not do? They will exert their full strength. When the troops are in desperate situations, they fear nothing; having penetrated deep in enemy ground, they are united. When there are no other

alternatives, they will fight. Therefore, though not disciplined, they are alert; though not asked, they are devoted; though without promises, they are faithful; and though not commanded, they are trustworthy. Prohibit omens, and get rid of doubts, and they will die without any other thoughts. . . .

The nature of the army is: To defend when surrounded, to fight hard when there are no other alternatives, and to obey commands promptly when in danger.

. . . . Command the masses like commanding one person. Give your troops tasks, but do not reveal them your plans. Get them to face danger, but do not reveal the advantages. Throw them into danger and they will survive; put them on deadly ground and they will live. Only if the troops are in situations of danger will they turn defeat into victory.

Sometimes leaders make decisions based on the tactics that will help them reach a bigger long-term goal, but the individuals may feel somewhat like invisible pawns on a giant chessboard. Staccato leaders have passionate energy they direct towards the achievement of key goals. They are willing and able to focus their and others' energy, even sacrificing things/people important to them in the service of achieving these goals.

Staccato is a command–control, win–lose, clear and competitive style. Yet, many people are willing to follow leaders with this style in the service of a cherished goal. Those who survive and win are often thrilled about their victory—those who do not survive may be honored for their sacrifice.

119

Sun Tzu's general wins the war by any means necessary. Entrepreneurs such as Madame C.J. Walker manifest their dreams with gusto, overcoming any and all obstacles. In such situations, with winners and losers, you will also have the range of human responses to winning and losing. Many will see the result and appreciate this leadership style—others will think the costs were too high. Whatever your viewpoint, for many this is the classic command–control leadership style that comes to mind when we think *leader*!

Chapter 12 provides two more leader biographies with the Staccato style: Jack Welch, former CEO of General Electric, and Elizabeth Vargas, news anchor. Welch and Vargas also demonstrate that incredible extraverted energy typical of Staccato leaders.

Developing Your Staccato Leadership Style

Staccato is about action. Not just any action, the right action. Goal-setting skills really help us decide what we want, why we want it, and what motivates us to take the actions that will get us there. One Staccato leadership development tool is goal setting.

Goal-Setting Exercise
Since you are working on your leadership development, this goal-setting exercise is for you to do alone. The principles of goal setting also apply when you are leading others—and you can make goals for a team, for a department, for an organization, for our society. But for now, let's start with you.

You'll need several sheets of blank paper, something to write with, a timer, and some quiet time. I suggest that once you start answering a question, you just keep your hand moving. Write rapidly, time your writing, and don't think too much. It's also usually better to actually write rather than type—for some reason the handwriting connects to the brain–heart energy differently than when we type. But writing or typing is up to you in the end. This is a kind of individual brainstorming session in the beginning. Too much thinking may block creativity.

This exercise starts with flow and gets structured by staccato. In the beginning, I want you to get to what really matters to you—get that out of you and down on paper. We're not concerned with *how* right now, but I will ask you to write down *why* these goals are important to you. The *why* invokes and explains your motivation.

You can make goals for any part of your life—personal development, things, finances, relationships, work. Let's practice the goal-setting process by starting with personal development goals, which can be about any area of life. Who would you like to become? How would you like to express the true you? What skills, ability, character traits, and values do you want to make evident in all of your work and life? What do you want to accomplish with your career? Be creative, outrageous—it's your life. Consider anything you want to do or be in the next 1–20 years.

1. Brainstorm a list of personal development goals for 3 minutes, starting now. Keep writing down anything

that comes to mind. Do the next step only after you've done this one.

2. Now look at the list of personal development goals you made. Put a *1* next to any goal you think you can achieve in 1 year or less. Put a *3* next to a goal you could do in 3 years or less. Continue for 5, 10, and 20 years.

3. Select the three most important goals you'd like to achieve within the next year. Select the top three based on either urgency or importance TO YOU, not because they are important to someone else. These are *your goals*.

4. Write three paragraphs, one for each of those goals, about *why* that goal is important to you. Give yourself a total of 6 minutes to write the paragraphs—2 minutes for each.

Now let's start structuring the goals. Most of us have heard that we want to make S.M.A.R.T. goals: an acronym that stands for Specific, Measurable, Achievable, Results-oriented, and Timed.

In the acronym SMART, Specific, Measurable, and Timed are almost always the same. I've heard various other words for the A and R. Sometimes the A stands for Ambitious usually combined with an R for Realistic. The combination reminds us to not avoid going for unrealistic, big, hairy, audacious goals we are not likely to achieve. I've used Achievable for the A to represent that same idea.

I then use Results-Oriented for the first R based on research and practice that provide significant insight into goal setting pitfalls. Often goals are performance-

oriented rather than results-oriented. And what happens is we overlook, underestimate, or get surprised by undesired results. Be sure to think about the desired results and choose goals that avoid undesired results. In their research cited in *Goals Gone Wild*, Max Bazerman and his team chronicled lots of undesired results (not least of which is unethical behavior) that typically occur when we set up easy-to-measure goals that result from ill-conceived stretch goals.

Moreover, research says that goals motivate us even more when they are S.M.A.R.T.E.R. The added *E* stands for *Enjoyable*—that means tapping into your intrinsic motivation. Internal, or intrinsic, motivation is much more powerful than external or extrinsic motivation. And what's most intrinsically motivating of all is learning or mastery of goals—goals that help you become better at something you value in life.

The final *R* stands for *Reinforced*. The reinforcement could be a reward or recognition. It could be approval, promotion, money, satisfaction from a job well done - any thing that recognizes your success in reaching your goal based on your intentioned actions. It could be something you receive from others, or a celebration and acknowledgement you give yourself.

5. Look at the three goals you selected. You now know what they are and why you want them. Now take each goal and define it more specifically. How will you know when you have achieved the goal? How will you keep track of your progress towards the goal? What is the desired result you want to experience when you have achieved the goal? What undesired results do

you want to avoid? What motivating interest does this goal tap into? What will you learn? How will you grow? How long do you think it will take you to achieve it? It is better to have a series of moderate goals than a couple of big, audacious goals. We know from research with high achievers that successful attainment of moderate goals results in greater achievements in the long run. So don't overdo it. Make your goals reasonable and you're more likely to achieve them.

6. Select one activity you can do in the next 48 hours—a single action you can take right away—that would be a step towards attaining any one of these goals. After every goal-setting session take some action that moves you toward your goal right away—otherwise you lose energy and momentum. Your action should also be a S.M.A.R.T.E.R. action, and one that is completely within your control.

7. List the ways in which you plan to get information—feedback—about how you're progressing towards your goal.

8. Decide what reward do you intend to give yourself once you've achieved your goal? You might want a material reward, a social award, or even a self-congratulatory award.

9. Celebrate your achievement and give yourself the reward. You wouldn't want to disappoint yourself or teach yourself that you are a liar, would you? If you promise yourself a reward, give it to yourself. And don't skimp. And don't get so busy with the next goal that you skip your reward. If necessary as a reminder, write the reward down on the date you set to achieve your goal.

For example, suppose you really value learning—and you've put off learning the computer for years because you've been so busy with other things in your life. You're actually a bit computer phobic and embarrassed because even your kids can handle computers well. So your goal is to *become more comfortable with computer technology* so that you can join the 21st century, communicate with friends and family via e-mail, have more job options at work, and put up your own website.

To be more specific, you might say *what* you want to learn on the computer. So let's say you want to . . .
      a. Buy your own computer.
      b. Complete a basic Internet navigation course.
      c. Design a basic website for yourself.

Now the vague idea *become more comfortable with the computer* is a specific goal.

You have three clear-cut tasks that you will either do or not do. That means that the actions needed are *measurable*, and you can even tick off each of those tasks as you complete them. You can buy a computer, assuming you have the money, in a few hours. There are many courses available to teach basic internet skills in 4–8 hours; some are free and accessible through a local library. And there are internet service providers who provide tutorials for designing a website within a few hours. We still won't know if you *feel* more comfortable with the computer, but we'll know you have one and are using it. Comfort is a feeling. It's likely that you will feel more comfortable once you've gained more skilled.

125

Remember, though, with goal setting we focus on actions and behaviors—not feelings. Nonetheless, this goal seems *achievable* and *results-oriented*.

You also want to set a time period. This is doable in one year—but might be a stretch in one week—especially if you have lots of other time commitments. Perhaps do one of them a month—buy the computer by the end of the first month, complete the internet course by the end of the second month, and get your website designed in the third month. Give yourself three to six months for all three actions—with a little room for the inevitable distractions of life. Now your goal is *timed*.

Learning takes practice, and comfort is likely to come with greater skill—also requiring practice. Learning and mastering new skills is usually an *enjoyable* process. A significant part of that process is getting and using feedback to make sure you stay on course.

Reinforcement acknowledges our goal-directed efforts while simultaneously teaching us that our efforts make a significant difference. Rewards encourage you. Your commitment to the goal increases when you have some reward to look forward to once you've reached your goal. The reward is only motivating for you if it is something you value.

So let's say you've decided to reward yourself for your effort by buying a special designer case to house your new computer. Be sure to give yourself the promised reward after you've completed your goal. Every time you look at the case you will also be reminded that you achieved your goal.

Now you've done the planning part of goal setting. It's time to take action. Make sure you take action right away by doing something that is completely in your control. You can go to the library or a bookstore and read about personal computers with the intent of deciding what kind of computer you want, you need, and can afford. *Do it*!

Remember! You can do goal setting for other areas of your life using the same process. And the principles are similar when doing goal setting with others and include:

1. Brainstorm possibilities.
2. Determine a timeline.
3. Prioritize and select goals.
4. Discuss why the goals are motivating.
5. Structure them as S.M.A.R.T.E.R. goals.
6. List action steps to take. TAKE ACTION!
7. Get and use feedback.
8. Reinforce your achievement.
9. Celebrate!

Ch. 8 - Chaos

Long live impudence!
It is my guardian angel in this world.

—Einstein

The next three leadership styles—Chaos, Lyrical, and Stillness—are new ways to think about leading and leadership for many of us. Flowing and Staccato leadership styles are familiar, goal-directed approaches wherein leaders seem to maintain some mastery over their followers and themselves, as well as a clear understanding of the situation and what must be done to achieve shared goals. In the next three leadership styles, the leader is called to make a difference without control (especially in Chaos), authority (especially in Lyrical), or a straightforward understanding of the situation (especially with the light–dark complexity in Stillness).

The Chaos Rhythm

The chaos rhythm shares the high energy of staccato but without the control of form or direction. To resonate with this rhythm, a person must be comfortable with ambiguity and be willing to let the music cause the movement to control the direction the body takes, knowing that in some situations the body is smarter than the brain. The body and music blend in ways that maximize efficiency.

In music, externalized chaos is the polyphonic rhythms of African drums. Chaos is internalized in the arrhythmic Arabic *taksim*—music that seems to be without a clear beat or form to follow, yet still propels you to express it.

Metaphorically, chaos is about letting go into the creative void. The word *chaos* actually means *empty space* or *abyss* in Greek. Roth describes this empty space is a place of creative potential. *Chaos is the place where contraries meet, mix, and dissolve . . . where opposites meet and clash, unleashing force-energy. It is a space of creative shaping-shaped creativity, of passionate commitment-committed passion, of innocent wisdom-wise innocence. It is the gateway to the intuitive mind–body– heart; that part of us that knows our destiny, our purpose, our contribution, our presents (presence), our Self.*

Chaos implies out of control. Chaos tends to get a bad rap in our culture since we seem to want to understand and control most aspects of our lives. When we meet that creative force in empty space, we are often afraid of the abyss. To reduce our fear, we try to shape the emptiness.

The Chaos Leader

The Chaos leader understands the expectation from followers that they must *seem to be* in control; yet they sense that control, at least that externalized sense of being in charge of the situation most people consider control, is impossible. A large part of their energy goes to helping themselves and others feel more comfortable with the idea that chaotic situations often require relinquishing that sense of being in control, at least for some period of time.

Chaos leaders know that followers need to explore entirely new ways of being and doing that come from within them—to surrender, letting action emerge from the demands of the situation, rather than planning and controlling every organizational move.

These leaders know they do not have control, do not have all the answers, cannot save everyone, maybe not even themselves—but on some deeper level they believe in people, they believe in their purpose (even a divine purpose), and they have a deep trust in the Universe–God–Spirit–Divine organizing principles.

Chaos leaders often take a degree of pleasure in smashing the boxes in which many of us hide so that we feel safe and in control. They show us how the psychological boxes we live in may be comfortable at times, but way too tight if we really want to grow and solve our more complex problems.

Staccato leaders may also smash the boxes—but they usually recreate boxes–forms–structures; ones they feel are better than what existed before. The Staccato leader appreciates the value of structure for guiding people's efforts in desired directions.

The Chaos leader is more likely to expect us to think and live outside the box altogether. That box might be our working habits in our organizations, our social identities—such as race, gender, social class, nationality, age, ethnicity, religion—our assumptions about how best to organize and relate to each other, or our basic assumptions about what matters in daily lives. The examples of Chaos leaders in this book have all challenged some fundamental conceptions of who we are.

People involved with a Chaos leader at all levels—front-line personnel, supervisors, and managers—and in many areas of life—art, religion, politics, business, etc.—are empowered to respond immediately and effectively to the needs of the situation. We get to know our selves and our limits better—both who we are, and who we are not.

The Chaos leader stands with courage and exemplifies the idea that we can stand at the edge of the abyss, even let go and be in the chaos itself, and still we exist. Chaos leaders are able to stay/stand/be present in the midst of the storm or the emptiness—and not disappear psychologically, emotionally, or physically. His or her ability to stand it, literally, encourages (gives heart to) others.

Leadership Lessons from Chaos Theory

Author, professor, and consultant Dr. Margaret (Meg) Wheatley has led the way in applying the insights of chaos theory as well as other new scientific ideas to everyday organizational life in her book *Leadership and the New Science*. In a paradoxical contradiction to conventional science, Dr. Wheatley reports that disorder can be the source of new order and that dissipation—the loss of the old structure (embodied order)—is necessary to create new order.

The new science asserts that self-organizing systems release their old forms so that they can reorganize in a form better suited to the demands of a changed environment. Living systems use information to decide

whether, when, and how to change—using the new information and energy of the dissipation to self-organize into a more complex form.

Using this as a metaphor relevant to leadership, the things we fear in organizations—disruption, confusion, chaos, change—can all be reframed and reinterpreted not as signs of our eminent demise, but rather as conditions required for creative growth. And the good news is that by studying chaos—through weather patterns, for example— scientists have noticed that while we cannot predict weather or wave patterns precisely, over time we can see that there is an invisible boundary, an order to those patterns—*there is order without predictability*.

Chaos Leadership Situations

In times of ambiguity, chaos and confusion— revolutionary times where control is impossible, outcomes unpredictable and powerful forces clashing—the Chaos leader is called. The leader's job will be to tear down old thought barriers and smash through resistance, if necessary. These thought-structures need to be abolished so that new ones can be built.

Chaos leaders may slice through complexity, a situational Gordian knot, with some elegant, simple, effective solution. Chaos leaders are known to creatively unite disparate people, ideas, and activities in new ways. Sometimes the situation is so chaotic that the most the leader can do is surrender while giving heart to followers—encouraging them to believe that they can and will survive the situation. Chaos leaders may then use their charisma, storytelling or comedic skills, and compassion to alleviate followers' fears.

Biographical Case: Meg Wheatley on Chaos

If chaos theory is applicable to organizations, then, says Wheatley, order can emerge from chaotic change. The question she explores in her work and in her books is *how*. What are the conditions that allow order to emerge from chaos? What do Chaos leaders do to make that happen? Here are her answers:

Chaos seems to be a critical part of the process by which living systems constantly re-create themselves in their environment. Strange attractors reveal the order that is inherent in certain kinds of chaotic systems. You can't see that order until you are able to watch the system evolve over a long period of time. When you look moment to moment at a system in chaos, all you see is chaos, total unpredictability. When you are able to watch the system develop over time, you can see the order that emerges out of the chaos. T.J. Cartwright, a planning expert, has given a definition of chaos that I love: "order without predictability."

Living systems, when confronted with change, have the capacity to fall apart so that they can reorganize themselves to be better adapted to their current environment. We always knew that things fell apart, we didn't know that organisms have the capacity to reorganize, to self-organize. We didn't know this until the Noble-Prize-winning work of Ilya Prigogine in the late 1970's. But you can't self-organize, you can't transform, you can't get to bold new answers unless you are willing to move into that place of not knowing which I call chaos. You get order through creating information and making it available.

The science of self-organizing systems says that if you want order you need a free flow of information, because information is what living systems use to transform them selves. In order to make sense of this information, an organization needs a strong core identity that is clear to everyone involved. An organization needs to know who it is in order to make sense of a chaotic environment. It needs filters that help people recognize information that is critical for the organization.

We need to have processes in which the whole organization is engaged in weaving its story. One of the lessons we can learn from the new science is that once you have formed a strong core identity, you can then trust people to organize their own behavior around that identity, instead of organizing by policies and procedures. The behavior will look very different from person to person. And that will be okay, because (and this is one of the great lessons of chaos) you then stand back and look, not at those individual behaviors but at the pattern. Then you will be able to see the true pattern of the organization.

As managers and as consultants, we have always been interested in that big question: how do you motivate people? But the real answer is simple—you don't. Instead, you trust that they are self-organizing systems that come with their own desire to thrive. They will make adjustments and do what is necessary for them to flourish.

In an organization, you don't have to "incentify" or motivate anybody. You have to create the conditions under which they can thrive, in which they are motivated. Among the things that human beings naturally seek are the ability to contribute and to make a difference, and the ability to be involved in satisfying social relationships. Those criteria

135

show up at the top of every study I have ever looked at on why people work.

If you design your organization around these criteria, it will have to be one in which people are not boxed into roles, in which they feel that they can continue to grow, learn, and develop, and in which a variety of relationships are available to them. When you box people in, when you see only a few of their attributes, you kill them. Once we've created organizations that really support people's contributions, then I don't think people are looking for complex rewards. I think they are looking for straightforward pay that feels fair. They are looking for pay that reflects their contribution (or their team's contribution) to the whole. Then allow them to be creative in solving the organizational problems.

What helps people be creative is experimentation—seeing what works by doing it. We need to create an atmosphere in which experimentation is welcome, and that means an atmosphere in which we don't take everything so incredibly seriously. We need to be much more forgiving, we need to be much more compassionate, we need to be in deeper relationships with one another. Play is a quality that leads to good experimentation. One plays by not killing people for making mistakes, and by going back to some vague memory that work should be fun, that when work is fun, it can still be very hard, but it has a whole different quality to it.

We already have a lot of examples of the principles that come from this new science at work in successful organizations. We just haven't had the language to talk about, and the lens to look at, what was making sense.

Chaos-style leadership is powerful in situations where we are suspended in the unknown and must surrender. This willingness to surrender to, and create in, the abyss is the source of power and influence for Chaos leaders.

Biographical Case: Margaret Cho

You encountered Margaret Cho and Einstein as examples of Chaos style leaders in a previous chapter. I'm not sure Margaret Cho would see herself as similar to someone like Einstein, but in her own way she is also making a significant difference using a Chaos leadership style. What marks her style as Chaos is her intensity in busting conventional bubbles about who she is, what she can do, and how she (and, by extension, many other Asian American women) should act.

Margaret Cho, a Korean American comedian, sets out to destroy Asian stereotypes in the United States but doesn't stop there. She also shoves people out of their comfort zones when it comes to family and sexual orientation issues. What also surprises people is that her raunchy stage persona is not necessarily the person you encounter in everyday interactions—again making it impossible for people to box her in.

Cho was born and raised in a very cutting-edge area of San Francisco and started doing comedy when she was still in her teens. She says her biggest influence growing up was African American comedian Richard Pryor, *who had this very clear vision, which was that he would dare to reveal who he was at every opportunity. He never hid behind jokes. Even when he did characters, they were obviously real people. It was that honesty I always aspired*

137

to. Similarly, Cho makes her relationship with her parents, and her social identity as Korean American, key parts of her act.

Cho won awards as a comedian, eventually landing the lead in a U.S. television situation comedy show called *All-American Girl*. This show was supposed to be about the life of a single, Asian-American girl—herself. She was eventually told she was not *ethnic enough*, needed to tone down her humor, lose weight, and be perkier. This message, *Play yourself but do not be yourself, be our image of you*, was very painful.

Margaret Cho talks about how she risked her health—body and mind—trying to conform to *their* ideas and then wallowed in self-pity, alcohol, and drugs when she inevitably failed. That painful experience is now part of her confessional show called *I'm the One That I Want*, in which she claims herself as a full-figured Asian American woman. *It's hard to be honest and vulnerable on stage . . . but what Richard Pryor and Roseanne Barr taught me was that there is strength and integrity in it.*

People respond to Cho's strength, integrity, and vulnerability. Margaret Cho has found freedom by rejecting stereotypical labels while becoming a role model for many people who have similarly felt hemmed in by other people's preconceptions and resulting self-doubts.

This aspect of humanity—strength *and* vulnerability—is a hallmark of the Chaos-style leader. Cho knows she wants to influence people's thinking—to make the world a place where people can be themselves in full, unique, complex, even controversial ways. Every time we encounter someone committed to being so fully authentic, even when it makes us uncomfortable in its content, it

encourages each of us to believe that it is possible to offer ourselves as we are and to still make a significant difference. By causing us to question our cherished assumptions and to break out of our comfortable boxes, Chaos-style leaders such as Margaret Cho offer us hopeful authenticity—rather than answers.

Developing Your Chaos Leadership Style

Storytelling

One skill that can be useful in the Chaos leader's repertoire is the ability to manage multiple truths and meanings in their organizations. Every leader is expected to be truthful if he or she wishes to be trusted. But there are different kinds of truths with which all leaders must contend.

Many of the more indirect Asian cultures teach us the subtleties of working with multiple truths, of multicolored meaning. Leaders can use stories to communicate both clear and complex messages about what is important in their organizations. Storytelling is an engaging, time-tested, and inexpensive way to communicate memorable messages. People like to hear stories. They learn from them and tend to share them with others, further reinforcing the message.

Typically, Chaos leaders are interested in a wide range of subjects, bringing insights from unrelated areas to bear on problems in particular areas. They seek and share information, believing that information helps us all to imagine possibilities never before considered seriously. They have to have some core sense of personal value, and they believe that they can actually solve the problems

they encounter. They are often known to have a quirky sense of humor, to be playful—or at least not to take themselves (or others) too seriously—a characteristic that helps them maintain optimism and some sense of proportion in the face of what might otherwise seem to be overwhelming odds against considering or doing what they are addressing.

Chaos style leaders are willing to *put up a balloon and see if it floats*—experimenting with ideas and not taking failures so seriously that they cease to try. They tell themselves and their followers a story that says *We can do it* and then show the way—failing, laughing, dusting themselves off when they fall, and trying again. For many Chaos leaders, *not trying* is the biggest failure.

One of the poems I learned by heart in the sixth grade captures the energy of the person who resonates to the Chaos style.

> *Somebody said it couldn't be done,*
> *but he with a chuckle replied,*
> *maybe it couldn't but he wouldn't*
> *be one to say so 'til he tried.*
> *So he buckled right in*
> *with a trace of a grin*
> *on his face.*
> *If he worried he hid it.*
> *And he started to sing*
> *as he tackled the thing*
> *that couldn't be done and*
> *he did it.*

> —Edgar Guest

The most powerful story a leader can tell is a story that contains a message that the leader has internalized via personal experience. Even a story heard from someone else, or read in a book, is more powerful when the leader makes it clear that the story has been important to him or her.

The best way to make a story your own is to think about your own experiences or the point you want to make, understand the meaning you took away from the story (perhaps even share your understanding), and relate the story to your own and your followers' experience in the moment. Finally, tell the story in a natural way—in your own words. Participating in Toastmasters or storytelling conferences, and even listening to speeches made by people you admire, are all good ways to improve your storytelling skills.

In Chapter 12 there is a longer biography about Einstein and more leader biographies with the Chaos style: Bayard Rustin, Bill Clinton, and Alexander the Great.

Rustin was a civil rights organizer, political activist, master strategist, African American, and *known homosexual* who believed in *social dislocation* and *creative trouble*. Raised Quaker, he introduced Martin Luther King, Jr. to the concept and practice of nonviolent resistance.

William Jefferson (Bill) Clinton was constantly challenged as a U.S. president by Whitewater, the Lewinsky scandal, and an impeachment—both beloved and hated—managed to stay himself through his administration.

141

Alexander the Great was a bundle of contradictions and extremes. He was mystical and practical, a dreamer and a pragmatist. He was capable of planning grand strategies, yet paid attention to the details of supply and logistics while on the march. He paid careful attention to his image made of fact and propaganda. His soldiers adored him, as did most who met him. Yet he was expedient, occasionally brutal, and controversial. His sexuality is complex—having had three wives and perhaps two mistresses, and a deep affection for a young man whose loss he mourned deeply.

All these leaders embodied the contrasts and complexities typical of the Chaos style—a personality that defies being put in a comfortable box.

Ch. 9 - Lyrical

You are a leader when your heart sketches the outline
for a mural and people line up to help you paint.

—Dee Koh, former student

Lyrical is a poetic, expressive quality characterized by spontaneous feeling with deep personal emotions or observations. Lyrical dance is expressive, subtle, and dynamic, expressing emotions through movement. It combines intricate, technical, and natural moves to convey freedom, emotional release, overcoming obstacles, or any human emotion. Depending on the song, lyrical dance may or may not be graceful, but it will always be expressive and unpredictable.

One form of lyrical rhythm dancing is seen in the twirling, swirling, airy, light-on-your-toes, reach for the sky elegance associated with ballet. This style is deceptive because it looks far easier than it is. Its beauty emerges from the illusion of lightness and grace. Yet creating the impression that one is not limited by gravity requires incredible strength and balance. Ballet dancers spend countless hours in technique drills that are neither fun nor weightless. But when they reach the stage, we don't see the harsh practice; we marvel only at their soaring results.

Roth uses examples such as rope skipping, the acrobatic flight of a raven, aerial performers in the Cirque du Soleil,

Balinese dancers, and the character of Alice in the *Alice in Wonderland* story to describe lyrical imagery. Another strong lyrical image is that of a duck floating serenely on top of the water, with its feet moving at hyper speed beneath its smoothly floating body.

> *Who . . . are . . . you?*
>
> *Why, I hardly know, sir. I've changed so much since this morning, you see . . .*
>
> *No, I do not C, explain yourself.*
>
> *I'm afraid I can't explain myself, you see, because I'm not myself, you know.*
>
> *I do not know.*
>
> *I can't put it any more clearly, sir, because it isn't clear to me.*
>
> *I know who I WAS when I got up this morning, but I think I must have been changed several times since then.*
>
> —Lewis Carroll, *Alice in Wonderland*

Metaphorically, the lyrical rhythm conveys the reality that things are not quite what they seem to be. Things shift, change, look different depending on perspective— like if you were looking at the duck from above or below the water. Lyrical rhythm is about knowing things are always in process, becoming, changing—and that our so-

called fixed reality is an illusion, a helpful even necessary illusion, but impermanent nonetheless.

So folks who resonate to the lyrical rhythm are often willing to play with this—they know that *this too will change* with time—a little push here, a little more attention there, a pull on that string and voilá—things are different—and often we don't know how or why they changed, but they did. The puppet master was invisible to us. Like Chaos, Lyrical knows control isn't possible—but adaptation is. Change is inevitable. And while we can't change others, we *can* respond, adapt, and deal with ever-changing people and circumstances. This adaptability, in real time, is a hallmark of the Lyrical style.

The Lyrical Leader

As a leadership style, Lyrical tends to be more introverted and involving—you might call it more of a *pull* style if you were to contrast it with the more assertive *push* style of Staccato. The Lyrical leader is likely to encourage, engage, inquire, and empathize with others, drawing them out of their shells and/or into the Lyrical leader's orbit.

Lyrical leaders are often multi-taskers, comfortable with juggling many tasks at the same time. They never know when those supposedly unrelated skills will be needed to improvise a solution. Lyrical leaders may exercise influence behind the scenes—for which they are sometimes acknowledged, sometimes not. These leaders might mentor people in the organization, using a light touch, but subtlety influence their protégés in ways that

help the followers realize a potential they may have underestimated in themselves. And, often, like the ballet dancer, their work is invisible.

Biographical Case: Sargent Shriver

Many people have heard of the Peace Corps, the Special Olympics (celebrating abilities rather than disabilities), the War on Poverty that Lyndon Johnson launched, Volunteers in Service to America (VISTA), and Head Start. Many also know that George McGovern ran and lost his bid for the U.S. presidency with a vice presidential candidate. Who ties all those things together? A Lyrical-style leader: Sargent Shriver.

Many people also know that Sargent Shriver was connected to the Kennedys (he was married to Eunice Kennedy), and his daughter, Maria, is a former newswoman who was married to the former governor of California (Arnold Schwartzenegger), but few people know much about *Sarge* himself.

Sargent Shriver, who was committed to humanitarian causes and worked tirelessly all his life to improve conditions for the poor, people with disabilities, and multicultural citizenry, never won an election, was often seen as a hanger-on to the Kennedys, and as a lightweight, *limousine liberal* who capitalized on his connections, good looks, and celebrity aura.

Yet Sargent Shriver's biographers assert that he took the vague policy directives to deal with issues of poverty from President Kennedy and turned them into programs that are still making a positive difference for the poor and

disenfranchised today. He served as the first director of the Peace Corps that he helped design; headed the War on Poverty, despite worries that it would risk his relationship to the Kennedys; co-created the Special Olympics (with his wife Eunice); and was George McGovern's vice presidential running mate in 1972. He had a knack for energizing and then directing the energy of young people towards making a positive difference for themselves and the world—changing millions of lives for the better through the programs he championed and led—a pretty good legacy for someone dismissed as a lightweight.

It is not uncommon for people with the Lyrical style to be underestimated in their commitment to accomplishing their goals, especially since they often work to achieve those goals with or through other people, as Sarge did.

While Sargent Shriver never looked like the authoritative leader many people expect in positions of power, he did hold positions of leadership at various times in his career. In our next example, the leader doesn't resemble most people's idea of a leader at all. Spider Old Woman is actually a character from tales of the Hopi, a Native American tribe in the Southwest United States. You encountered a brief description of her in an earlier chapter. Let's learn more about her now.

Biographical Case: Hopi Spider Old Woman

The Races at Tsikuvi is a Hopi tale in which Spider Old Woman helps her protégé win a race against a neighboring village. At stake is the future of both villages, a challenge between different styles of

147

leadership, a lesson about developing the best performers, and valuing all contributors.

As background information, it is helpful to know that the Hopi culture is matrilineal. The oldest woman of the clan usually has enormous social power. The clan owns all the land. The clan is defined by this woman and her female blood relations. The clan leader in this society is expected to be good, wise, loving, respectful, and to maintain harmony within the village.

There were two villages, both with chiefs. In Tsikuvi the men and boys were fast runners and proud of it. In the smaller village of Payupki, there was only one fast male runner. The Payupki boy watched the boys from Tsikuvi run, saw he could run faster than all of them, and told the chief of his Payupki village. Eventually the proud chief of the Tsikuvi village came to challenge the chief of the Payupki village to a race. The Payupki had only one fast runner, but for the race, one fast runner was all they needed.

But the Tsikuvi chief went back to his village and plotted to win the races unfairly. Their village elder, Spider Old Woman—also called Spider grandmother, came down to council with her bag of herbs. The men of the Tsikuvi village were not respectful of her, shoved her, and told her they didn't want her. She took her bags and left, going over to the Payupki village.

Spider grandmother was warmly welcomed and respected in the Payupki village. She told the Payupki villagers that the men of the Tsikuvi village were plotting to win the races unfairly, and that she would help the Payupki racer. She rubbed herbs and medicines on the Payupki racer's legs and told him to rest, knowing that the men of the

Tsikuvi village would be up all night plotting and gloating over their anticipated victory.

The first set of races were a rude surprise for Tsikuvi. They lost all they bet. The Payuki enjoyed their winnings and shared them with Spider grandmother as they celebrated together. They knew there would be a rematch and told the boy to start preparing.

The Payupki boy started his training but his sister, watching him run, thought he was not very fast. Sister and brother did a series of training races where she gave him a head start, raced him, beat him, and returned to her chores before he finished his part of the race. It eventually became clear to him that she was a far faster runner.

The Payupki racer told this to the chief and the village decided that the sister would be their representative. When the Payupki chief declared that a girl would be their runner the Tsikuvi chief scoffed, "it's OK, if that's all you have." The Tsikuvi bet every thing they had from their village on winning the races, including all their women.

Spider grandmother not only put herbal medicines on the Payupki girl runner, but turned herself into a small spider so she could whisper in the girl's ear what she must do to avoid the tricks of the Tsikuvi and its runner. The girl was running when the Tsikuvi runner turned himself into a dove and passed her. Spider woman signaled to her bird, the hawk, to knock the dove out of the air. They did that four times. Then spider woman knew the Tsikuvi would do something different. She said, "when I tell you to jump (left-right-up), you must jump quickly." The girl kept running but jumped when the spider told her to jump, without question, and each time something landed right

149

*where she had been. With Spider woman's help the girl
won the race, and the Payupki village won all the
Tsikuvi's women.*

*The Tsikuvi men did not care about losing the women
from their tribe, thinking they could do women's work that
looked easy to them. Eventually they learned they could
not, but it was too late. The women lived in the Payupki
village and were treated so well they were happy to stay,
and Spider woman helped the now larger village stay
together—defeating the overly proud yet disrespectful
Tsikuvi a third time.*

Hopi Spider Old Woman does not present the typical
image of a leader, but the story illuminates a few points
that are important for understanding the Lyrical
leadership style, and the kind of circumstances that
contribute to effectiveness when using this approach.

First of all, she does not attempt to run the race for the
Payupki, but she is willing to share her wisdom, to
mentor and to coach the runners before and during the
race. Leaders with this style often serve as mentors and
coaches to others. Sometimes we lead by knowing how
and when to support the growth and direction of people
called to act. Not all leaders are the doers themselves;
some of us make a positive difference in the world, as
Hopi Spider Woman did, by supporting the actions of
others.

Second, Hopi Spider Old Woman leaves the tribe that
disrespects her and does not want her help and serves the
tribe that does. In many traditions it is believed that
people develop best when they have become teachable—

that is, when followers are open and willing to listen and learn from people who may know more than they do about certain matters. *When the student is ready, the teacher appears.*

Third, she removes obstacles to outstanding performance for her village runner. For many skilled followers, removing obstacles and impediments to their performance makes *the* positive difference. They're ready, willing, and able to perform, but find organizational bureaucracy, unnecessary rules, unethical trickery, power brokering, and other political behavior blocking their ability to do their best to achieve the shared goals.

Fourth, this Hopi story prioritizes the importance of respectful relationships between the people: Even when there's competition and differential skill, there's a way to value differences. All members of the team contribute. Trivializing the contributions of some because of their age or gender, in this case, might prove costly for long-term viability.

And finally, Hopi Spider Grandmother is not what she seems on the surface, which the Tsikuvi tribe learned the hard way. In this story she is a literal shape-shifter, as well as shaman, trainer, wise woman, coach, and mentor.

Shape shifting
Shape-shifting is the ability to assume a different form or to alter your appearance to be, or resemble, another person, animal, or entity. Almost every culture in the world has some type of transformation myth, and shape- shifting is a common theme in mythology, folklore, science fiction, and fantasy. Shape-shifting is very popular in all media,

from past to present to futuristic.

Depending on whether the transformation is voluntary or involuntary, the shape-shifter may feel free–powerful or restrained–confined, respectively. Sometimes what is initially a voluntary shape-shifting becomes an imprisoning metamorphosis.

Shape-shifting may look like a woman acting like a man to enter situations from which women are forbidden, and vice versa. Sometimes people morph to reveal the truth of their real natures. Some change shape in order to obtain abilities in the new form that they do not possess in the original form, as you can see in the popular Harry Potter series with Animagi—who can change to a singe form—and Metamorphmagi—who can alter their appearance. We see werewolves, vampires, and avatars all over media. Some people shift to usurp a specific place or to remove rivals. Sometimes people fall in love with, admire, or despise someone in one form, who changes to another; usually the shift in shape teaches the protagonist to learn the folly of judging appearances rather than character.

A Lyrical leader's shape-shifting may look like a person who is able to improvise, who thinks well on his or her feet, who adapts to new information, and who responds to unexpected opportunities quickly. These leaders are willing to stay with the process, in the energy of the moment, test it, and shift as needed.

Shift happens! Lyrical leaders help us understand that we may not have control over our lives, but we do have power over how we deal with life's circumstances. Our maturity comes from learning that we co-create what we call our reality—that life is experienced subjectively—not just *out there* but *in here*—in the heart. Tapping into that

experience determines the quality of our lives, making the subjective experience meaningful.

Lyrical Leadership Situations

Lyrical leaders are effective in situations where they want/need to exercise influence but do not have direct, obvious, or positional power to do it. In many of these situations the outcome is not known, and the goal may not be clear. The situation may call for a project that requires a lot of commitment, buy-in, and creativity from everyone, and lots of hands–hearts–minds to get things done, but the final output is co-created through this collaborative process. The Lyrical leader's job is to keep everyone involved, informed, and committed to the shared goals while responding/adapting to any unforeseen shifts in the situation.

DOUG PATTERSON

A person who exemplifies the Lyrical leadership style in daily life is Doug Patterson. Doug is committed to helping multicultural managers articulate, develop, and contribute their best to organizations of all kinds. He is not particularly interested in working as a leader or manager in any specific corporation or organization. Nor does he have a passion for teaching. But he knows lots of people who do—people who work as leaders and managers of organizations and who have a passion for teaching topics that help people be more effective at work. His contribution, as he sees it, is to maintain relationships with those people and to inspire–encourage–support them

153

as they contribute resources, time, energy, and talents to a range of developmental programs for multicultural managers.

Doug does his work behind the scenes work without benefit of a lofty title, but with the respect of people who know of his unflagging commitment and incredible competence in finding resources and eliminating barriers to these efforts. Doug is a Lyrical leader making a positive difference through others. He is fully comfortable working behind the scenes. And he started doing this work when he was in the lowest ranking position in his organization. What he realized is that with passionate commitment and the right network, he could influence people even if he did not have formal authority or positional power. This is a lesson many Lyrical style leaders teach us.

SANDRA CHARLES

Sandra worked for a publishing company in an administrative capacity. Everyone in the organization called her the *glue* that kept things together. She was a master at managing all the tasks, big and small, required to keep things running smoothly—negotiating with authors and printers, solving problems with co-workers and vendors, smoothing ruffled feathers with clients and members of the board of directors, mediating conflicts between people at all levels up-down-and-sideways in the organization—and doing all of this in addition to her *own work* as art director for the company's publications.

After years of working in this organization that many described as a big family, Sandra felt burnt out and

unappreciated. She was not exactly sure why. She was acknowledged as an important member of the team and for her official work. But she really had no clue about how much other, relational, work she was doing. And no one in the organization really understood the value of that work until she left.

It took Sandra some time and lots of reflection to start to see that her *natural abilities* to work well with people, negotiate, and solve conflicts were skills that she was using. These skills took energy and provided tangible value to that organization. She has since been able to capitalize on those skills as an independent consultant, and she been able to explicitly influence people at her former organization once she saw what she did as leading—just in a different way—a Lyrical way.

Lyrical Leadership Research: Invisible Work

In my research with a team of people looking at gender equity in organizations, we noticed a tendency for some female leaders to use the Lyrical style. They do a great deal of mostly invisible, behind-the-scenes work in order to short-circuit problems, while maintaining a veneer of serenity and graciousness. Ironically, however, since these women manage to avoid catastrophes, they rarely receive recognition or reward for having solved problems . . . since those problems never occurred in the first place!

The invisible work was also often invisible to them, their co-workers, their peers, as well as their bosses. The challenge with the Lyrical style is to get everyone to acknowledge and appreciate the work that goes into making this leadership look effortless.

155

As Joyce Fletcher writes in her books and articles on invisible work and relational practice, the skills that it takes to make teams work and people collaborate on shared learning and problem-solving tasks in organizations are often devalued and/or made invisible for several reasons.

First, the skill set is usually not seen as a *skill* set, but rather as individual traits or characteristics. If we think a person is born with the ability to work well with others, we (and they) often take that ability for granted. As a result, that person's efforts in developing their competence may not be evident, nor will other people think that they too can develop those competencies.

Second, relational skills are often undervalued in many cases because it is hard to quantify their contribution to results. In many organizations we don't value what we cannot count, so relational skills literally don't count.

Third, despite our rhetoric that we value collaboration, teamwork, and systemic thinking, we usually reward individual achievement, heroic efforts, autonomy, and specialization. And it is folly to hope for *A* (collaboration, teamwork, and systemic thinking) while rewarding *B* (individual achievement, autonomy, and specialization).

Fourth, we often misunderstand people involved in relational practice, thinking they are just being *nice* rather than competent and committed to outcomes. Or we think that they are hiding behind others when they talk about *we* because they're afraid to take credit for personal achievements and are weaker than big-bold-strong leaders who stand out front.

I talk about *invisible work* and *women* in the same breath because there is significant and robust research that attests to women being in this situation far too frequently. This does not mean that men doing relational work never find themselves in situations where their contribution to making shared goals happen is undervalued.

Whether you are female or male doing devalued invisible work that influences people to work respectfully towards a shared goal, Fletcher's work can provide a way to understand the dynamics of that devaluation. I admit to wanting to include the Lyrical style, especially with its risk of invisibility, as a leadership style in this book in order to help more people see how important their contribution is and to encourage us all to acknowledge these efforts as contributions.

If you think you have a predominant Lyrical leadership style, and you would like to be acknowledged for your work, Fletcher suggests that you:

> Name your relational skills as skills, not as traits.

> Claim your accomplishments using these skills (by putting them on your performance appraisals, for instance).

> Measure your contributions as a result of using these skills. When you make them count, others are more likely to value these skills.

I was in a bookstore recently and saw a book on the stands called *Founding Mothers* by Cokie Roberts. The jacket says that this book is about the women who were partnered with the founding fathers of the United States.

These women organized social events at which the men—
even those who did not like each other—were made to
behave in a civil way to each other. Cokie Roberts asserts
that by their invisible work, these *good women behind the
men* made a significant difference for us all because,
without their intervention, the men would not have been
able to resolve their differences enough to enact their
shared interest in the founding of the United States.

It's not news to notice that a lot of invisible work goes on,
or to note that relational work is undervalued. What is
news for many people is to consider the relational skills
used in what we've called invisible work as a leadership
style—as a way of making a significant difference that is
just as important and as valuable as the other styles of
leading with which we are more familiar.

I opened this chapter with a quote from one of my former
students, Dee Koh, *You are a leader when your heart
sketches the outline for a mural and people line up to help
you paint.* As Dee talked about this definition, she
described a vision that was not driven by money or the
need for external power, but rather by caring. The sketch
is from her heart, and the leader has such quality
relationships with people that they joyfully join her in
manifesting that heart-held vision. The process of
painting the mural is shared—which is its own joy—and
the final mural is the co-creation of leader and followers.
Even after the leader is gone, the mural remains as a
legacy to their collective creation.

Lyrical Skill Development
Emotional Intelligence

Lyrical-style leaders demonstrate emotional intelligence.
Daniel Goleman is well known for bringing the idea of

emotional intelligence to our attention, and he is very clear about what emotional intelligence is *not*.

Emotional intelligence is not about being nice all the time. It is about being honest. Emotional intelligence is not about being touchy-feeling. It is about being aware of feelings, yours and others'. And emotional intelligence is not about being emotional. It is about being smart with your emotions.

Emotional intelligence is knowing how to use your passions to motivate yourself and others. Emotional intelligence is knowing how to keep your distressing emotions under control. Emotional intelligence, as defined by the original pioneers in the field, John Mayer and Peter Salovey, is a type of social intelligence that involves the ability to monitor our own and others' emotions, to discriminate among them, and to use that information to guide our thinking and actions. Or, more simply, *emotional intelligence is knowing how we and others feel, why we feel that way, and what can be done about it.* It is learning the difference between *I think* and *I feel* and hearing that difference when other people express themselves. In the emotional intelligence framework, emotions are neither good nor bad; emotions are information—valuable information.

Five competencies are associated with emotional intelligence:

> Self-awareness
> Self-regulation
> Self-motivation
> Empathy
> Effective relationship management

159

Self-awareness is the cornerstone, the foundation, which supports all of the other emotional intelligence competencies. The more we know about ourselves, the better we are able to control and choose what kinds of behaviors we display in a work setting. Without self-awareness, our emotions can blind us to the consequences of doing things or becoming people we really do not want to be. We must be at least *aware* of our thoughts and feelings in order to choose how we will respond to a person, situation, or event.

Self-regulation is about recognizing our emotions and moderating our responses so that we are able to reason well. When we are angry, we cannot make good decisions and often react inappropriately by blowing an event out of proportion. We lose perspective. Conversely, managing our emotionality assists us in communicating more constructively. Each of us can choose how to respond to and reframe emotion in ways that help rather than hinder our effectiveness in life. It is helpful to be able to recognize and learn to manage our own emotional triggers.

Once we are aware of how we feel and are able to manage those feelings, we can then *self-motivate*—that is, we can direct the power of our emotions towards a purpose that motivates and inspires us. This ability to be emotionally behind our selves, behind our purpose, gives meaning to our work and to our lives. Even the mundane is bearable with meaning. When people are intrinsically motivated, (motivated from within), they accept change better, are more flexible, have better attitudes, take more initiative, and engage in balanced risk taking. But most of all, self-motivation enables us to persist towards the realization of

our goals even in the face of obstacles and setbacks. Recognizing when and what emotions affect your performance—both propelling you forward towards goals or depressing/distracting you away from your goals—is very important.

Empathy is learning to see things from another person's perspective so that we can relate to them better. Once we have become more honest and intentional with our own emotions, we can interact responsibly with others. We can now recognize and respond appropriately to the emotions of others, with healthy boundaries about who is responsible for what feelings. Empathy has been associated with effective leadership in the research.

Effective relationships are the result of mastering these four competencies: self-awareness, self-regulation, self-motivation, and empathy. The first four are the stepping stones along the path to effective relationships.

Emotional intelligence competencies make us *socially intelligent* rather than *socially impaired*. The intent and impact of effective relationships is committed performance in organizations, more innovation, and more collaboration. This creates a cycle of effectiveness that then supports the development of these competencies for all who come in contact with emotionally intelligent leaders.

Goleman and his colleagues run workshops and have written many books that provide additional suggestions for developing your EQ, your emotional intelligence. And a high EQ is typical of effective Lyrical style leaders.

Other Lyrical Style Leaders

You read about Coach Tony Dungy, Superbowl-winning NFL coach, mentor, teacher, and author of *Quiet Strength: The Principles and Practices*, and *Priorities of a Winning Life* in the short leader biographies in Chapter 4.

The Lyrical leadership style is very popular in media. Robin Hood and Zorro could join Alice in Wonderland (quoted a few times in the text) and Dorothy in Oz—who brought together divergent interests of home, a brain, a heart, and courage and empowered her diverse teammates (the scarecrow, lion, and tin man) to think more, express their hearts' desires, and be courageous in their shared quest for the wizard.

Other leaders with the Lyrical style include Saraswati, the multi-armed, multitasking Hindu deva of learning, wisdom, music, and the arts from India; and Maya Angelou, renaissance woman, poet, educator, historian, best-selling author, actress, playwright, civil rights activist, producer, and director.

Chapter 12 provides biographical information about Diana, Princess of Wales, and Mary Parker Follett, the 1920s Boston-born social worker who promoted concepts such as *empowerment*, *teams*, and *networked organizations* through her management essays.   Both were leaders who used the Lyrical style.

Ch. 10 - Stillness

Live your life as if you cannot speak.

—Native American proverb

The essential Stillness rhythm would be silence. Stillness in dance may often look like no movement. If there is movement, it is slow and so disciplined, grounded, and centered that the movement itself is a healing process. Roth says that the energy of stillness is focused on the inner dance, where each movement rises from the ocean of being. In dance, stillness energy originates in the center of the body, and the center makes the abdomen rise and fall; or if that energy is directed through the arms, it causes a ripple in the fingertips.

Stillness could be the kundalini energy that travels up the spine that makes you rebalance your head that so it takes no effort to hold it upright while simultaneously recharging your whole physical system. It's the breath, the slow taking in and giving out of energy, which nourishes body and soul. We can live without food for weeks and without water for a few days, but we cannot live without breathing for more than a few minutes. In the stillness, we know the power of the breath, the essence of life in the oxygen consumed.

Other images associated with stillness rhythm include jelly fish, a cloistered convent, a shadow, a cracked mask, Kali Ma, Buddha, a coiled snake, breath meditation, and insight meditation. In art, think of the still life paintings of Georgia O'Keefe; in architecture, the Acropolis in Athens.

Metaphorically, stillness is a deep understanding of the in and the out, the light and the shadow, the head and the heart—all opposites actually contained in unity. The rhythmic energy is grounded, held, then expressed with intention, compassion, and detachment. The source of energy tends to be introverted, generated from deep within. It is deep awareness of what is going on right here, right now, in the present. It's not stressing about the future, because it doesn't yet exist. It's not reliving the past. The past cannot be changed. It's loving allowance in the present. It is power-full presence.

The Stillness Leader

Stillness leaders value reciprocity—the taking in and giving out—with employees, suppliers, customers, and community. This reciprocity is a reflection that us versus them is usually dysfunctional when what you are seeking is a shared goal. Stillness leaders work with light and shadow, seeing them as aspects of the same energy. They might guide us to, and through, those parts of ourselves we are most likely to ignore or deny.

Your vision will become clear only when you look into your heart. Who looks outside, dreams.
Who looks inside, awakens.

—Carl Gustav Jung

Stillness leaders help us know our whole selves—the light and the shadow—and perhaps they show us how not to project our shadow onto others (usually the *them* in the *us versus them*). Many Stillness leaders help us see not just our own personal shadows and the consequences of rejecting and projecting that onto individual others, but they also help us to recognize the collective shadow that is both rejected and projected and that blocks many more enlightened human efforts to create social equity.

Stillness leaders know how to use silence, how to be still enough to listen to what is going on in their organizations so that they are connected to its raison d'etre—its very life purpose. They are often willing and able to listen at multiple levels—to listen to the surface statements and to listen to the deeper intentions we communicate.

Stillness Skill: Listening

In the ancient Chinese character for the verb *listen* there are strokes that symbolize heart–mind, ear, undivided attention, and eyes. Listening starts with keeping your ears open, leaving your heart open, giving the gift of your undivided attention, not thinking about what you want to say until it's your turn to talk, making eye contact, and keeping your mouth completely shut—until the person talking has completed his or her comment.

When the person has finished speaking, it is effective then to check whether you understood what was said and whether the person thinks you have understood what he or she said. To do this, paraphrase what the person said

and/or ask open-ended clarifying questions. After the speaker agrees that the listener has understood speaker accurately, it is then acceptable for the other person to share his or her perspective—by speaking from personal experience, not reinterpreting the first speaker's ideas.

Listening, as described above . . .

- Demonstrates respect for the other person.
- Allows us to entertain the possibility that all people's behavior makes sense from their perspective.
- Is often the gateway to acknowledging, understanding, and maybe eventually agreeing with various perspectives.
- Allows us to uncover shared interests below colliding positions.
- Helps us gain confidence that the differences between us need not hinder our ability to work towards the things upon which we agree.

Many people say that deep listening with rapt attention from a Stillness leader can feel both incredibly personal–transformative and impersonal–distanced at the same time—perhaps because the Stillness leader sees into your heart–head, evokes your potential, yet direct you towards doing something bigger than that which serves your personal ego.

Stillness Leadership Situations

Stillness-style leaders seem to be evident and effective in situations that call for changes in values and beliefs. There is something about their ability to tap into our deeper, shared desires that allows them to get below the surface disagreements and bring our places of shared

value to light. Stillness leaders listen, bring light to the shadow, and allow an integration that unleashes transformational energy for change. The Stillness leadership style has been used in many modern social justice and civil rights movements. Millions of people have benefited from what I call the *being-power* of Mahatma Gandhi and the leaders who have followed his example. The leader's job is to empower the followers by being the change they wish to see, serving as catalyst, witness, and example of this transformational potentiality.

Biographical Case: Mohandas K. Gandhi

A small, brown, thin-legged man, often shown in homespun white cloth, who had not been elected to any office and represented no government, is credited with ending British colonial rule in India using a nonviolent approach. Millions of people in India followed him. Moreover, his example has been used successfully in civil and human rights campaigns around the world ever since.

Mohandas (Mahatma) Gandhi is an example of the potential in the Stillness leadership style. Gandhi said: *Strength does not come from physical capacity. It comes from an indomitable will.* His indomitable will came from the grounding of his actions in three core principles: *ahimsa*, *satyagraha*, and karma yoga.

Ahimsa has been called active compassion. As a spiritual principle, it represents the love that remains when all thoughts of violence against anything living are dispelled.

Satyagraha is often called truth-force. In practice, it means to hold firmly to the deepest truth and that you tap a kind of soul force that enables you to stand firm for what you believe in. It is a spiritual rather than religious principle. In many ways Gandhi did not think any particular religious practice had a monopoly on the truth. He sought God, not orthodoxy, and was spiritually eclectic. In his daily spiritual practice he was likely to mix Hindu venerations, with Buddhist chants, readings from the Koran, Zoroastran verses, and sing Christian hymns.

Karma yoga in practice is an understanding of work as a path or vehicle for expressing and attaining enlightenment. Gandhi is known for keeping his hands busy, making the cloth that he is seen wearing in most photos. This cloth making served many uses—the process was a kind of stillness meditation. Also, he encouraged other Indians to spin, knowing that by doing so, Indians might gain some independence from foreign, especially British, cloth. In the process Indians learned a manual labor skill and felt better about them selves by making something tangible and useful with their own hands. This was important for people who had lost their self-respect during the long period of colonial rule. It also worked for Gandhi because he felt that mechanization and materialism could sicken the human spirit.

By acting from these three spiritual principles and combining them with noncooperation, Gandhi embodied a spirit-based, still, steadfast power that changed the world. He is often quoted as saying that we must *Be the change we want to see in the world.* He is a clear example of human-being-power.

Although Gandhi was clear about what he was willing to live and die for, he was also clear that he was unwilling to kill for any reason. *An eye for an eye will make the whole world go blind*, he said. Yet his version of nonviolence was not passive, but rather the active living out of these principles in every situation for every kind of person—even his so-called enemies.

Gandhi's deep sense of political purpose was grounded in his everyday life. He was not a saint, nor was he perfect—as he himself admitted. He regularly dealt with his own shadow and his own negative impulses. He is reported to have neglected and even humiliated his wife Kasturba most of his life. And yet his willingness to use silence, stillness, to hold fast, to confront—if not master—his own shadow, and to be the change he wanted to see in the world, impressed the British, inspired his followers in India to resist oppression and create a free state, and provided the example many leaders and nonviolent resistors have used worldwide to make the world more civil.

Other Stillness Style Leaders

Gandhi was the role model for . . .

- Martin Luther King, Jr. as he led the nonviolent movement for African-American civil rights
- British suffragist Emmeline Pankhurst's hunger strikes in support of voting rights for women
- Gays and lesbians at the Greenwich Village New York Stonewall Inn resisting a police raid
- The nameless man in Tiananmen Square seeking democratic voice in China

- The founder of the Solidarity labor union and eventual president of Poland, Lech Walesa, leading his fellow Polish workers
- American students protesting the Vietnam War by burning draft cards
- The Dalai Lama working for de-occupation of his country
- The organizers of the United Farm Workers, Cesar Chavez and Dolores Huerta
- Myanmar/Burma Nobel Peace prize winner under house arrest, Aung San Suu Kyi . . .

. . . plus all the people who led in less visible ways in all of these movements. These include Rosa Parks, Thich Nhat Hahn, and Eckhart Tolle. Even the character Yoda in the popular *Star Wars* movie series had Stillness as a key part of his leadership style.

Stillness Leadership Is Transformational

Gandhi and the many who followed his example are often cited as transformational leaders. Such leaders motivate people to transcend self-interest and self-imposed limits for a greater collective vision. The transformational leader raises the level of awareness, the level of follower consciousness about the significance and value of designated outcomes, and increases followers' sense of being able to reach shared goals through viable means. Transformational leaders get people to transcend their own self-interest for the sake of the team, the organization, or society.

They are called transformational leaders because, by focusing on follower needs and input, they empower followers to become leaders themselves—in short, they transform followers into leaders. Stillness leaders help their followers tap into that powerful transformative motivation that can only come from within.

Developing Your Stillness Leadership Style

Most of us have times when we feel disempowered because the world, other people, or we ourselves are not the way we think they/we should be. We replay our tapes of *shoulds* and *oughts* in our minds so often that we feel powerless to manage our lives. Our negative judgments about others and ourselves make us miserable. Byron Katie teaches something she calls simply *The Work*. As noted in a previous chapter, Katie has observed that despite the fact that we are told all the time not to judge, judging is what we do. So rather than fight reality, asking us not to do something we constantly do, she suggests that we judge our neighbors, write it down, ask four questions, and turn it [the judgment] around.

If you are interested in this process, I suggest that you first listen to a live session with Byron Katie on her CD called *Loving What Is*, or visit her website. Then, if you really want to know the truth, download the free worksheet she provides on her site, and which I reproduce below, and do The Work yourself. It really is best to do the work on paper, as instructed. You should destroy the paper afterwards. I am also willing and able to coach you through a session doing The Work. The information below maps the process – but the map is no substitute for taking the journey.

171

The Work of Byron Katie

Part A: The Worksheet
Choose a situation, past or present, that feels unresolved in your life. Fill in the blanks about that situation using the questions below. Write out what stresses you in the form of a simple statement. Do not write about yourself yet. Be judgmental, uncensored and petty. Please do not be spiritual or kind. We have been instructed for years not to judge and it is still what we do best. Have fun!

Give your problem the opportunity to express itself on paper. Writing on the worksheet externalizes those negative thoughts. It's a structured journaling process. Remember to write short, simple sentences. Please *write* your answers. Do not do this in your head. It will not work as well.

Who or what don't you like? Who or what irritates you? Who or what saddens or disappoints you? I don't like or I am angry at, confused, saddened, etc. by (name) _____ because _____.

How do you want them to change? What to you want them to do? I want (name) _____ to _____ .

What is it that they should or shouldn't do, be, think, or feel? What advice can you offer? Name _____ should or shouldn't _____ .

Do you need anything from them? What do they need to give you or do for you for you to be happy? I need (name) _____ to _____ .

What do you think of them? Make a list. (The list can include positive and negative things. Write what comes to mind when you think of them.) _____ is _____, _____ , _____ , etc.

What is it that you don't want to experience with that person, thing or situation again? I don't ever want to, or I refuse to _____ .

Part B: The Four Questions

It usually makes your judgments clearer if you convert the statement after *because* to a *should* statement. For now, leave off the feelings at the beginning of #1; we'll return to them with question three in the inquiry process.

So if you wrote *I'm angry and disappointed with my boss because she doesn't understand me*, it would become *My boss should understand me* as the beginning statement for our inquiry.

Now investigate the statement you wrote using the *should* format in *The Work* process. Ask each of the four questions, below, about the statement. When doing your own work, it is very important that you let your mind ask

173

each question, but listen for your answer from your heart. Slow down and really listen. Contemplate. Allow the response to surface from within.

The four questions are:

1. Is it true?
2. Can I really know that it is true?
3. How do I react when I attach to that thought?
4. Who, what, or how would I be without this thought?

As an example, we'll continue with the statement *My boss should understand me*.

1. Is it true?
Keeping with our example, *My boss should understand me*, ask the question *Is it true?* You listen to your heart answer and you say, *Yes, it's true—my boss should understand me*. Or maybe you'd say *Sometimes my boss should understand me*. Perhaps, when you slow down, you'll notice that you feel–think that way about your boss s*ometimes* but not all the time. Maybe it's partially true. You may even believe at this point that your statement is absolutely true. Right now you are just investigating the statement of belief.

2. Can I really know that it is true?
This question invites you to think more carefully about whether you really know it is true that your boss should understand you (continuing with our example). If it is really true that your boss should understand you and she doesn't understand you, at least not all of the time, then you are not looking at the reality of the situation. Does she understand you? Can you really know what is best for her or for you? Can you *really* know that the

statement, *My boss should understand me*, is true? If the reality is that she doesn't understand you (at least not all of the time), you will start to notice that some of your unhappiness might be do to your own belief that she should understand you, and she doesn't.

3. How do I react when I attach to that thought?

How do I treat myself? How do I treat others? (Especially your boss). How does that feel? The question is really *How do I react when I attach to the thought that my boss should understand me*, and then I know from the second question that the reality is that she doesn't? What is the effect? Make a list of all the reactions you have—your thoughts, your feelings, and your actions—about yourself and about your boss. You might write down:

When I think "My boss should understand me" and she doesn't, I become angry and tense; I underperform; I do things to get her attention; I feel unmotivated; I withdraw in meetings, etc. How do I treat myself? I doubt myself; I'm stressed and angry; I dislike going to work; etc. How do I treat my boss? She gets on my nerves; I mock her behind her back; I drop the ball in tasks she gives me so she'll look bad. I give her "the look." I try to change her. I don't speak to her. I send only CYA e-mails, etc.

Picture your boss as you react to her in this way. What do you see?

As you investigate your thoughts in the third question, you can ask yourself *Do I see a reason to drop this thought?* Given all those negative results from attaching to the thought *My boss should understand me* and knowing she doesn't, it seems there might be some good reasons to drop that thought. But don't *try* to drop it. You're just investigating your thoughts and their impact

175

on your life experience. Then ask yourself *Can I find one reason <u>that is not stressful</u> to keep this thought?* Here it is important to become inwardly still as you experience your own wisdom. Most people eventually answer this question with a *No*.

4. Who, what, or how would I be without this thought?
Picture yourself in the presence of the perceived enemy, your boss, the one who should understand you. Now imagine looking at that person, just for a moment, without the thought, *She should understand me*. Watch. What do you see? Until you see that person as a friend, even when she does not appear to understand you, your work is not done.

Many times this is the beginning of release from the negative experiences that come with attachment to the judgment. You may start to feel lighter, to notice that you feel kinder towards your boss, happier with yourself, or more open to relating to your boss.

More importantly, I've noticed that with this question people start to feel a release of empowering energy. Maybe you would take more initiative, take some risks, do things in the office and merely inform your boss afterwards, set up other ways to get approval and positive feedback, write your own performance review by keeping track of your contributions and accomplishments all year and thereby avoid the last-minute what-have-you-done-lately-problem that might be frustrating you with your boss. Etc. You would be walking in your boss' shoes for a moment, compassionately, and learning to lead yourself and others in the process.

Part C: The Turnaround

Now turn around the *should* statement you had from first step. For example: The first turnaround for *My boss should understand me* might be *I should understand me.* A second turnaround would be *I should understand my boss.*

At times you may experience several turnarounds, all of them as true or truer than the one you wrote for #1. With the turnaround you take responsibility you're your own thoughts, feelings, and behaviors. You notice what you can control, rather than continue trying to control her. You might decide to make amends to yourself and make amends to the person you have been blaming and attempting to change.

When is the last time you said *thank you* to your boss or given your boss specific, objective, positive feedback—the kind *you* want? The turnaround liberates you from the victim swing. It's very powerful.

It's often interesting to notice whether any of us could or would do what we are expecting others to do. Be honest but easy with yourself. You are only doing this for your own peace of mind. Notice how you begin to get angry or stressed each time you think you want others to do what you think is best. And if you need to, go back to the four questions, especially question four: Who would you be without the thought about how the other should be?

Part D: Continued Inquiry

If you had other judgments from Part A, #1, investigate those using the four questions and turn them around. Use the same inquiry procedure, questions 1–4, to write

your answers to #2 from part A. Write the turnarounds.
Then do #3, and so forth. If you come up with more
should statements along the way, use the four questions
on those statements too.

Part E: Not Getting Hooked, Again
The turnaround for written statement #6 is *I am willing
to ___ and then *I look forward ___ . For example: *I don't
ever want to beg my boss for feedback again*, turns around
to *I am willing to ask my boss for feedback again*, and *I
look forward to asking my boss for feedback again.*

Each time you think you don't want to experience the
anger or stress again, be willing to look forward to it—it is
your gateway to further inner peace. Number six is about
embracing all of life. Should the same thing happen
again, give your self a break—be gentle with yourself—
and then do *The Work* again. Until all the hate,
irritation, and frustration dissipate, *your* work is not
done.

I suggest you start doing *The Work* in the beginning using
surface judgments you have about other people. With
greater skill using this inquiry process, the work provides
a way to release yourself from painful thoughts about
yourself, to unravel beliefs and scripts that have intense
emotional content from your past, to make peace with
some of life's most difficult challenges—illness, war,
death, oppression, etc.

There's no need to go searching for *should thoughts* to
investigate. We have them all the time. Start with the
ones that present themselves. Our belief systems are
interwoven such that as we start to unravel even surface
beliefs, we loosen them enough so that with patient
inquiry we can unravel them all eventually.

The Work is a powerful process that helps you chart your own mental belief map that may be blocking your growth, contributing to the resistance from others, and affecting your decisions and behaviors. When you have to deal with someone or something you can't stand, your boss or co-workers have disappointed or angered you, or you are generally not as happy, empowered, or effective as you would like to be—do *The Work*.

What connects these situations is that you'd like things to be different than they are. That's an invitation to explore the ideas and feelings underneath the idea that your life, experience, work, mother, father, the government, God, children, boss, co-workers, etc., should be different.

When people ask me what techniques or processes have made the most difference in my life and happiness, *The Work* of Byron Katie is near the top of my list. *The Work* is transformational listening to self. I've been using *The Work* for more than a decade to heal and transform my relationships with myself and others. Having a way to deal with disempowering thoughts has made my life joyful. In the process, I've truly learned that while we can't change others, we *can* change our minds. We do it all the time when it suits us. *The Work* guides us to change our thoughts so that we can live a happy, fulfilled life. And as a Stillness-style developmental tool, *The Work* will help you *be the change you wish to see in the world*.

Stillness Energy

Nature is a never-ending dance

Of light and shadow

Apparent edges that suggest solid form,

Earth, water, sky

And yet, each part

Touches the next, and the next

Until finally, one

Cannot find the beginning

The middle

Or the end

Of the dance.

—Char Sieg

Ch. 11 - The Dance of Leadership

God respects us when we work,
but loves us when we dance.

— Sufi saying

Leadership is everywhere. Despite a limited media image of leaders and leadership, we find that leadership activity is universal. We find leaders in every walk of life throughout time, in all races, creeds, colors, nationalities, genders, ages—everywhere.

Inner Rhythm, Outer Impact

Effective dance movement comes neither from the head nor just the feet but from within—the center. Leading from within means leading from within your organization but also from within yourself, your center, your core. You must give yourself permission to dance your own dance. The dance of leadership is an expressive art—it expresses you. When I dance, I'm doing the Robin Johnson dance. When you dance, you own your expression, your energy. Your authenticity and aliveness attract others to you.

These lessons in leading are here, within you right now—not somewhere else, with some power figure who gives you permission to lead, or some guru whose wisdom you

181

must tap. We often search for answers outside ourselves rather than gathering what is within us in the moment. Whatever you're doing in life, you have opportunities to lead. *Right where you are, do what you can! Look for the places where you can say: "Yes."*

There is a presumption when you join or start an organization that if you work hard, and you are ambitious, you'll become a leader. But if you don't reach the pinnacle called *leader*, by no means should you construe that as a sign of failure. Many people just like you are seeking self-validation. They want to know that their efforts have meaning, even if they never aspire to become head honcho. The *Dance of Leadership* conveys a validating message for people from every race, every age, and every culture who are not in leadership positions yet are still actively idealistic enough to believe that their efforts can make a significant difference in the world.

Some of us think that we'll finally be OK if we start and run our own business, believing we'll finally get to do it our way. Many of the leadership books currently on the market target these top-of-the-pyramid readers. In truth, however, large groups of us—the majority, really—will never become CEOs. Some of us don't even want to. And even if you are the CEO—in this world you can't truly run a business or organization by yourself. Not being able to do it all by yourself makes it even more important to understand yourself as a leader.

Leadership is easy to recognize and challenging to do. Leadership is not necessarily any single act, though it can be. Yet leaders, to survive and continue to have influence, must adapt and diversify in ways that make it possible to

continue to be effective with their followers in our ever-changing environments. And the quality of leadership depends very much on things leaders do not truly control, such as context, timing, and the perceptions of the led.

Leadership as Mastery

Leadership is more about mastery than management. What do I mean by *mastery*? In the old days, people called dance teachers *masters*. Dance masters were extremely accomplished performers as well as superior teachers. True dance masters do not teach others to be followers or mini-clones of themselves. Rather, they share themselves and their art, expecting that their students will become masters, dancers, or teachers some day.

Similarly, leaders encourage their followers to develop and exercise leadership. They focus on individuals and encourage them to be more themselves in the service of a goal. As Lao Tzu, the Chinese master said 2,500 years ago, *The wicked leader is he [she] who the people despise, the good leader is he [she] who the people revere, the great leader is he [she] who the people say 'we did it ourselves.'*

We are all masters over what we pay attention to and how we frame its meaning. Deciding to relinquish our intentional control over others' performance, while trusting in our ability to respond effectively to what's happening in the moment, is a key lesson for leading. This is what I call *response-ability*.

Leaders and Control

Rarely can we really control the situation or other people. We all dance to the music. Mastery lies, in part, in understanding this valuable lesson. We are not always in control, *and* we still have response-ability. We can still intend. We can still influence. We are wise masters when we understand and encourage others' mastery.

Leaders and managers in our presumed hyper-rational organizations still hold onto the illusion of controlling their situations. When I went to Harvard Business School (last century), the MBA program still had a core course called *Control*. MBAs continue to be taught that the manager's job is to control—especially to control the change and complexity in their organizations.

Many people form their own companies with the illusion that they will then be in control. And we conflate management and leadership. Covey, in the book *Leaders of the Future 2*, differentiates between leading and managing nicely:

Organizations are vastly over-managed and desperately under-led. I learned (painfully) that you can't "lead" things— inventories, cash flow, costs. You can't lead information time structures, processes, facilities, and tools. You have to manage them. Why? Because things don't have the power and freedom to choose. Only people do. So you lead (empower) people. You manage and control things. . . . Managing people as you do things will prevent you from tapping into the highest motivations, talents, and genius of people.

Nonetheless, many people still believe that leaders should command and control. The command–control Staccato leadership style does work—but it is most effective in crisis, time-bound, legal situations where you truly do have some control. Our MBA programs also teach us to plan as a way to control. And the planning approach typical of the Flowing leadership style does work, in situations where you have time to plan.

But as we all know, many, if not most, situations are not really controllable. Unfortunately, by insisting on control, these managers may lose response-ability in face of increasingly rapid, ever-present situational change.

The *Dance of Leadership* is about leading, rather than managing. And it introduces three new leadership styles —Chaos, Lyrical, and Stillness—that are effective for 21st-century leaders—leaders who are called in situations that are already dynamic, in flux, rapidly changing, and require adaptability, teamwork, and changes in beliefs and values—without even the illusion of control.

We Need You!

We need as many people as possible acting from positive intention. We have lots of problems that need attention. Our organizations, communities, and societies need both more leaders and different leaders. We need leaders who can influence lots of different kinds of people, especially given the changing demographics domestically and the shift to globalization generally. We also need committed, rather than coerced, followers.

We need leaders who dance to all the rhythms because we've got all kinds of change going on—conflict, crisis, and chaos requiring commitment, courage, and creativity. Yes, Staccato and Chaos leadership styles work in crisis and chaos situations, but we need the other styles, too—Lyrical, Flowing, Stillness—that involve more people, encourage us, spur creativity, and garner commitment.

Once you understand your own leadership style, you can be more effective in your interpersonal exchanges with others. According to Jim Kouzes and Barry Posner, *Leadership is a reciprocal relationship between those who choose to lead and those who decide to follow.*

You've Got the Power!

We all have power—sometimes that's power *over* (position), sometimes it's power *with* (team, partnership), and sometimes it power *from within* (charisma, character, self-empowerment, integrity). Recognize that there is plenty of power, and sharing it increases it.

Leading Is More Than Position!

Having a formal leadership position with decision-making authority is both a resource and a constraint. On the one hand, it can bring access to systems and resources. On the other, formal authority carries a set of expectations—and often, unrealistic expectations, at that. If you've got position power, great! Use it responsibly, but don't rely on it solely. The power goes with the position, and incumbents always change (or lose) positions. Personal

sources of power, such as expertise and charisma, and interpersonal sources of power, such relational skills and networks, move with you. If you don't have position power, use your other sources of power to make a positive difference from whatever position you're in.

Lead from within!

Being outside the formal power structure but within an organization can be an advantage. You can have more freedom of movement, the opportunity to focus on what you see as the issue (rather than the organization's or others' focus), and there is a stronger chance that you'll be in touch with what people in the trenches are really feeling. You have a greater opportunity for connection. It's not that I'm urging you to aim for the middle. Mediocrity is not the goal here. But I do ask that you aim for making a meaningful difference, whatever position you're in.

Surrender!

Sometimes a leader can be most effective by surrendering to something greater than the individuals involved. Surrender to meaningful purpose changes us all. A willingness to surrender the illusion of control can often be especially empowering for leaders in change contexts. Most obvious is the example using the chaos rhythm.

Chaos theory says that order can emerge from chaos. Both the Chaos and Lyrical leadership styles are marked by their ability to lead without predictability, without over-controlling—allowing the energy/people to self-

organize into shape, yes; but controlling it, no. These leaders often find that there is more strength and resiliency in their organizations than they ever imagined. Their ability to live with surrender is a source of power in our complex, unpredictable world.

Leading Is Believing!

In many ways *leading is believing*. You need to understand yourself as a leader or else you won't lead. You need to be able to recognize situations that call for your skills so that you will use those skills to make a positive difference in those situations, or you won't lead. You need to believe it's possible to be authentic, to be real, and know that your authenticity is *in itself* going to make a difference, or you won't lead.

The *Dance of Leadership* is about leading from within—from within who you are at the core and also from within your organization. So, remember! It's really up to you. Do you want to make a positive difference within your sphere of influence? Do you want to be your whole and true self while making that difference? Are you willing to relate authentically and responsibly to others?

Then what are you waiting for?

Let's work like we don't need money,
care like we'll never be hurt,
dance like no one's watching, and
give like it's heaven on earth!
                                        —Anonymous

Ch. 12 - Leader Biographies

Let us not follow where the path may lead.
Let us go instead where there is no path,
And leave a trail.

—Japanese proverb

In my teaching and speaking about the *Dance of Leadership* over several years, I am often asked about various leaders, living and dead, and my thoughts on their leadership style. In the process of answering those questions, I've investigated the biographical information for many other leaders who use a particular style in an illustrative way. This chapter is devoted to some of those leaders, organized by the style that seemed most predominant for them in the available literature. Remember, everyone has a style profile. I've selected these people because of how aspects of their leadership demonstrate principles associated with each of the five styles.

FLOWING

Cleopatra

Most people have heard the story of Cleopatra, Queen of Egypt. In the popular mind, she is thought of as a beautiful woman who gained and sacrificed much through her love of two powerful men. Cleopatra, the last of the Ptolemaic Dynasty, reigned in Egypt from 51 to 30 B.C.E.

Her family was not Egyptian, but rather descendants of a Macedonian commander, Ptolemy, who served under Alexander the Great. At 18 years old, Cleopatra co-inherited an indebted Egypt upon her father's death. A very intelligent and observant girl growing up, she had ample opportunity to observe the machinations of power within the royal entourage, and to learn at close hand that Roman power was to be feared. So, although Cleopatra was born into the royal family, she knew she had to set, and stay focused on, her goals if she were to survive. She had several goals in her reign:

- Keep Egypt from being swallowed up by Rome.
- Repay the debts to Rome.
- Become a wealthy kingdom.
- Regain some of the lands her father lost during his reign.
- Put an end to civil war and strife in the kingdom.
- Rule Egypt—alone.

She achieved all of these goals. To do so, she won the loyalty of her subjects and engaged in *strategic alliances* with her would-be conquerors, the Romans. She is known to have had relationships Julius Caesar and Mark Anthony—both powerful, ambitious Roman leaders. Her alliances with these men greatly served her goals. When Julius Caesar came to collect on the Roman debt and end the civil war caused by the dispute between her and her brothers, she convinced him to combine armies, resources, and strategies with her. Her alliance as equals kept Roman power working with her, rather than subjugating her. They conquered other kingdoms (which greatly enlarged Cleopatra's kingdom and gave her money to

repay the debts) and defeated her brother (which ended the civil war and put her on the throne alone).

To win the loyalty of her subjects, Cleopatra was the first of her dynasty to learn and speak the language of her would-be conquerors and her subjects. She spoke at least nine languages. She used the powerful religious symbolism of the time, minting a coin of her suckling Caesaria—the son she bore Julius Caesar—evoking the image of her as a reincarnation of the goddess Isis with her son Horus. She dressed as a male Pharaoh in ceremonies, symbolically affirming her divine right to rule alone as any man would.

Mary Magdalene

Mary Magdalene makes an interesting contrast to Cleopatra as a Flowing-style leader. Like Cleopatra, our image of her has been greatly influenced by the writings of people who reluctantly admit to her charismatic influence. Cleopatra's story comes to us mostly through the writings of a man who was a propagandist for Cleopatra's enemy. Despite the fact that he was charged with making her look like a power-hungry harlot, his admiration for her abilities still shines through his reports of her activities. Similarly, Mary Magdalene was obviously too important a person in Jesus of Nazareth's circle to leave out, yet her name has become (erroneously, many current Biblical scholars say) synonymous with harlotry.

Biblical scholars assert that there is nothing actually written in the Bible to support the idea that Mary Magdalene was a prostitute at any point in her life. She

is, however, called *the companion of* Jesus in the Gospel of Philip. Many scholars note that it is agreed by those reporting on the life of Jesus that Mary Magdalene and his mother Mary were among Jesus's constant companions.

Moreover, Mary Magdalene is referred to as the *Apostle of Apostles* because she was the first one to carry the *good news* (i.e., the Gospel) that Jesus was resurrected. After reported Jesus' ascension into heaven, Mary Magdalene traveled far and wide continuing to teach Jesus' message to people. She traveled as far as southern France, they say, where she converted the royal family, as well as the local populace. So where did Mary Magdalene come from? Why did she hang out so much with Jesus? And how did her strong commitment to him and his teachings become sexualized (and diminished)?

In Jesus' time, people were often named for their town, their profession, and/or their lineage/parentage. The name Mary was one of the most common names for girls used in the region, and there are many *Marys* in the Bible.

Some say *Magdalene* means simply *one from the town of Magdala.* During the time when Magdalene would have lived, there was no town called Magdala; this was a name given by Crusaders in an effort to match places in the Holy Land with Biblical accounts. Others tend to interpret the root of the word *magdala* or *magdal* or *migdal* to *tower* or *fortress*, and base the meaning of her name on the word rather than the town. Margaret Starbird wrote in her books that she believes that *Magdalene* was an epitaph, which would mean *Mary, the*

Tower, metaphorically making Mary Magdalene a tower of strength for early Christians, if not for Jesus himself.

Recent thinking about Mary Magdalene is that she was a woman of means who converted early to the teachings of Jesus. She, as was not uncommon during that time, contributed her resources to Jesus' efforts and left her home to follow him as a disciple, just like the other disciples were called to do.

Because the Bible is translated, is missing texts that were part of the original, and is composed of a series of writings often done long after the people and events written about were dead, we cannot always get a clear picture of what actually happened. For instance, the word that is translated as *companion* in referring to Mary's relationship to Jesus, has also been translated as *consort*. There is also reference to Jesus kissing Mary Magdalene on the mouth—a behavior he is not reported to have demonstrated with any of his male disciples. Yet some scholars translate that kiss to mean an apostolic transmission, rather than a sign of affection to his so-called consort. Additionally, Mary Magdalene was written about as the *Bride of Christ*, though Biblical scholars argue that might be a figurative rather than literal teaching.

What seems to be consistent and clear is that Mary Magdalene and Jesus were close, and that she traveled and learned from him, as did the other male disciples.

So, how did she become the redeemed prostitute in our collective mythology? And why? The leading theory is that Pope Gregory the Great, intentionally changed her

identity, perhaps reflecting what was already popular opinion. As I mentioned earlier, Mary was a very common name, and there are many references to various Marys in the Bible. It has been suggested that Mary Magdalene was mixed up with Mary of Bethany and the anonymous sinner (who was presumed to be a prostitute) of Luke who anointed Jesus' feet. So it might have just been too hard to keep all the Marys straight.

But then, why would church leaders let people persist in the error for someone so important? In early Christian texts that contain references to both Mary Magdalene and Peter, she and Peter seem to be at odds with each other. During Jesus' time they were probably able to work that out, but the impression of a rivalry between Peter and Mary Magdalene was reported often enough that scholars take the rivalry seriously.

After Jesus's death, Mary went on to spread the Gospels (as did all of the disciples). Her approach and teachings emphasized an egalitarian, liberating Christianity where women were valued as much as men, and could as easily be leaders in the church. Her teachings and approach are often described in Gnostic texts. Peter and Paul's teachings, which are the teachings that have had the most influence on the Western Catholic Church and its Protestant prodigy, were more authoritarian and patriarchal, and women had more subordinate roles to men.

Cleopatra and Mary Magdalene, as Flowing-style leaders, both had clear goals that they pursued, one step at a time, despite what people of their time might have thought they could or should do. They both had a strong commitment

to enacting what they believed in. Both, as strong women, made a significant difference in their time on their terms—in situations where some of their challenge was to stay themselves as fully feminine, and make their contribution as leaders from their core.

STACCATO

Jack Welch

Jack Welch, a well-known business leader with the Staccato style, is quite a controversial leader. Neutron Jack, as he has been called, is the former CEO of one of the most complex organizations in the world: General Electric. He is credited with having transformed what was an old-line American industrial giant into a keenly competitive global organization.

Welch reshaped the company through more than 600 acquisitions—firmly selling off businesses that were not the best in their industries and buying–keeping–investing in those companies/divisions that were the best in their market. He was able to exercise considerable influence and power over a far-flung and complex organization—a company with over $300 billion in assets, almost $100 billion in revenue, and over 275 million employees in more than 100 countries. He squeezed 350 product lines into 12 big businesses, shed $9 billion worth of assets, and spent $18 billion on acquisitions—eliminating 100,000 jobs while making the stockholders happy with improvements in all key financial indicators.

Welch sought and wielded power and authority widely throughout GE. He was the head honcho and everybody knew it. He was a strong taskmaster and set high performance standards. One such standard was the requirement that a company division retain a #1 or #2 position in its market in order for that company division to be able to stay in the GE company family (not be sold off). One of his books is aptly entitled *Get Better or Get Beaten—31 Leadership Secrets from Jack Welch*.

Welch also supported and promoted others like himself, those who had *E to the 4th power*: enormous personal ENERGY, the ability to ENERGIZE others, an instinctively competitive EDGE, and the skill to EXECUTE their decisions.

Welch's ability to set goals, to focus everyone's attention on those goals, to reward those who followed his direction with gusto and to punish those who didn't, to sacrifice some things (people?) in order to win, and to do all of this with incredible energy—are all strong indicators of the Staccato leadership style.

Elizabeth Vargas

In Elizabeth Vargas we have a modern superwoman challenging the notion that an ambitious woman must sacrifice either family or work, while acknowledging that attaining a work–life balance with this intense, passionate style can be a never-ending challenge.

Elizabeth Vargas, ABC news anchor, has a job that requires her to ask tough questions and to conduct probing analyses. In an article written about her in

Hispanic Magazine after she won an award in June 2004, Liz Llorente says that Vargas *exudes a smart, thoughtful and authoritative air . . . steadiness . . . [and is] penetrating and persistent, but always polite . . . with a characteristic style of calmly rolling out a grenade of a question [in interviews].* She loves provocative, complex topics (like religion, politics, and diversity), and she is willing to ruffle feathers and shake people out of their comfort zones.

Vargas is a wife, mother, and super-journalist, working six days a week and long hours. One of her friends describes her as one of the most driven, anal people she knows. *She gets up before 5 A.M. with her baby, runs into ABC to work, studies like a maniac for future stories, comes back home to be with her husband and baby, and fits in working out.*

Vargas acknowledges her passionate commitment to her work, mentioning how proud she is of risky stories she's done. One such story challenged previous assumptions about Mary Magdalene. Another contrasted the media silence about a Latina and an African American woman who disappeared around the same time as a white woman, Laci Peterson. Vargas challenged experts and journalists to examine why the African American woman's story was barely covered by mainstream media, whereas the white woman's story was in the news media constantly.

Elizabeth Vargas is clear that she wants to see equitable representation for everyone in the media and to spur people to take action to change things when they are not fair. She's willing to break norms, to take risks, to

challenge prevailing wisdom, and to push—politely—to make that happen.

Machiavelli's Prince

Nicolo Machiavelli, writing in the 15th century, put forth a view of the effective leader that is very different from what we have seen so far. Machiavelli himself was the well-educated son of a Florentine citizen who eventually became a roving ad hoc ambassador to the courts of France, Germany, the Papal States, and Caesar Borgia. He gained a reputation as an astute observer of politics and politicians. Unfortunately he was unable to protect himself when his minor connections to the government resulted in his imprisonment when dame fortune turned her hand against him.

The Prince was written in an effort to relieve some of Machiavelli's bitterness about the turn of his fortunes while demonstrating his potential usefulness to those currently in power. Some of his advice and ideas are so well known that we call his way of leading *Machiavellian*.

First of all Machiavelli's *Prince* is not an *ideal* leader, but the portrait of a *realistic* leader. There were at least a 1,000 leadership books circulating widely by his time, and being well educated, he had read most of them. However, he felt that none of them presented a realistic account of what it took to lead. The then-current view that leaders should be virtuous in the classical and Christian moral sense was most popular. Machiavelli did not deny that in *some* world the virtuous leader would be effective, he just did not think princely virtue was effective in *this* world.

Machiavelli's advice to princes is grounded in two fundamental values: First, human nature is basically evil and unlikely to change. Second, luck is an inevitable fact of life, and one must be shrewd to take advantage of good luck and protect oneself against bad luck. Thus two core values—human immorality and cosmic amorality—serve as the foundation for his advice to political leaders. He does note that it is important that the prince appear to be virtuous, even when engaging in amoral or immoral acts.

Nothing is more difficult to handle, more doubtful of success, nor more dangerous to manage, than to put oneself at the head of introducing new orders. Machiavelli explains that the person leading change makes enemies of everyone who benefits from the status quo, and has only lukewarm support from people in favor of the change.

Machiavelli asserts that *it is much safer to be feared than loved* [because men are] *ungrateful, fickle, pretenders and dissemblers, evaders of danger, eager for gain . . . and men have less hesitation to offend one who makes himself loved than one who makes himself feared; for love is held by a chain of obligation, that, because men are wicked, is broken at every opportunity for their own utility, but fear is held by a dread of punishment that never forsakes you. The prince should nevertheless make himself feared in such a mode that if he does not acquire love, he escapes hatred.*

When discussing the use of deceit, Machiavelli claims he who deceives will always find someone who will let himself be deceived. He later goes on to say that a prince should *appear* merciful, faithful, humane, honest and religious—as long as it works. When necessary, the

199

prince should speak of those qualities and take whatever actions are necessary to defend his power.

Many people believe Machiavelli's description of the prince is more accurate than our idealistic illusions of virtuous leaders. His observations about the *practice,* rather than the *image,* of leadership continue to influence us.

CHAOS

Bayard Rustin

Bayard Rustin (1912–1987) was a civil rights organizer, political activist, master strategist, African American, and *known homosexual.* Rustin was born in West Chester, Pennsylvania on March 17. His grandmother raised him in a Quaker community. In school, he excelled in both academics and sports. It was on a trip to an out-of-town football game that Rustin first experienced racism when he was refused service in a restaurant. Rustin got involved in the U.S. civil rights movement and was a major player in it throughout the 1950s.

In February 1956, when Bayard Rustin arrived in Montgomery to assist with the nascent bus boycott, Martin Luther King, Jr. had not personally embraced nonviolence. In fact, there were guns inside King's house and armed guards posted at his doors. Rustin persuaded boycott leaders to adopt complete nonviolence, teaching them about Gandhi's successful nonviolent protest campaign in India.

Rustin worked closely with Martin Luther King, Jr. and A. Phillip Randolph in laying the foundations for the nonviolence of the civil rights movement for which King is so widely known. Rustin was an instrumental advisor to King in organizing the Southern Christian Leadership Conference (SCLC) in 1956. Rustin was also fun-loving, mischievous, artistic, gifted with a fine singing voice, and known as an art collector who sometimes found museum-quality pieces in New York City trash. One of his favorite quotes was *I believe in social dislocation and creative trouble*.

Bill Clinton

William Jefferson (Bill) Clinton is one of very few leaders who could stand to, or stand and, lead amid a period as chaotic as the eight years he spent as U.S. president. He led during a period of rapid economic growth, expanding government, attacks on his personal character, and family turmoil. Amid it all he kept his affability, purpose, and personal clarity—but mostly he stood there, poised, smiling, and present amid all the swirling energy around him.

Clinton committed adultery and was charged with sexual harassment; he eventually admitted to adultery and still kept the support of family members, women voters, and women staffers. He lied, then apologized for lying-sinning, and was forgiven by many because of his repentance. He was ridiculed regularly by media comedians and joined in by quipping and making jokes about his own behavior.

Clinton loved the role of president, saying, *I may not have been the greatest president, but I've had the most fun eight years,* even though Whitewater, the Lewinsky scandal, and an impeachment challenged him constantly. He was beloved and hated, but through it all, he stayed— himself—a man from a single-parent household, a born poor working-class, saxophone-playing. junk-food-loving boy from Arkansas, as well as a Rhodes Scholar, and popular Democratic re-elected U.S. president.

Clinton was able to make connections to people and events in unexpected ways. Some say he brilliantly navigated the *white waters*—that chaotic energy of his presidency—by following his instincts about the body politic. He especially relied on the good will and humanity of the everyday voters who elected him to guide him to the right action at the right time. He allowed order to emerge from the chaos—an effective response when even pretense to control is impossible.

Despite the chaotic energy surrounding his presidency, Clinton's overall record of achievements, especially the economy, is very strong. For many people, his ability to withstand the whitewater, to achieve so many shared goals, to keep his charismatic charm while affirming his humble roots is encouraging. These are hallmarks of effective Chaos leadership.

Albert Einstein

In the realm of science, Albert Einstein is an example of a Chaos-style leader. Paradoxically, Einstein, the iconic iconoclast, the science clown, the antiauthoritarian authority—who quipped *To punish me for my contempt for*

authority, Fate made me an authority myself—did not like chaos. *Time Magazine*, in its report of Einstein as the person of the 20th century, described him as someone who combined rare genius with a deep moral sense and a total indifference to convention.

Einstein started life being seen as a slow learner because he talked late, and at least one teacher thought he was unlikely to become much of anything. But through a series of thought experiments, wherein he considered the nature of the universe, he developed theories and raised questions/possibilities that have kept physicists busy for over half a century. Four of his most widely known contributions are:

Wave–particle duality of light. Light behaves like both a wave and a stream of particles. The stream of particles is called quanta or photons. Einstein won the Nobel Prize for this theory that became the foundation of quantum physics.

The special theory of relativity. No matter how fast you are moving toward or away from a source of light, the speed of that light beam will appear the same, a constant 186,000 miles per second. But space and time will appear relative—that is, as you approach the speed of light, time will slow down from your perspective and you will get shorter and heavier. In short, space and time are not fixed, but relative and pliable.

Energy and matter. Energy and matter are different forms of the same thing, as expressed in the famous $E = MC^2$ equation. This equation explained why an atomic bomb was possible and helped us understand many other things, such as why the sky is blue (because of how air molecules diffuse sunlight).

The general theory of relativity. Gravity is a warping of space–time that happens in the presence of mass. First, we have to give up the idea that gravity is a force, as Newton put forth and we believed since the 18th century. Then we also have space–time, not just space and/or time. And third, time and space are not fixed, they are relative.

Physicist Steven Hawking describes this theory as requiring us to give up the idea that there is a universal quantity that all clocks measure, called time, and instead accept the idea that everyone has their own personal time. Our clocks would agree if we are at rest with respect to each other but not if we are moving.

The general theory of relativity also asserts that light always takes the shortest possible route from one point to another. So when starlight passes near the sun, the shortest route is a curved line that follows the curvature of space–time, making the starlight appear as if it is coming from a different point than its actual origin. If the mass is very concentrated, the curvature of space–time becomes infinite, and a light beam that comes too close will never escape—that is called a black hole.

When physicists were able to demonstrate that the general theory of relativity works, they were aware that Einstein had made a revolutionary contribution to our understanding.

The confirmation of the general theory of relativity made Einstein world famous. But Einstein responded to all the hoopla surrounding the confirmation of his theory with humorous detachment. Einstein was a complex man with many contradictions. It is reported that his private life

was different from his public persona. He was warmhearted and cold, a doting father and an aloof mate, a flirt deeply concerned with strangers yet he would withdraw from intimacy, and he kept a lifelong suspicion of all authority.

In his thought experiments, Einstein asked questions others never seriously considered. His contributions to quantum physics opened the door to aspects of quantum theory where even he left his comfort zone. Subsequent quantum physicists eventually concluded that wave–particle duality means that there is a randomness or uncertainty in nature. This idea made Einstein very uncomfortable. He is quoted as having quipped *God does not play dice with the universe.* Because he believed in both universal order on the big scale and relativity at the subatomic level (with its apparent randomness), he searched for a way to join those two levels of understanding in a unified theory. Einstein died before he could find a unified theory, but his belief in one keeps physicists in this 21st century searching for such a theory.

Einstein's findings overthrew the 18th-century Newtonian view of the mechanistic functioning of nature/life, predictable in its cause-and-effect, clockwork-like orderliness, which had dominated Western thinking for over two centuries. This revolutionary work by Einstein laid the foundation for the development of the atom bomb and the Big Bang theory of creation.

Quantum physics provides the underpinnings for major developments in semiconductors, televisions, and lasers. Einstein's work also loosened scientists' and society's attachment to key assumptions about the nature and order of the universe.

In particular, the ideas from quantum physics were popularized in concepts and ideas about modern social systems. Like Newtonian science before it, the new science also appealed to people trying to understand humanity and create better social systems. Newtonian social systems spawned beliefs in order, rationality, efficiency, cause–effect predictability, control, etc.

Post-Einstein science brought forth a relativistic view—now morality, arts, politics, and social relations were relative, not absolute. And while relativism, the idea that moral and ethical truths exist from the point of view of the beholder, was not an idea Einstein himself believed, relativism has become a popular social thought system.

Some of the people using quantum theory to understand how to improve communications began to work on a communications theory that is focused not on the message but on the garbage in between—the static. Others began thinking about dripping faucets, clouds, coastlines, and the formation of bubbles in water that was about to boil. People started to wonder if perhaps a study of turbulence and chaos would be relevant to such messy things as landslides, rush-hour traffic, epileptic seizures, and organizations going through traumatic change. The resulting chaos theory has hit its stride in the past decade, as theorists begin to apply its insights regarding discontinuous, transforming change to a great many fields.

Interestingly, while Einstein abhorred chaos and revolution for its own sake (living as he did in turbulent times—fleeing Nazi Germany, etc.) his work gave birth to chaos theory. And as a Chaos thought leader, he

revolutionized our thinking and moved us out of the mechanistic Newtonian age into a relative range of possibilities we are just beginning to explore.

Alexander the Great

Alexander of Macedon (aka Alexander the Great), the only son of Philip of Macedon (359–336), had the best education (three years under Aristotle—the most renowned philosopher of his day) and the very finest education in warfare and politics. His daddy, who was the best-known military strategist of the time, taught him. Philip left his son a mountain of gold, all of Greece, and a magnificent army. Of the three, the latter was the most crucial. Alexander's battles are marked by his ability to mix all the elements of his army and bring to bear just what was needed at just the right time.

Alexander himself was a bundle of contradictions and extremes. He was mystical and practical, a dreamer and a pragmatist. He was capable of planning grand strategies, yet paid attention to the details of supply and logistics while on the march. He paid careful attention to his image and it is very difficult for us to separate fact from propaganda. His soldiers adored him, as did most who met him. He was handsome, courageous, and intelligent. He was tireless in the field, able to out-work most everyone around him.

Yet, he was also a dreamer, given to fits and moods. He had visions. His mother told him that he was not the son of Philip but the son of the god Apollo. In short, he was everything a legend should be. While we know Alexander did not conquer Asia by himself, he did exhibit

207

tremendous personal bravery. He was always at the front and always in the thick of battle.

Alexander never lost a battle. As the victories accumulated, his men came to believe that he was invincible. So did his enemies. Like other great generals, he knew and loved his men. He remembered their names and deeds, calling them by name when he would speak to them before a battle, citing their exploits. He sent his veterans home for a rest, allowing them to visit their families. He was liberal in his gifts and honors. All of these factors created an army that simply could not be stopped. Because its accomplishments so far eclipsed anything that had ever been done, Alexander and his Macedonians entered into legend.

Alexander set out in the spring of 334, after resettling affairs in Greece and Macedonia in the wake of his father's murder. One of the many puzzles about Alexander is whether he intended from the beginning to conquer the world. We know that he brought with him artists, geographers, historians, botanists, geologists, and other scientists—something quite beyond the normal scope of a military expedition. Ever the politician, his first act was to visit Troy—the site of the great victory of the Greeks over Asia. The visit was also due to personal interest, for he greatly admired Homer and the heroes of the Trojan War. It was a brilliant propaganda gesture, and he followed it with astute diplomacy. As he marched down the Ionian coast, he liberated the Greek cities, restoring democracy, rather than conquering them. By posing as a liberator and savior, he won allies and gained many recruits here.

After winning his first big battle, Alexander rolled through Asia Minor, detouring to Gordium to meet up with his general Parmenio. Gordium was a town in Galatia, the ancient capital of the Phrygians. In the town was a wagon tied to a post. It was a very ordinary post and a very ordinary wagon with one exception: the yoke was fastened to the pole with a complex of knots so thoroughly tangled that it was impossible to unravel. The legend was that anyone who could loose the knot would be the conqueror of Asia. Alexander the Great naturally had to try his hand at this fabled knot, since he was in town anyway. He had announced his intention of conquering Asia, and to leave Gordium without testing the knot was unthinkable. So, he and some of his men, and a large crowd of locals, all made their way to the acropolis and the wagon. The Gordian knot was an especially difficult one in that there were no loose ends showing. Alexander tried for a while but was completely stumped. His attendants were concerned, for failure here would make poor propaganda.

At last, Alexander cried out *What difference does it make how I loose it?* He pulled out his sword and cut the knot through. Thus did Alexander reveal that he was the one prophesied? It was a lovely play on words, for the Greek word was *luein*, which can mean *untie* but can also mean *sunder* or *resolve.* From that story of Alexander came a phrase that is still used occasionally. To *cut the Gordian knot* means to slice through a problem that appears hopelessly complex by some simple, bold stroke.

While in Egypt, Alexander took another of his detours that became legendary. He visited the shrine of Zeus Ammon, a site sacred to Egyptians and Greeks alike. There, while visiting the Egyptian priests, he was

proclaimed a god by the Egyptians—an honor he did not decline. He submitted to the Egyptian ceremonies, even going so far as to wear Egyptian dress.

Alexander and his army accumulated a string of victories, culminating with the defeat of his nemesis, the Persian king Darius. Once Alexander became king of Persia, he began to adopt Persian dress, at least when dealing with Persian subjects. With his Macedonians, he still dressed as a Greek.

After solidifying his rule over Asia Minor, he announced his intention of conquering India in 327. None of the Greeks had ever encountered anything to prepare them for India. Alexander met serious resistance in India: the terrain, the monsoons, the fierce warriors, the long years of campaigning all combined to take some of the heart out of the Macedonians. He also encountered a really big guy with big elephants—the 7-foot-tall Indian warrior-king named Porus. Although Alexander eventually defeated Porus, killing the king's two sons and forcing Porus into an alliance, his men, encountering more and more resistance, eventually refused to go any further into India. It took them another year to fight their way back home.

Upon his return, Alexander entered into a frenzy of administrative activity. He took a Persian wife and encouraged his officers to do likewise, arguing against traditional Greek parochialism. He had already founded many Greeks cities and now founded many more, giving land to his veterans. He instituted a common currency throughout his lands and he spoke of all his peoples being united under him.

Alexander was wounded in the neck and head at the Granicus River, in the thigh at Issus, and in the shoulder at Gaza. He suffered a broken leg in Turkestan, was wounded on three occasions in Afghanistan, and, most seriously, his lung was pierced by an arrow in India. Overworked, his wounds weakened him. He went on a boating trip while at Babylon, in summer, when the marshes of the river were full of fever. To add to all of this, he had engaged in another of his notorious drinking bouts the night before. Alexander the Great died of a fever 13 June 323. For four days there was silence in Babylon because people were in shock and mourning. His body was conveyed to Alexandria in Egypt, where it was buried. Though his first wife, Roxane, was pregnant with his first son, Alexander the Great left no heir.

As he lay dying, his comrades and generals came to him. Alexander had made no provision for his succession, for what reason we do not know. In any case, it now being clear that he would die, the issue had become pressing. They asked him the question that tormented them all. Who would get the empire? To whom would Alexander leave his conquests? His answer was eminently Greek and classic Alexander. He would leave his empire, he said, to the strongest.

Alexander was known as *The Great* even in his lifetime. Military experts still consider him one of the most outstanding commanders ever. Many explanations for this appellation have been suggested: He suffered the same wounds as his soldiers, he paid attention to every single man in the army, and he always led the attack in person. Some other reasons given for calling him Alexander the Great include the following:

Charisma. Alexander was the only individual whose personal authority could hold his huge empire together. After his death it almost immediately fell apart into competing kingdoms. In 332 B.C., in Egypt, the famous oracle of Siwa allegedly confirmed that Alexander had divine origins and that the god Zeus (Ammon) was his true father. We do not know how Alexander himself thought about his divinity, but it surely helped him to boost the myth around his person.

World shaper in a changing world. Alexander ranks among figures such as Jesus Christ and Napoleon in the category *individuals who shaped the world as we know it*. Before Alexander, the region had been dominated by Eastern cultures—Persians, Egyptians, and Babylonians. Alexander shifted the spotlight once and for all. From now on, the Western societies of the Romans and the Greeks would take over the torch. Alexander started to mint the gold reserves of the Persian kings and used his resources to continue his conquests and to build new cities and ports. Greek civilization spread around the world, improving trade relations and economic activities. The economic system that began to take shape after Alexander's reign remained virtually unchanged until the Industrial Revolution of the 19th century.

Administrative effectiveness (expedient, occasionally brutal, and controversial). Alexander's empire was no rose garden. Especially after the final defeat of King Darius, the court was plagued by controversy and intrigue. Alexander had some of his loyal aides tortured and killed. Macedonians used brutal force to subdue the conquered peoples. Some reports say that they even butchered the sick and elderly. Alexander had 2,000 inhabitants mercilessly crucified. In modern Iran, he is

still known as an evil king—a personification of the devil, if you like—who did his very best to destroy the respectable old Persian culture and religion. On the other hand, some Western scholars present Alexander as a visionary who believed in the peaceful coexistence of different nations and races within his empire. They refer, for example, to mass weddings ordered by Alexander to reconcile Greeks and Persians.

One question frequently asked, and researched, is *Was Alexander the Great gay*? Dr. Reames-Zimmerman, a classical scholar, says *No*! not because he had no relationships with men and boys, particularly his beloved Hephaistion, but because our terms *homosexual* and *gay* are inappropriate terms for antiquity. Alexander's sexuality is more complex for several reasons.

First, the general model for homoerotic attachments in antiquity was that of elder *erastes* (lover, pursuer, and active participant) and younger *eromenos* (beloved, pursued, and passive participant). Individuals did not switch roles as the mood struck. *Coeval* partnerships were frowned on. Alexander and Hephaistion were coevals. This might mean some pressure against what we would assume to be a homoerotic relationship.

Second, the ancient Greeks generally thought who you slept with was a matter of personal choice, not a defining identity. Nonetheless, most scholars agree that Hephaistion's death hit Alexander hard. Alexander's grief is an indication of Hephaistion's significance to the conqueror. If Alexander is understood to be mourning a spouse (or spouse equivalent), the severe nature of his mourning is comprehensible. Alexander's bereavement suggests that Hephaistion occupied the central emotional place in Alexander's life. Whatever the truth of their

sexual involvement, their emotional attachment has never been seriously questioned.

Third, the relationships between men and women in ancient Greece and Macedonia, particularly within the upper classes, differed radically from those of today. The polygamy of the Macedonian royal house would have been quite different even from that of a private family in the Greek south. So the fact that Alexander's primary emotional relationship might have been with another man is not only unsurprising, it is perhaps predictable. Alexander had three wives (Roxane, Statiera, Parysatis) and possibly two mistresses (Barsine,Pankaste / Kampaspe), and there is suggestion that he had occasional assignations as well. In his time and place, a liking for women need not be false in order for an equal liking for men to be true. As typical of his era, class, and culture, Alexander seems to have been comfortably *bisexual*.

Finally, whatever one chooses to believe about Alexander's sexual relationship with Hephaistion, it would be reductive to characterize it solely in this way. Greek *philia* included a level of friendship that was particularly intense, one that is sometimes difficult for us now to grasp. Our models of friendship are not consonant with those of ancient Greeks, where homoerotic desire was freely, sometimes emphatically, expressed. Intense friendship might well develop a sexual expression even while that expression was not the focus of the friendship, or even thought of as particularly characteristic of it. Alexander called Hephaistion *Philalexandro*, beloved friend of Alexander, which in his time expressed, in his own words, a deeper love than a sexual partner.

Alexander conquered and combined a number of disparate countries—being complexly ruthless and compassionate, dominating and conciliatory, open to exploring the world and its differences—definitely not easily categorized. His empire did not actually stay together after his death—no single person in his time was able to hold it together—but his lasting impact was the result of the churning of Greek-Macedonian culture with local cultures, creating a more vibrant and long-lasting culture with aspects we still cherish today. Both the Greeks-Macedonians *and* the conquered peoples were definitively changed as a result of both who he was and how the encounter with this Chaos leader, Alexander the Great, occurred. From what many, no doubt, experienced as chaos, a deep kind of cultural order—different but lasting—resulted.

LYRICAL

Mary Parker Follett

In the 1920s Boston-born social worker Mary Parker Follett promoted concepts such as *empowerment*, *teams*, and *networked organizations* through her management essays. While she spoke widely in the United States during her lifetime, she found far more fertile ground for her observations and principles in Britain and Japan. Follett paid particular attention to the leader–follower/manager–subordinate relationship. We focus on three issues she addressed in this case: leadership, power, and conflict.

Her definition of leadership centered on the concept that formal authority should not determine leadership, but

rather that the needs of the particular situation should dictate the role of the leader. The group was the focus of her thinking; the individual could only realize his or her true self through reciprocal interaction as a member of a group, the main goal of which was to achieve integrative unity. Effective leadership depended on constructively active group members who do not serve the leader, but rather the common purpose, or as she put it, *the law of the situation*.

Follett contrasted the more popular notion of leader-manager power-*over* with her suggestion for the more effective power-*with*. In her view leaders and organizations accomplish their tasks more effectively when they create more power *throughout* the organization, rather than by limiting it to those people who have nominal authority or who try to control organizational life.

Follett held an unusual notion in her time that harmony could be achieved from the constructive use of conflict. Conflict was inevitable in organizational life. She thought it was more important to establish effective means for resolving conflict. She believed that there were three primary approaches to conflict resolution: domination, compromise, and integration. She favored integration, which involves finding a solution that satisfies all parties. Her understanding and approach to conflict resolution are used widely by mediators today.

Below are excerpts on power and authority in M.P. Follett's own words.

I believe we shall soon think of the leader as one who can organize the experience of the group. . . . It is by organizing experience that we transform experience into power. The task of the chief executive is to articulate the integrated unity that the business aims to be. . . . The ablest administrators do not merely draw logical conclusions from the array of facts . . . they have a vision of the future.

It seems to me that whereas power usually means power-over, the power of some person or group over some other person or group, it is possible to develop the conception of power-with, a jointly developed power, a co-active, not a coercive power. . . . Every demand for power should be analyzed to see if the object is "independent" power or "joining" power. That should be one of the tests of any plan of employee representation—is it developing joint power?

Do we not see now that while there are many ways of gaining an external, an arbitrary power—through brute strength, through manipulation, through diplomacy— genuine power is always that which inheres in the situation?

These expressions [dividing power, transferring power, conferring power, sharing power], while containing indeed a partial truth, nevertheless at the same time hide an important truth, namely, that power is a self-developing capacity. . . . The division of power is not the thing to be considered, but that method of organization which will generate power.

I do not think that power can be delegated because I believe that genuine power is capacity. To confer power on the workers may be an empty gesture. . . . The manager

217

cannot share his power with division superintendents or foremen or workmen, but he can give them opportunities for developing their power. . . . Authority should go with knowledge and experience wherever it is found in the hierarchy of an organization. . . . If we enjoy being over other people, there will be something in our manner which will make them dislike being under us.

As conflict is here in the world, as we cannot avoid it, we should, I think, use it. Instead of condemning it, we should set it to work for us. Why not? There are three main ways of dealing with conflict: domination, compromise and integration.

Domination, obviously, is a victory of one side over the other. This is the easiest way of dealing with conflict, the easiest of the moment but not usually successful in the long run.

The second way of dealing with conflict, that of compromise, we understand well, for it is the way we settle most of our controversies; each side gives up a little in order to have peace, or, to speak more accurately, in order that the activity which has been interrupted by the conflict may go on.

There is a way beginning now to be recognized at least, and even occasionally followed: when two desires are integrated, that means that a solution has been found in which both desires have found a place, that neither side has had to sacrifice anything. The first step towards this consummation is to bring differences into the open. We cannot hope to integrate our differences unless we know what they are. One of the most important reasons for

bringing the desires of each side to a place where they can be clearly examined is that evaluation often leads to revaluation.

Finally let us consider the chief obstacles to integration.
(1) Integration requires a high order of intelligence, keen perception and discrimination, more than all inventiveness.
(2) Our way of life has habituated many of us to enjoy domination. [Integration] leaves no "thrills" of conquest.
(3) The matter in dispute is often theorized over instead of being taken up as a proposed activity. Intellectual agreement alone does not bring full integration.
(4) The use of win–lose, controlling, order-oriented language.
(5) The undue influence of leaders—the manipulation of the unscrupulous on the one hand and the suggestibility of the crowd on the other.
(6) Finally, perhaps the greatest of all obstacles to integration is our lack of training for it.

Diana, Princess of Wales

Another example of a Lyrical-style leader with both grace and strength was Princess Diana. She was beloved by many, in part because she seemed fragile and vulnerable, in part because she was willing to poke fun at the ultra-serious British monarchy—including herself as a member—and in part because she was incredibly strong in her commitment to alleviating the suffering of those less fortunate than she. Her graciousness made it look

easy. Yet we know, especially after her death, how much work and discipline went into that grace under pressure. When interviewed by the BBC and asked about how she coped with her new status as Princess of Wales, she described how she adapted and rose to the occasion.

Here was a situation that hadn't ever happened before in history, in the sense that the media were everywhere, and here was a fairy story that everybody wanted to work. And so it was, it was isolating, but it was also a situation when you couldn't indulge in feeling sorry for yourself; you had to either sink or swim. And you had to learn that very fast. . . . I swam.

We went to Alice Springs, to Australia, and we went and did a walkabout, and I said to my husband: 'What do I do now?' And he said, 'Go over to the other side and speak to them.' I said, 'I can't, I just can't.' He said, 'Well you've got to do it.' And he went off and did his bit, and I went off *and did my bit. It practically finished me off there and then, and I suddenly realized . . . the impact. We had a six week tour . . . and by the end, . . . I was a different person. I realized the sense of duty, the level of intensity of interest, and the demanding role I now found myself in.*

This woman at the pinnacle of British society described a very different inner experience.

I found myself being more and more involved with people who were rejected by society—with, I'd say, drug addicts, alcoholism, battered this, battered that—and I found an affinity there. And I respected very much the honesty I found on that level with the other people I met, because in hospices, for instance, when people are dying they're much more open and more vulnerable, and much more real than other people.

Even with the pressure from learning that Charles was having an affair she responded: *Well, there were three of us in this marriage, so it was a bit crowded.* All the work in developing her core of strength as a leader became more evident at the time of the separation from Charles. Many expected her to go quietly off stage, underestimating her commitment to the causes she championed, and to influencing her sons' values as future royals. She was clear that...

I'll fight to the end, because I believe that I have a role to fulfill and I've got two children to bring up. . . . I am a free spirit—unfortunately for some . . . I've got my work that I choose to do, and I've got my boys, and I've got lots of opportunities. . . . When I look at people in public life . . . I think the biggest disease this world suffers from in this day and age is the disease of people feeling unloved, and I know that I can give love for a minute, for half an hour, for a day, for a month, but I can give—I'm very happy to do that and I want to do that. . . . I do things differently, because I don't go by a rule book, because I lead from the heart, not the head. . . .

When she married the Prince of Wales, Diana was the embodiment of the fairy tale princess. She matured over time, through finding and using inner strength that touched many. She role-modeled gracious resilience under pressure and inspired many to continue working in and for the causes she championed. For many she is most remembered for her light touch, her willingness to share her heart and heartache with others who might not have her privileges but who, in some ways, shared her pain (and she theirs). She intended to make a positive difference in the world, and did so, in her Lyrical style.

STILLNESS

Cesar Chavez

Cesar Chavez (1927–1993) was born in Yuma, Arizona and was one of the most important human rights advocates in 20th-century U.S. history. Fighting for freedom and justice was a long tradition in Cesar's family. His grandfather, Cesario Chavez, after whom he was named, left Mexico in the 1880s fleeing exploitation by rich landowners. This was a quest for freedom and justice that Cesar Chavez repeated in the United States.

Cesario moved his family to Arizona and started building his own ranch, which the family worked and developed until the 1930s, when the Great Depression and a bad business deal with a dishonest landowner bankrupted the Chavez family. Shortly thereafter, a rich landowner along with a lawyer tricked Cesar's father, Librado Chavez, into doing some work in exchange for land. The deal was broken; the lawyer forced Cesar's father to sell him the land, and he then sold the land back to the rich landowner. This early experience with injustice left an indelible mark on Cesar, fueling his search for social justice.

After losing his ranch, Librado Chavez moved the family to California and started the family's life as nomad farm workers, following the harvest of different crops throughout the state. In 1944 Cesar joined the U.S. Navy and later, after leaving the Navy, he married Helen Fabela. It was not long after Cesar's return from the Navy that he started to work in the fields again. His sense of indignation about the conditions farm workers endured—

something that had made him join the Navy—did not disappear but rather grew with time.

It was at this time that Fred Ross from the Community Service Organization recruited Cesar to help organize the farm workers. This task was not easy since many farmers, fearing retaliation from wealthy landowners, did not want to organize or participate in the movement. Nevertheless, Cesar worked hard, patiently, and endlessly for the cause. He worked the fields during the day and at night he would do his union work. After some time doing this, his work in the fields started to suffer, and he was fired. He then went to work full-time for the Community Service Organization.

By 1962 his sense of indignation at injustice reached a level he could no longer tolerate, and Chavez decided to dedicate his life full-time to improving the conditions of farm workers. Consequently, his wife Helen had to work the fields by herself to feed the family while Cesar traveled from farm field to farm field organizing the workers. Slowly, he started to develop followers, and an organization was created: the National Farm Workers Union. In 1973 the union changed its name to United Farm Workers of America.

The saga of Cesar Chavez and the farm workers has had deep consequences. He was jailed many times. He organized notorious strikes against grape and lettuce growers who enriched themselves from the poverty and oppression of farm workers. These strikes forced the eyes of America to turn to these injustices, which could no longer be kept hidden. The national attention these issues received meant citizens responded and made changes.

While the quest for justice that Cesar Chavez started is not over, his work, along with that of others, especially Dolores Huerta, laid the path for equality and fair work conditions for farm workers.

Cesar Chavez died in 1993, in Yuma Arizona, close to the ranch where he was born. In 1994, President Clinton awarded the Medal of Freedom to Cesar Chavez posthumously. The medal is America's highest civilian honor and was received by his widow. At the time President Clinton said of Chavez: *"The farm workers who labored in the fields and yearned for respect and self-sufficiency pinned their hopes on this remarkable man who, with faith and discipline, soft spoken humility and amazing inner strength, led a very courageous life."*

Martin Luther King, Jr.

In his letter from a Birmingham jail, African American civil rights leader Martin Luther King, Jr. criticizes *men of good will* for their collusion, if not active participation, in an unjust system of racial segregation and puts forth a vision of a *beloved community*. This vision is even more powerfully framed in his famous *I Have a Dream* speech. Both of these powerful communications came during the 1960s, a turbulent time in 20th-century United States. King's communications reflected the spirit of the times—a post war, anti-Viet Nam, youthful, hippie, idealistic, but still segregated America.

King himself was born into a black, middle-class, religious family. He was well educated, became a minister like his father, and modeled his leadership on the nonviolent protests of Gandhi. King's letter was written for fellow

clergy—black and white—and moderate whites in the United States. This excerpt from his letter conveys his message eloquently.

Oppressed people cannot remain oppressed forever. The yearning for freedom eventually manifests itself, and that is what has happened to the American Negro. . . . Consciously or unconsciously, he has been caught up by the Zeitgeist, and with his black brothers of Africa and his brown and yellow brothers of Asia, South America, and the Caribbean, the U.S. Negro is moving with a sense of great urgency toward the promised land of racial justice. .

 . . I have tried to say this normal and healthy discontent can be channeled into the creative outlet of nonviolent direct action. And now this approach is being termed extremist. . . . Was not Jesus an extremist for love? . . . Was not Amos an extremist for justice? . . . And Abraham Lincoln? . . . And Thomas Jefferson? . . . So the question is not whether we will be extremists, but what kind of extremists we will be. . . . Is organized religion too inextricably bound to the status quo to save our nation and the world? . . . I hope the church as a whole will meet the challenge of this decisive hour. But even if the church does not come to the aid of justice, I have no despair about the future. . . .

We will reach the goal of freedom in Birmingham and all over the nation, because the goal of America is freedom. . . . Before the pilgrims landed at Plymouth, we were here. Before the pen of Jefferson etched the majestic words of the Declaration of Independence across the pages of history, we were here. . . . We will win our freedom because the

sacred heritage of our nation and the eternal will of God are embodied in our echoing demands. . . .

Over the years I have consistently preached that nonviolence demands that the means we use must be as pure as the ends we seek. I have tried to make it clear that it is wrong to use immoral means to attain moral ends. But now I must affirm that it is just as wrong, or perhaps even more so, to use moral means to preserve immoral ends.

Confucius

We return to Asian philosophy to explore insights into the leader–follower relationship based on the *Analects* of Confucius. Confucius was one of China's most famous philosophers and the founder of one of the most pervasive philosophical traditions in Asia. Like Sun Tzu (from *The Art of War*) Confucius was shaped by, and shared his view of life during, the warring states period in China, 2,500 years ago.

One might say that Confucius and Sun Tzu offered contrasting prescriptions for how humans might interact effectively with each other. The Confucian philosophical tradition is humanistic, rational, and moralistic. Confucius taught that virtuous relationships, founded on the individual pursuit of humanistic ideals such as benevolence and goodness, could save society from the destruction to which it was otherwise headed. Confucius addressed specific relationships and the obligations of both parties within those relationships; leader–lead,

parent–child, husband–wife, elder–younger siblings, and friends.

Confucian ethical and political teachings were very important in Chinese teachings for over 2,000 years. They even found receptive audiences in Korea and Japan. While few people adhere to Confucian ideology explicitly, remnants of it remain evident in the many cultures that have historical and cultural links to China. Especially important are Asian values around the importance of family ties, hierarchy, reciprocity, propriety/saving face, and education.

Translating ancient Chinese characters into Western languages is particularly challenging. Every character in Chinese has multiple meanings. A few of the ones that were common in the *Analects* of Confucius include:

Tao. This can mean to lead, road, path, way, method, art, teaching, to explain, and to tell. It can also mean *the path of least resistance taken by water flowing downhill*. Confucius refers frequently to *Tao*.

Jen. Often translated as good, other meanings include benevolence, humanity, love, altruism, compassion, kindness, and co-humanity. Confucius seems to use the word *Jen* to express the notion of *virtue involving tenderness and accommodation to others*, and as contrast to the more martial values described/prescribed by scholars such as Sun Tzu.

Li. Usually translated as ritual, *Li* might also mean propriety, ceremony, decorum, etiquette, and manners. In

the *Analects* Confucius seems to use *Li* to refer to *a code of behavior evident in social relationships.*

Te. Often translated as virtue or moral force, *Te* may also mean power, integrity, and potency. *Te* seems to have both receptive and active connotations. In the receptive (or yin) sense it means *the inner power* or *quality of being straight and true to one's essence.* In a more active (or yang) sense it means *the power to arouse or communicate this inner power.*

Each of these words is used to convey key concepts important in Confucian philosophy. Just exploring their complex meanings gives us some indication of the power of Confucian thought and practice.

Excerpts from the *Analects* of Confucius

When asked "Is there one word which may serve as a rule of practice for all one's life?" Confucius said, "Is not Reciprocity such a word? What you do not want done to yourself, do not do to others."

When asked about perfect virtue, The Master [Confucius] said, "To be able to practice five things everywhere under heaven constitutes perfect virtue . . . gravity, generosity of soul, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others."

The Master said, "The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold he is free from fear.

"When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed.

"If people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid the punishment, but have no sense of shame. If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good."

When asked "What do you say to killing the unprincipled for the good of the principled?" Confucius said, "In carrying out your government, why should you use killing at all? Let your evinced desires be for what is good, and the people will be good."

Confucius taught a lot about communication in relationships. He asserted that words without action were wasted; that listening is as important as speaking, and that good communicators are not necessarily good leaders. *The superior man [leader] wishes to be slow in his speech and earnest in his conduct.*

The *Analects* also refer frequently to the arts, especially music and dance. Confucius seems to see the arts as a manifestation of ritual, a means of achieving and experiencing harmony, and as evidence of *Te* in a leader.

He asserted that the traditional arts teach inner balance and serve to develop a leader's moral constitution. In speaking about leadership, Confucius said:

Leaders for the future must recognize that they will be followers as well as leaders. In order to get things done, one person must lead; the other must follow. Effective followers, however, do not follow blindly. In fact, effective followers need similar skills to those required of effective leader. Learning to be a good follower is an excellent way to learn to be a good leader. In order to succeed, one has to realize that being a leader or a follower is a role—not a personal trait. If you are effective at being a follower, you will probably be effective as a leader.

Through the years people who have encountered the *Dance of Leadership* styles not only discover their unique leadership profile for making a difference, but they share information about the leadership styles of people from all over the world. If you are interested in a particular leader and their style profile, I'd love to hear from you. Please send your suggestions to me through my website.

Resources

Biographical Cases

When I first began to teach Leadership Lessons from Life and Literature at the Darden School at the University of Virginia, the following cases from the Hartwick Humanities in Management Institute at Hartwick College in Oneonta, N.Y. were invaluable. If you are interested in leader biographies, this is the great place to start. I used the following cases as resource material.

Case#	Title
3-518	The Analects of Confucius
5-242	Constructing Charisma: Cleopatra, Queen of Egypt
5-558	Spider Old Woman. Tales from the Hopi (1995)
7-123	Machiavelli's The Prince.
8-631	Martin Luther King Jr. Letter from a Birmingham Jail
9-432	Mahatma Gandhi (2001)
9-735	Sun Tzu's The Art of War (2001)

They have a large case library and can be reached at http://info.hartwick.edu

Other media

In the 21st century there are many other valuable informational media besides print. Here are some of the resources I consulted, and their form. I have them listed by the name of the leader or topic involved.

Video / Film

Bayard Rustin: Brother Outsider -- a feature-length film portrait of Bayard Rustin

Bayard Rustin. (1995)*You Don't Have to Ride Jim Crowe.* N.H. Public Broadcasting System.

Cleopatra: First Woman of Power. (Aired 2001). PBS Video Program.

Margaret Cho. *I'm the One that I Want.*
Margaret Cho. *The Notorious C.H.O.*

Internet sources
Alexander the Great. History of Western Civilization course at http://history.boisestate.edu/westciv/alexander.

Alexander the Great. Section on Alexander's sexuality excerpted from: Hephaistion Amyntoros: Éminence Grise at the Court of Alexander the Great, Jeanne Reames-Zimmerman, Pennsylvania State University, 1998, 152-179. Author retains copyright; Thomas William-Powlett has permission to reproduce.]
http://www.pothos.org/alexander. Initial summary adapted from Dr. Ellis L. Knox via http://history.boisestate.edu/westciv/alexander/

Elizabeth Vargas. "Latinas of Excellence." (June 2004). Retrieved from http://www.hispanicmagazine.com.

Notes

CLIENT EXAMPLES / EVERY DAY LEADERS
All examples from my client base are real people whose names and identifying information have be changed to preserve their privacy.

Multiple Intelligence
(Chapter 2)

Multiple Intelligence theory was initially formulated by Howard Gardner and contains a provisional list of seven intelligences.

Linguistic intelligence involves sensitivity to spoken and written language, the ability to learn languages, and the capacity to use language to accomplish certain goals. This intelligence includes the ability to effectively use language to express oneself rhetorically or poetically; and language as a means to remember information. Writers, poets, lawyers and speakers are among those that Howard Gardner sees as having high linguistic intelligence.

Logical-mathematical intelligence consists of the capacity to analyze problems logically, carry out mathematical operations, and investigate issues scientifically. In Howard Gardner's words, it entails the ability to detect patterns, reason deductively and think logically. This intelligence is most often associated with scientific and mathematical thinking.

Musical intelligence involves skill in the performance, composition, and appreciation of musical patterns. It encompasses the capacity to recognize and compose musical pitches, tones, and rhythms. According to Howard Gardner musical intelligence runs in an almost structural parallel to linguistic intelligence.

Bodily-kinesthetic intelligence entails the potential of using one's whole body or parts of the body to solve problems. It is the ability to use mental abilities to coordinate bodily movements. Howard Gardner sees mental and physical activity as related.

Spatial intelligence involves the potential to recognize and use the patterns of wide space and more confined areas.

Interpersonal intelligence is concerned with the capacity to understand the intentions, motivations and desires of other people. It allows people to work effectively with others. Educators, salespeople, religious and political leaders and counselors all need a well-developed interpersonal intelligence.

Intrapersonal intelligence entails the capacity to understand oneself, to appreciate one's feelings, fears and motivations. In Howard Gardner's view it involves having an effective working model of ourselves, and to be able to use such information to regulate our lives.

Gardner suggests that although they are not necessarily dependent on each other, these intelligences seldom operate in isolation. Every normal individual possesses varying degrees of each of these intelligences, but the ways in which intelligences combine and blend are as varied as the faces and the personalities of individuals. Moreover, intelligence, in his view is always an interaction between biological proclivities and opportunities for learning in a particular cultural context.

Case: Mary Magdalene
(Chapter 12)
The Gospel of Philip.

CITATION 1: "And the companion of the [...] Mary Magdalene. [...] loved her more than all the disciples, and used to kiss her often on her mouth. The rest of the disciples [...]. They said to him 'Why do you love her more than all of us?'"

CITATION 2: "There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion. His sister and his mother and his companion were each a Mary."

Most of the FAQ's come from Lesa Bellevie Mary Magdalene, The First Apostle: The Struggle for Authority, by Ann Graham Brock

(Harvard University Press, November 2002).
http://www.magdalene.org/

Case: Alexander The Great
(Chapter 12)
The section on Alexander's sexuality excerpted from: Hephaistion
Amyntoros: Éminence Grise at the Court of Alexander the Great,
Jeanne Reames-Zimmerman, Pennsylvania State University, 1998,
152-179. Author retains copyright; Thomas William-Powlett has
permission to reproduce.] http://www.pothos.org/alexander.
Initial summary adapted from Dr. Ellis L. Knox via
http://history.boisestate.edu/westciv/alexander/

References

Avolio, B., & Bass, B. M.; edited by Hunt, J.G., Baliga, B. R., Dachler, H.P., & Schriesheim, C.A. (1987). "Transformational Leadership, Charisma and Beyond" in *Emerging Leadership Vistas*, pp. 29-50. Heath.

Bass, Bernard M., (1985). *Leadership and Performance Beyond Expectations*. New York: Free Press.

Blake, R. and Mouton, J. (1985). *The Managerial Grid III: The Key to Leadership Excellence*. Houston: Gulf Publishing Co.

Brock, A.G. (2002). *Mary Magdalene, The First Apostle: The Struggle for Authority*. Harvard University Press.

Bundles, A. (2002). *On Her Own Ground: The Life and Times of Madame C.J. Walker*. Scribner.

Buskin, R. (1997). *Princess Diana: Her Life Story 1961-1997*. Consumer Guide Books.

Chalika, J., & LeJoly, E., (Eds.). (1996). *The Joy in Loving: A Guide to Daily Living with Mother Teresa*. Putnum.

Clawson, J. G. & Doner, J. (1996). "Teaching Leadership Through Aikido." *The Journal of Management Education*, Vol. 20, No. 2; pp. 182-205. Sage Publications.

Clinton, B. (2004). *My Life*. Knopf.

Courlander, H., transcriber. (1982). *Hopi Voices: Recollections, Traditions and Narratives of the Hopi Indians*. Albuquerque University.

Covey, S.; (2006). "Leading in the Knowledge Worker Age" in *The Leader of the Future 2: Visions, Strategies, and Practices for the New Era*, edited by Hesselbein & Goldsmith pp. 217-219. Jossey Bass: San Francisco.

Crum, T. F. (1987). *The Magic of Conflict*. Simon and Schuster.

Csikszentmihalyi, M. (1990). *Flow: The Psychology of Optimal Experience*. Harper & Row.

Csikszentmihalyi, M. (1997). *Finding Flow: The Psychology of Engagement with Everyday Life*. Basic Books.

Doyle, K. (March:1989) *Madame C. J. Walker: First Black Woman Millionaire*. Illustrated.

Dreher, D. (1997). *The Tao of Personal Leadership*. Harper Business.

Einstein, A. (1993). *The World as I See It*. Citadel Press.

Fischer, L. (1950). *The Life of Mahatma Gandhi*. Harper Collins Publishers.

Fletcher, J. (March, 2001). "Invisible Work: The Disappearing of Relational Practice at Work." Simmons College Center for Gender in Organizations.

Follett, M.P. *Prophet of Management*. edited by Pauline Graham (1995). Harvard Business School Press, Boston.

Gardner, H. (1999) *Intelligence Reframed: Multiple Intelligences for the 21st Century*. New York: Basic Books.

Goleman, D. (1995). *Emotional Intelligence: Why It Can Matter More Than IQ*. Bantam.

Goleman, D. (1998). *Working With Emotional Intelligence*. Bantam.

Goleman, D. (Nov/Dec,1998) "What Makes a Leader?" *Harvard Business Review,* pg. 93-102. Harvard Business School Press.

Guest, E. A. (1914). *Breakfast Table Chat* (Detroit, 1914)

Heider, J., et al. (1984). *The Tao of Leadership: Lao Tzu's Tao Te Ching Adapted for a New Age*. Humanics Partners.

Hopi Voices: *Recollections, Traditions and Narratives of the Hopi Indians*. Albuquerque University. (1982) Courlander, H., transcriber.

Kathleen, D. (March, 1989). "Madame C.J. Walker: First Black Woman Millionaire." *American History Illustrated*. Vol. 24, 24-25.

Katie, B, & Mitchell, S. (2002). *Loving What Is*. Three Rivers Press.

Kouzes, J. M. and Posner, B. Z. (1995). *The Leadership Challenge*. Jossey-Bass.

Krames, J. (2001). *The Jack Welch Lexicon of Leadership: Over 250 Terms, Concepts, Strategies and Initiatives of the Legendary Leader*. McGraw-Hill.

Lawson, T. (August 21, 2002). "A New Cho Show on Film: Comedian Pushes the Limits on Family, Sex." *Detroit Free Press*.

Legge, J, translator. (1971). *Confucius: Confucian Analects, The Great Learning and The Doctrine of the Mean*. Dover Publications.

Lightman, A. (1993). *Einstein's Dreams*. Warner Books.

Lowry, B. (2003). *Her Dream of Dreams: The Rise and Triumph of Madame C.J. Walker*. Knopf.

Machiavelli, Niccolo. *The Prince and the Discourses*. New York: Random House, 1950.

McGregor, D. (2002) "Theory X and Theory Y." *Workforce*; Jan, Vol. 81.

Ordóñez, Schweitzer, Galinsky, & Bazerman (Feb 2009) Goals Gone Wild: The Systematic Side Effects of Over-Prescribing Goal Setting in *Harvard Business School Working Knowledge Series*.

Peters, T. (1988). *Thriving on Chaos*. Perennial Press.

Plutarch, S., P. & Waterfield, R. (1999). *Roman Lives: A Selection of Eight Lives*. Oxford University Press.

Reames-Zimmerman, J. (1998). *Hephaistion Amyntoros: Éminence Grise at the Court of Alexander the Great*. Pennsylvania State University: pp.152-179.

Richardson, L. (March 19, 2001). "She's a Stand-up Academic for a Day: Comedian Margaret Cho Brings her One-Woman Act to a UCLA Class on Race Relations." *Los Angeles Times*.

Roberts, C. (2004). *Founding Mothers: The Women Who Raised Our Nation*. William Morrow.

Roth, G. (1997). *Sweat your Prayers: The Five Rhythms of the Soul*. Tarcher Putnam.

Slater, R. (2003). *29 Leadership Secrets from Jack Welch*. McGraw-Hill.

Sophocles. *The Three Theban Plays*. Translated by Robert Fagles, introduction B.M. Knox. England: Penguin Books, 1984.

Stossel, S. & Moyers, B. (2004). *Sarge: The Life and Times of Sargent Shriver*. Smithsonian Institution Press.

Tolle, E. (2005). *The Power of Now*. Hodder and Stoughton Ltd.

Tzu, Sun., (translated by Griffith, Samuel B.). (1963; 1991). *The Art of War*. New York: Oxford University Press.

Welch, J. (2001). *Straight from the Gut*. Warner Business Books.

Wheatley, M. (1992). *Leadership and the New Science.*
San Francisco: Berrett-Koehler.

About the Author

Robin Denise Johnson is a Harvard Business School trained Ph.D. who wrote an award-winning dissertation on diversity, work-life balance and empowerment. She has been an executive educator, coach, and author in leadership development for decades. She works with individuals, corporate managers, team leaders, non-profit directors-managers, and entrepreneurs.

Dr. Johnson is an engaging, dynamic speaker. Her *Dance of Leadership* keynote includes powerful experiential demonstrations of the power of the five *Dance of Leadership* styles. Some of her other keynote topics include *Career by Design*, *21st Century Team Leadership*, *Intercultural Trust*, *Transformational Listening*, *Generation Diversity*, *CultureSpeak* and *Genderspeak*.

In addition to the *Dance of Leadership*, Dr. Johnson wrote and developed *Career by Design*, and *Organizational Behavior: A Multicultural Approach* (with Carlos Gonzales, Ph.D.). She has a number of audio programs including an abridged version of *Dance of Leadership*, *Career by Design*, *Empowered Leadership: Authority, Competence and Trust*, *Multicultural Teams*, an Introduction to the *Myers Briggs Type Indicator (MBTI)*, *Ask! Negotiation Strategies,* and *The Gamma Team Project,* a multicultural team video case.

Dr. Johnson designs and facilitates *Leadership Development*, *Career by Design*, *Multicultural Team Collaboration* and *Multicultural Awareness* workshops for a wide range of corporate and non-profit clients. She is a faculty director, faculty member for the UCLA-Anderson School Multicultural Leadership Institutes, NAMIC

Leadership Development Programs, Wells Fargo Black-
African American Leadership Development Program,
Head Start Leadership Programs, Health Care Executive
Programs and Ozyegin University Executive MBA-
Leadership program in Istanbul, Turkey.

Dr. Johnson's is a former Management-Organizational
Behavior faculty member at Darden-UVA, UCLA-
Anderson, and Cal Poly Pomona. Prior to attending
graduate school and becoming an academic, Dr. Johnson
was an international finance professional and manager
for 10 years with Chase Bank, McDonald's Corporation,
and Lloyds in London. As part of her work-life balance
Dr. Robin is also a dancer; developer of Cardio-Tribal
Belly Dance that is available as a series of workout
videos, and a member of the Desert Belly Dance Collective
in the Palm Springs area of CA.

Robin Denise Johnson can be reached at 760.222.7777, or
Robin@DrRobinJohnson.com