

CULTIVATING REVOLUTIONARY EDUCATIONAL LEADERS: TRANSLATING EMERGING THEORIES INTO ACTION

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INTRODUCTION

In the past 30 years, there has been a revolution in the way that leadership is conceptualized across most fields and disciplines. Rather than continuing to examine models of leadership informed by the principles of social control and hierarchy, revolutionary leadership scholars are examining nonhierarchical, process-oriented, and democratic forms of leadership. In recent years, this revolution has moved beyond the doors of the academy, evidenced by the fact that practitioner and professional journals, popular management texts, and formal leadership development programs now reflect these new “revolutionary” views of leadership.

A variety of authors have written about certain aspects of this leadership revolution. For example, Astin and Leland (1991) examined collective and democratic forms of leadership for social change; Schein (1992) explored the role of leadership in shaping organizational culture; Lipman-Blumen (1996) discussed the need for leaders to cultivate connective capabilities or collaboration in relation to globalization; Senge (1990) articulated the importance of all staff being considered leaders and developing the talent of all change agents; Heifetz (1994) described the challenge of leading without authority in a more democratic and grassroots environment (although he described it more as complexity); Komives, Lucas, McMahon (1998) identified and described a relational model of leadership

¹ The authors would like to thank Marilyn Amey, Pam Eddy, and Dennis Roberts for their helpful feedback on this manuscript. Also, the authors want to note that they contributed equally to the paper and that the order of authorship does not denote a differential contribution.

appropriate for building community and achieving organizational potential in a multicultural world; and Bolman and Deal (1995) discussed the need for leaders to have a spiritual center.

Most authors and leadership educators tend to focus on expanding leadership frameworks and leadership development programs to include a particular aspect of the leadership revolution (for example, globalization, collaboration, or multiculturalism) with which they are most familiar or concerned (see Komives, Lucas & McMahon, 1998; Lipman-Blumen, 1996; Wheatley, 1999). Rather than treating revolutionary concepts separately, we believe it is important to examine these various trends together in order to fully understand the implications of the revolution in leadership scholarship for the design and implementation of contemporary leadership development programs. Like Conger (1992) in his comprehensive review of leadership development programs, we are taking a meta-perspective and examining the underlying assumptions of current leadership development programs. After a brief introduction to the functionalist assumptions and norms characteristic of traditional leadership development frameworks, we analyze three aspects of the leadership revolution (i.e., collaboration, multiculturalism, and ethics/accountability) that have already been incorporated into contemporary leadership development curricula as a result of their strong ties to the theoretical roots of functionalism. Next, we examine five revolutionary leadership concepts that have not been so easily integrated into leadership development programs given the more *radical* nature of their foundational perspectives drawn from the theoretical frameworks of social constructivism and critical social theory (for example, non-positional leadership, and spirituality). To assist in the process of cultivating revolutionary educational leaders, we offer suggestions for the design and facilitation of leadership development programs that reflect a comprehensive leadership education framework and fully embrace the more *radical* strands of the

leadership revolution.

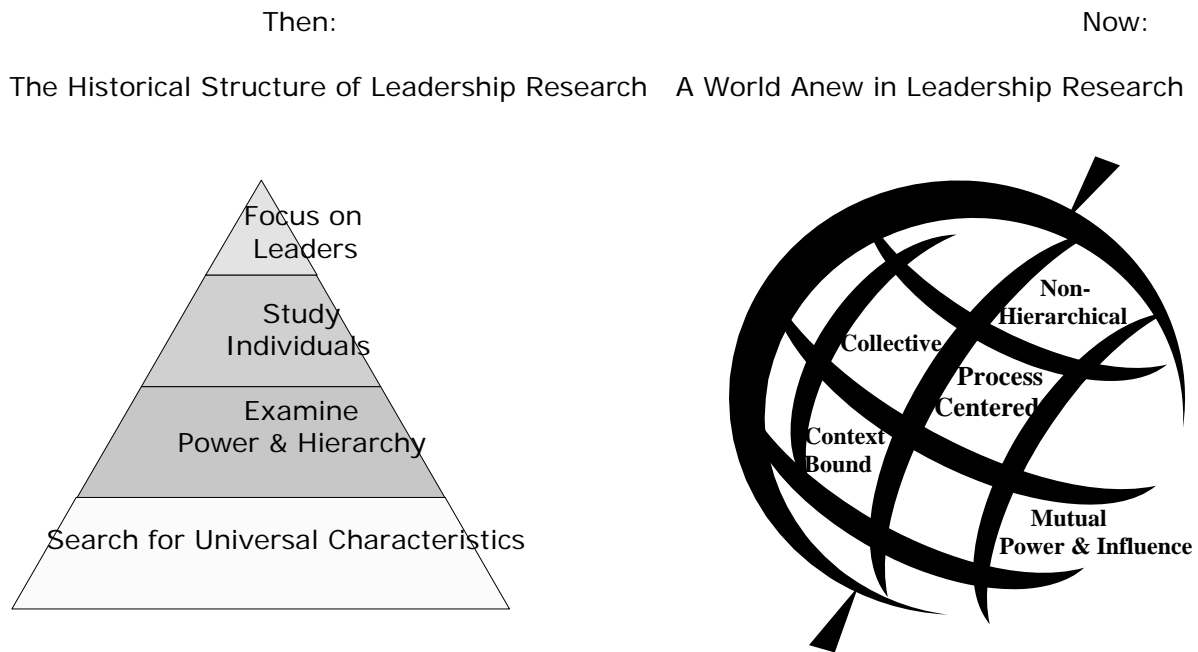
THE REVOLUTION IN LEADERSHIP RESEARCH

What is the revolution that has transpired? For the last 2,000 years or longer, leadership in western cultures has usually been conceptualized as hierarchical in nature, emphasizing social control. However in the last 30 years, scholars have worked to conceptualize non-hierarchical and increasingly democratic forms of leadership that focus on process and values. Moving away from hierarchical, authority-based, context-free, highly structured, and value-neutral leadership frameworks, contemporary scholars have embraced context-specific, globalized, and processed-oriented perspectives of leadership that emphasize empowerment, cross-cultural understanding, collaboration, cognitive complexity, and social responsibility for others. Certainly, views of leadership have changed throughout history; but if you trace back through time, a focus on hierarchy, individual heroic leaders, social control, and a political emphasis have almost always dominated the landscape of leadership. Current literature suggests the heroic, controlling, and distant leader of the past has given way to a focus on teams, collectives, and social change. Therefore, today's views of leadership are a dramatic departure from history.

Revolution also refers to the way that some long forgotten topics have become important again within leadership literature. For example, scientific views of leadership that held sway for most of the last century have been challenged and tempered by other views of leadership as an art, wisdom, or spiritual practice. In other words, concepts, such as spirituality, that held sway when nation states had stronger religious affiliation and influence are *revolving* back into fashion. Thus, leadership has changed in ways that are considered revolutionary from its past as well as the way that older concepts are revolving back into importance (Kezar,

Carducci, & Contreras-McGavin, 2006). This revolution in leadership research is visually represented in Figure 1.

Figure 1: The Revolution in Leadership Research



Two major hypotheses for the change in the way leadership is conceptualized are that the context in which leadership takes place has changed and that new perspectives and ideas about leadership have been introduced from scholars and practitioners. These two forces are interdependent and are hard to separate - as our views change, we enact a different world and as we enact a different world, our views change. The radical social and political changes of the 1960s and 1970s opened the door for people to think about leadership in new ways. Challenges to authority, coupled with interests in Feminism and Marxism, provided the foundation for views of leadership that were more democratic, collaborative, and nonhierarchical. Many of the trends associated with new views of leadership, such as

collaboration, empowerment, multiculturalism, and leadership as a collective process, emerged during this period of social upheaval.

In the 1980s and 1990s, the world economy shifted, creating a more interdependent system that has been called a globalized economy. The emphasis on interdependence reinforced the importance of collaboration and working in teams for enacting leadership. Various forms of technology reduced decision time, connected people across the globe, and made local forms of leadership possible with more emphasis on context and culture (Lipman-Blumen, 1996). As people throughout the world connected and worked together in greater frequency, cultural and social differences were recognized and studied in relation to leadership. Although democratization of leadership has increased, it has also made the process more complex and diffuse. Much has been written about needed changes to traditional frameworks of leadership (Heifetz, 1994; Lipman-Blumen, 1996), however, equal attention has not yet been given to the way that leadership development programs must change in order to reflect the global aspects of the leadership revolution.

A variety of perspectives support the importance of incorporating these revolutionary ideas. Without such change, Heifetz (1994), Senge (1990), and Lipman-Blumen (1996) suggest, and provide evidence, that leaders and the leadership process will not match the current realities of the global context and leaders will be ineffective, lacking complexity that comes from a collective, culturally and context based, and reflective process. Various critiques also suggest that the image of the heroic leader is taxing and that leaders are often scapegoated for situations. Thus, fewer people assume leadership positions and, in some professions, we experience a shortage of leaders (Heifetz, 1994; Komives, Lucas, McMahon, 1998). For example, *The Chronicle of Higher Education* (Fain, 2006; Hebel, Fain & Blumenstyk, 2006) recently covered stories on the complex problems leaders in all sectors of higher education face and the resulting deficit of leaders to assume

positions. Pre K-12 schools around the world face similar dilemmas.

Traditional Models of Leadership Development

In this section, we review some of the underlying assumptions of traditional models of leadership development informed by the principles of functionalism². While we recognize that every individual program is based on the unique set of assumptions enacted by its developers, traditional (i.e., functionally-oriented)³ leadership models are primarily concerned with the identification of generalizable principles to guide leaders and the provision of predictions about how these principles will affect outcomes so that human situations can be controlled. Trait theories, behavioral theories, power and influence theories, and contingency theories

² This analysis of leadership development programs is primarily focused on formal training and development opportunities for enrolling participants on local (e.g., company-specific professional development initiatives), regional (e.g., leadership academy sponsored by the executive education division of a college or university), as well as national (e.g., leadership institutes sponsored by national professional associations) levels. Despite variations in program length and format, traditional leadership development programs typically rely upon the standard pedagogical practices of formal presentations by leadership experts and trainers, analysis of organizational case studies and popular leadership texts, role playing simulations, and self-assessment activities designed to cultivate an awareness of individual leadership traits and skills. Although innovative programs are beginning to incorporate experiential learning elements into their leadership development curriculum (e.g., internships, formal mentoring relationships, civic engagement in on-going community projects), the majority of traditional leadership development programs continue to frame leadership development as an outcome associated with a well-defined, well-executed, and finite educational opportunity that focuses on the development of individual abilities and attributes.

³ Functionalism is a set of beliefs or paradigm that focuses on an objective ontology and epistemology. While we describe this perspective as it relates to leadership (e.g., leaders work is best epitomized by a universal set of traits), for more information about functionalism as a paradigm, see Crotty, 1998.

of leadership all reflect functionalist ideas and reinforce an understanding of leadership as social control.⁴

The assumptions detailed below undergird leadership studies from a functionalist perspective and as a result have become embedded in traditional leadership development programs⁵:

1. leadership is defined as a positional, hierarchical leader
2. universal and predictable skills and traits best epitomize the work of leaders and transcend context
3. leadership is related to social control
4. representations of leadership are value free

One specific example of how these functionalist principles are enacted is the tendency for most leadership development programs to focus on individuals who are already (or aspiring to be) in positions of leadership. Few leadership programs are designed to cultivate all employees as part of the leadership process and most recent management fads do not challenge hierarchical perspectives of leadership. For example, Total Quality Management emphasizes the importance of decision-making

⁴ For more information about these theories please see Bensimon, Neumann, & Birnbaum, 1989 or Kezar, Carducci, and Contreras-McGavin, 2006.

⁵ Three specific examples of leadership development programs informed by the principles of functionalism are the Harvard Leadership Institute, the Higher Education Resource Services (HERS) leadership development program, and the American Council on Education's Fellows program. All three of these leadership programs focus on the identification and cultivation of positional leaders who possess a specific set of essential leadership traits and skills. They also embrace a framework of leadership that emphasizes social control and positional influence. The curriculum is primarily focused on skill development, including components such as creating a shared vision, planning, resource allocation, working with boards, and other top down strategies that fit within hierarchical organizations. Trait and/or personal development include the cultivation of trustworthiness, confidence, commitment and other such characteristics. HERS does vary from the functionalist assumptions in some ways in that it embraces a feminist ideology and does not attempt to be value free or emphasize social control in the same way.

and customer service at the “lowest” levels of the organization; however, this perspective still perceives of the organization as hierarchical in nature.

Additionally, functionalist leadership development programs tend to focus on traits, skills, or behaviors that help a positional leader to enact leadership. Trait-oriented programs attempt to identify and cultivate specific personal characteristics, such as integrity, commitment, intelligence, trustworthiness, and so forth, which contribute to a person’s ability to assume and successfully function in positions of leadership (Bensimon, Neumann, & Birnbaum, 1989). Behavioral models of leadership development call upon participants to examine the roles, categories of behavior, and tasks associated with leadership, such as planning, fundraising, or negotiation (Bensimon, Neumann, & Birnbaum, 1989). Both the trait and behavioral perspectives of leadership rely solely on leaders for understanding leadership - context, culture, and other aspects are generally ignored. As a result of these assumptions, leadership development programs tend to focus on enhancing a desired set of traits or skills. Program participants are typically asked to reflect on their traits and abilities and to understand their strengths and weaknesses in order to develop a particular character and set of leadership skills. However, leaders are generally not asked to examine these traits in relation to the culture of an organization. For example, they do not consider what honesty might look like, or how this trait might be enacted uniquely, within their organization.

Another underlying assumption of traditional (functional) perspectives of leadership frequently enacted in leadership development programs is that leaders are responsible for social control and exercising authority. However, in more recent years, this has been conceptualized more as ways to influence employees so that they do what positional leaders desire, albeit, in a more mutual manner, through notions of a shared vision or planning processes where feedback is obtained from stakeholders. What is important to understand is the ability of leaders to use

persuasion to achieve desired organizational outcomes. Many leadership development programs focus on ways to influence others and create change, designing learning activities and resources that focus on the cultivation of abilities associated with persuasion (e.g., effective communication, creating a vision, and allocating rewards and resources).

The functional perspective of studying leadership has resulted in skill and trait-based programs aimed at positional leaders who enact universal, context, and value free representations of leadership and leadership development strategies. Although we certainly see the value in fostering important traits and skills among positional leaders, we believe leadership development requires a broader emphasis than is currently included in leadership development programs. Some of the functionalist assumptions of leadership described above were challenged in the 1980s with the emergence of cognitive and cultural theories of leadership that focus on interpretation and context, but the full impact of these emerging theories was not realized until the 1990s as the new paradigms of social constructivism and critical theory were applied to the study of leadership.

Recent Revisioning of Leadership Development Programs

While the principles of functionalism described above continue to inform traditional leadership development efforts, these programs are never static and program facilitators frequently incorporate new ideas and leadership trends associated with the leadership revolution. We hypothesize that these aspects of the revolution are more readily included because they fit within the traditional (functionalist) perspective of leadership development. Three concepts that have received recent attention are: collaboration/partnering, diversity and multiculturalism, and ethics/accountability.

In recent years, the work of leadership is described as building an environment that encourages teamwork and collaboration; consequently, these elements from the new conceptualization of leadership have been incorporated into many leadership development programs as important skills or behaviors for leaders. Skills, such as enhancing communication, fostering intergroup relations, creating an inclusive environment, and creating a shared vision, are highlighted in the collaboration literature and have become important topics in leadership development programs (Allen, Morton, & Li, 2003). Strategies emphasized in these leadership programs include redesigning organizational structures to promote group work; changing reward structures to deemphasize individual merit; initiating new forms of accountability that promote group work; and revising mission, vision, and strategic documents to support collaborative work (Pearce & Conger, 2003).

A related leadership approach is partnering or networking (for example, *Partnering: The New Face of Leadership* by Segil, Goldsmith, & Belasco, (2003)). In a more global and interconnected world, where power is increasingly distributed and leaders work in teams, organizations and groups are partnering, creating alliances, or engaging in more collaborative arrangements. Within the new context of reduced funding and greater competition, creating networks with others is seen as indispensable to leadership. Leadership development courses foster the examination of the external environment in order to capitalize on partnerships and use them to leverage greater resources. However, it is important to note that this line of conceptualization does not envision leadership as a collective or collaborative process; instead, it sees team building and partnering as important skills to be acquired for an individual's leadership toolbox. These are distinctive perspectives that will be elaborated on more in the next section.

Multiculturalism is another element of the leadership revolution that has recently been included in leadership development programs. Leaders are now

instructed that within a more globalized world they need to understand people from different cultures. A prime example of a multicultural approach to understanding leadership is the work of the Global Leadership and Organizational Effectiveness Research Program (GLOBE), a network of over 150 social scientists in 62 countries working collaboratively to identify both universally endorsed leadership attributes (i.e., leadership traits identified as essential for effective leadership in multiple and diverse cultural contexts) and culturally contingent leadership traits that reflect a culture's unique interpersonal and organizational norms (House et al., 2004). An analysis of GLOBE data by Den Hartog et al. (1999) confirmed universally endorsed leadership characteristics and behaviors, such as foresight, trustworthiness, encouraging, motivational, confidence builder, and communicative. Again, these studies tend to focus on traits and behaviors that fit within a traditional orientation to leadership and thus can be more easily incorporated into existing functionally oriented leadership development programs. However, multicultural perspectives that suggest that leadership is not the practice of a set of skills and behaviors, but rather a collective process of wisdom (as practiced in some Asian and Native American communities) (Bryant, 1998; Carlin, 1995), or a framework for social responsibility and global citizenship (Adler, 2001; Crosby, 1999) has not yet been embraced and included in leadership development programs.

The third revolutionary leadership concept that has been embraced by traditional leadership development programs is ethics and accountability. In response to public demand for increased accountability and ethical leadership in America's corporate and political institutions, leadership scholars and educators have begun to wrestle with the importance of accountable leaders and leadership processes (O'Day, 2002; Petrick and Quinn, 2001; Ulrich, Zenger, & Smallwood, 1999; Wood & Winston, 2005). Additionally, the leadership literature focuses on creating change and demonstrating outcomes, creating a decidedly strong interest in

accountability. Revolutionary notions of leadership accountability are broader than just demonstrating results; it is a commitment to an ethical standard as well. Leadership development programs now engage their participants in learning activities that center on a new set of accountability questions: *To whom are leaders or leadership processes accountable? What does accountability look like in a group or collaborative environment? For what are leaders accountable?* These types of questions help leaders to expand their view of accountability from merely meeting organizational goals, to considering stakeholders, and thinking about principles used in the leadership process.

However, the integration of *revolutionary* accountability and ethics modules into contemporary leadership development programs is still congruent with the functionalist perspective of leadership described above. These learning opportunities are focused on cultivating ethical and accountable positional leaders, individuals who recognize the ethical implications associated with their positions of influence and possess the skills essential for navigating the ethical challenges embedded in their organization's profit-making and political activities, but without challenging this framework. For example, Northouse (2004) identifies five specific attributes of ethical leaders: respectful, honest, committed to serving others, community builders, and just.

Although certainly successful in shedding valuable light on the moral, value-centered, and social justice dimensions of leadership, the recent addition of accountability and ethics *lessons* in leadership development programs tends to reinforce the status quo of positional leadership (because they remain tied to a hierarchical and heroic leader) rather than challenge the deeply entrenched and increasingly less relevant functional perspective of leadership. Although ethics, multiculturalism, and collaboration are indeed concepts associated with revolutionary frameworks of leadership that emphasize social responsibility and democratic

processes, we argue that these particular aspects of the leadership revolution have been more easily integrated into contemporary leadership development programs given their theoretical roots in functionalism. Other revolutionary leadership constructs, informed by the principles of social constructivism and critical theory, grounded in assumptions that challenge traditional norms of hierarchy, positional leadership, and social control, have not been so easily integrated into leadership development programs.

REVOLUTION IN LEADERSHIP RESEARCH AND IMPLICATIONS FOR LEADERSHIP DEVELOPMENT

In the previous section, we described some of the revolutionary leadership assumptions that have already been incorporated into contemporary leadership development programs. We now review some of the revolutionary conceptualizations of leadership, which we believe need to be integrated into leadership development programs, but that appear to face more resistance because they fit farther outside traditional functionalist assumptions⁶. The five major areas are: the development of non-positional leaders and empowerment, abuses of leadership power, grassroots leadership, context and cultural leadership, and the spiritual and emotional dimensions of leadership.

⁶ It should be noted that several of these revolutionary concepts (e.g., spirituality and values, non-positional leadership, grassroots leadership for change) have been embraced by, and are integrated into, undergraduate student leadership development programs sponsored by college and universities (Council for the Advancement of Standards in Higher Education, 2003; Higher Education Research Institute, 1996; Komives, Lucas, and McMahon, 1998; Outcalt, Faris, & McMahon, 2001). Leadership educators committed to designing and facilitating revolutionary leadership programs would be well served to examine the college student leadership development literature for additional insights on pedagogical strategies and curricular content associated with the revolution in student leadership education (e.g., National Clearinghouse for Leadership Programs at www.nclp.umd.edu).

These five areas of the leadership revolution are informed by new perspectives on leadership that have emerged from research grounded in a critical theory or social constructivist views of leadership. The most radical strand of the leadership revolution is scholarship informed by the tenets, values, and practices of critical social theory. Critical theorists shed light on how elites have benefited from a view of leadership as the domination of certain individuals/groups and a matter of social control (Crotty, 1998; Kezar, Carducci, & Contreras-McGavin, 2006).

In contrast, critical theorists reconceptualize leadership as a collective process, oriented toward social change and committed to equality and diversity, which can change current social inequalities. Despite the increasing number of scholars who research and write about leadership from a critical perspective, this dimension of the leadership revolution is rarely explored in contemporary leadership development programs, given its theoretical and practical focus on questioning, disrupting, and ultimately transforming traditional societal norms and social processes that privilege certain (i.e., powerful and elite) individuals and groups within society.

Social constructivists also suggest that by changing the nature of the assumptions that undergird leadership, we can change social relationships and inequalities. The scholars arguing from this perspective illuminate how leadership is a social construct that is impacted by culture and context, demonstrating the impact of race, class, gender, or culture, and emphasizing how a leader's background and history affects their own perspective and view of leadership (Crotty, 1998; Kezar, Carducci, & Contreras-McGavin, 2006). Social constructivists challenge dominant social *realities*, like leadership is more the purview of men or certain cultures (e.g., whites are better leaders than Asians) or that leaders' perspectives on social situations are more accurate (thus leaders need not question their perspective or view of a situation). In the sections below, we review how these new revolutionary

leadership perspectives suggest new areas that should be incorporated into leadership development programs.

Educating Non-Positional Leaders and Fostering Empowerment

First, recent conceptualizations of leadership from critical theory perspective emphasize leadership as a collective process among people throughout an organization or system; leadership is inherently a team process or a social movement (Bensimon & Neumann, 1993; Bradford & Cohen, 1998; Hackman, 1990; Helgesen, 1990; LaFasto & Larson, 2001; Meyerson, 2003; Riggio, Murphy & Pirozzolo, 2002). Leadership theories from feminist (Astin & Leland, 1991; Bensimon & Neumann, 1993); social movement (Meyerson, 2003; Scully & Segal, 2002), organizational learning (Senge, 1990; Wheatley, 1999), and relational perspectives (Komives, Lucas, & McMahon, 1998) emphasize the need to broaden leadership development to include non-positional leaders at the grassroots level. These various perspectives demonstrate that the emphasis on positional leaders serves to maintain existing power relations and uphold the status quo. To truly revolutionize the concept of leadership, individuals who do not aspire to positions of leadership, and are at all levels of the organization, should have the opportunity for leadership training.

Directly tied to the notion of training non-positional leaders is the notion of empowerment, which refers to the practice of sharing power and enabling organizational constituents to act on issues they feel are important and relevant. Interdependence is central to empowerment, and power is energy, not control. Leadership is carried out by people throughout an organization who act as facilitators, enabling others to act collectively toward a goal. Leadership is relational and reciprocal relationships are used to help define mutual goals, reframing the leader-subordinate relationship that focuses on the differences between people. The chain of influence is diffused among people, instead of passing through the

hierarchy. Since organizations have traditionally been structured to reinforce hierarchy, social control, and the concentration of power within positional leaders, empowerment or the sharing of power has not come easily (Shaver, 2004). Because leadership has long been seen as synonymous with authority and position, collective leadership and empowerment is difficult to incorporate into leadership development training, particularly since positional leaders with traditional organizational perspectives tend to create leadership programs. There are several implications for leadership development embedded within the scholarship of the non-positional leadership revolution.

Leadership development programs need to change their focus to leadership as a collective process. Fundamentally, the leadership development curriculum need to move away from traits and behaviors of individual leaders, which continue to instantiate a view of leadership as embodied in individuals. All the qualities that make up empowering environments – interdependence, relationship building, and reciprocity - are part of understanding leadership as a process. In addition, when conceptualized as a process, leadership is context bound and organizationally determined (this will be described more under the section on culture). Practitioners would be wise to focus on a variety of contexts as they develop and hone their traits, skills, and behaviors. This is often difficult because our popular culture has trained us to see and understand leadership as embodied in single, heroic leader. One strategy for addressing this concern is to move away from programs that focus on the recruitment of individual participants (typically a diverse collection of positional leaders from diverse organizational units or different institutions) and instead develop a leadership education program centered on the participation of an entire leadership collective (e.g., project team, department, committee) in order to engage participants in a leadership education program that is not only informed by the

principles of non-positional leadership, but also demonstrates who can enact leadership within existing organizational structures and teams.

Although leadership development often includes training about how to motivate or influence people, there is often not an emphasis on creating the right kind of environment that enables other people to act and be empowered. Leadership training can focus on case studies of empowering environments and the organizational structures and culture that support such environments. Leadership development should also include an emphasis on the importance of staff/human development. For example, people would be trained on how to identify the strengths in others and how help individuals to capitalize on these strengths. Another example would be teaching people how to make others feel confident in their abilities to pursue personal ideas and visions. As Senge (1990) notes, leadership is really about developing teachers and facilitators who help to create an environment where everyone learns and grows. In addition, networking skills are often emphasized within traditional leadership training programs, but within the revised programs, networking could be expanded to include more than working with external groups connected to organizational goals. Instead, the focus could be on networking internally with growth and facilitation in mind.

Most organizations remain bureaucracies, limited in their flexibility for broader leadership. We need to train leaders to create pockets of empowerment that may eventually help transform the organization into a more team-oriented environment where non-positional leadership can flourish. Komives, Lucas, and McMahon (1998) suggest lessons, thought pieces, and exercises from the *Fifth Discipline Fieldbook* (Senge et al., 1994) to help leaders work within traditional organizational boundaries to create a new leadership environment.

Another implication of understanding leadership as a collective process among people throughout an organization is the importance of and need for leadership

development programs that are based organizationally, institutionally, and regionally. The current model of sending people off to national leadership programs or in-house leadership programs, focused on established or aspiring positional leaders, does not help to produce leaders throughout the organization. This collective perspective of leadership also suggests that staff development - usually offered to a wider variety of people - might include a leadership component. National and in-house leadership programs can work to develop a broader cadre of leaders if they expand their criteria for application and look for leaders throughout organizations. Even though this is not an exhaustive discussion of programmatic implications associated with the revolution in leadership research, it does suggest some fundamental ways that leadership development programs could be shifted to embrace the revolutionary principles of non-positional leadership.

Abuses of Power

Critical theorists who study leadership question the value-free representation of leadership and focus primarily on power dynamics that are hidden within the phenomenon of leadership, particularly oppression and abuses of power (Ashcroft, Griffiths, & Tiffin, 1995; Calas & Smirich, 1992; Chliwiniak, 1997; Palestini, 1999; Popper, 2001; Rhode, 2003; Skrla, 2000; Young & Skrla, 2003). These scholars work to unearth and deconstruct hidden assumptions embedded in the process of leadership. Each raises questions about hierarchical arrangements between leader and follower, asking if they are merely socially constructed, as opposed to natural and inherent, and further, are they used to disempower and privilege certain groups. The scholars also ask how leaders use power or persuasion to keep certain groups or individuals marginalized. Additionally, they inquire about how language and practices associated with followership and leadership ignore issues of race, gender, and other dimensions of social identity historically associated with oppression and

discrimination. Feminist researchers note the importance of constantly having leaders evaluate their motives in order to avoid the oppression and marginalization prevalent in many earlier definitions and theories of leadership. Two areas are focused on within this section: 1) undertaking an intrapersonal journey to examine *the shadow side of leadership* and to understand the implications of leadership biases; and 2) keeping open to influences from multiple perspectives and keeping connected to people throughout the organization.

Leadership development programs, informed by a critical perspective, must acknowledge and address the fact that leaders often unintentionally (as well as intentionally) marginalize others and abuse power. Leadership development programs need to include sessions that focus on the importance of reflexivity and engage participants in self-reflection activities that examine *the shadow of side of leadership* (Palmer, 1990). In *Leading from Within: Reflections on Spirituality and Leadership*, Parker Palmer (1990) examines the potential for abuse embedded within leadership processes; he also suggests strategies for leaders to avoid such behavior. In stark contrast to Palmer's perspective of leadership, which is firmly grounded in principles of spirituality and introspection, traditional portraits of leadership are often framed by the attributes of extroversion, which foster a culture of leaders and leadership processes prone to ignoring the intrapersonal dimensions of leadership (Palmer, 1990). In response to reviewing the content and format of several leadership training programs, Palmer admits he is "discouraged by how often they focus on the development of skills to manipulate the external world rather than the skills necessary to go inward and make the inner journey" (p. 6). Rather than focusing on the development of externally-oriented leadership skills (e.g., negotiation, persuasion, motivation), Palmer calls for leadership programs that help leaders engage in a "downward and inward" journey to explore their personal leadership shadows.

The five specific shadows discussed in Palmer's essay include a leader's insecurity about his or her own identity that contributes to the creation of an organizational environment which deprives other members of their unique identities; the self-fulfilling prophecy associated with engaging in leadership practices informed by the norms of competition, hostility, and self-interest; a leader's firm belief in "functional atheism," a term Palmer uses to describe the common assumption that responsibility for everything that happens (or doesn't happen) within the organization rests solely on the shoulders of the leader; a fear of chaos that manifests itself in a leader's preoccupation with adherence to rules and standard operating procedures; and finally, the leadership shadow associated with denying the inevitability of death that contributes to a leader's inability to terminate projects, programs, policies, perhaps even employees, that no longer contribute to the organization's well-being and productivity. Rather than ignoring these internal shadows and engaging in leadership practices that cultivate hostile, oppressive, and emotionally draining organizational environments, Palmer compels individual leaders and leadership development programs to explore the shadow side of leadership via self-reflection activities that shine light on deeply held assumptions, fears, and beliefs.

Leadership development programs need to spend more time engaging participants in self-reflection activities focused on understanding the manifestations and implications of their shadows and biases in order to cultivate leaders capable of disrupting and transforming the oppressive power relations deeply embedded in the status quo. Specific pedagogical strategies associated with examining the shadow side of leadership include: journaling, meditation, and experiential learning activities (e.g., outdoor challenge courses) that provide opportunities for participants to examine the manifestations and implications of their leadership shadows (e.g., competitiveness, need for control, self-esteem concerns) in safe and supportive

environments. Effective learning environments involve the creation and facilitation of dialogue groups or support networks grounded in the norms of trust, mutual respect, and honesty that offer participants a safe space to discuss their fears and intrapersonal leadership challenges.

In addition, leadership development programs, informed by a critical perspective, should emphasize the need for individuals engaged in leadership processes to reach out and talk to individuals with diverse organizational perspectives in order to expand their views of appropriate leadership. Specifically, research underscores the importance of leaders not surrounding themselves with a small group of individuals, such as a cabinet, that isolates them from varied perspectives and power dynamics throughout the organization. Leaders who isolate themselves are more apt to dehumanize others and feel more comfortable intentionally abusing power because they are disconnected from others. Often, they unintentionally oppress others because they are unaware of their affect (or their decisions' effect) on others. Various scholars have found that successful leaders and leadership processes remain open to influence from many different stakeholders, which also keeps them in check regarding abuse of power (Bensimon & Neumann, 1993; Birnbaum, 1992; Kezar, 2000). Leadership development programs need to train participants to build an authentic network that can help provide feedback. The programs should also focus on teaching approaches for obtaining honest input, developing active listening skills, and strategies for suspending judgment and taking in multiple perspectives. Scenario building and game simulations often help individuals learn how to stay open to, and integrate, new information before making judgments.

Grassroots Leadership

Research on leadership, from a critical perspective, has contributed to the recognition that much of the leadership enacted in organizations is not well understood or supported because it comes from the bottom up (i.e., grassroots leadership), is related to social change, and mirrors social movements (W. K. Kellogg Foundation, 2001; Meyerson, 2003; Meyerson & Scully, 1995; Scully & Segal, 2002). In contrast to traditional leadership frameworks, which prioritize harmony, stability, and control, grassroots leaders often pursue social changes that challenge the deeply embedded norms, assumptions, and values of an organization, hoping to disrupt oppressive power relations and discriminatory practices. Leadership development programs committed to fostering critical, transformative leaders and leadership processes should focus on cultivating the knowledge, principles, and relationships associated with challenging the status quo. These strategies include networking, creating commitment, empowerment, creating solidarity, intergroup relations, building coalitions, and resource mobilization. Although individuals operating from positions of authority also rely on, and enact, many of these strategies to achieve their leadership objectives, most leadership development courses address these topics from an authority-driven leadership framework that presupposes access to organizational power, prestige, and key resources (e.g., information, reward structures, etc.). Leadership development programs, informed by a critical perspective, do not take these organizational resources for granted, but rather concentrate their efforts on cultivating individuals and organizational processes capable of initiating and sustaining bottom-up (grassroots) change and innovation.

Many of the strategies discussed related to the non-positional approach to leadership development are also relevant to discussions of cultivating grassroots leadership. In addition, we have identified four specific dimensions of grassroots leadership that can and should be incorporated into formal leadership development

programs: motivation, resistance, timeframe of change, and the renewal and rejuvenation of grassroots leaders. The leadership development implications associated with each of these grassroots leadership concepts is elaborated upon below.

Motivation

Grassroots leaders tend to be motivated by a “higher purpose” (e.g., a commitment to service and social justice, spiritual/religious beliefs) rather than self-interest (e.g., the acquisition of power, prestige, and access to resources) (W. K. Kellogg Foundation, 2001). Leadership development programs interested in cultivating grassroots leaders need to allocate time and resources to learning opportunities that center on examinations of diverse leadership motivations, engaging participants in reflective activities that help them identify and recognize the powerful influences of their own unique motivations and belief systems. Mentoring programs that match experienced grassroots leaders with emerging leaders and experiential learning opportunities, such as service learning activities or internships/leadership exchange programs with grassroots community organizations, are two specific leadership development activities that could provide participants with meaningful opportunities to reflect on the connection between individual motivation and grassroots leadership. These activities move leaders beyond self-interest by engaging individuals in processes centered on service to others.

Resistance

One of the most important dimensions of critical grassroots leadership is resistance, yet this topic is rarely addressed in traditional leadership development programs that prioritize the pursuit of harmony and consensus. Although it is an unfortunate fact of life, it must be acknowledged that organizations often move in directions that are not productive, mission-centered, or socially-just for a variety of

reasons (e.g., unethical behavior exhibited by positional leaders, deeply entrenched oppressive norms and structures or conflicting organizational goals).

Leadership development programs committed to fostering individuals and processes capable of disrupting norms of oppressive, discriminatory, unproductive, or unethical behavior must integrate learning opportunities that examine and demonstrate the role of resistance in leadership, informed by a critical perspective (Meyerson, 2003; Scully & Segal, 2002). Contemporary research on social justice activists working within corporate America, a group described as “tempered radicals” by Meyerson (2003), identifies a full range of resistance activities associated with advancing bottom-up change within hierarchical organizations. These strategies include resisting quietly in order to pursue personal congruence (e.g., taking time off work to observe important religious holidays not officially recognized by the organization or decorating one’s desk/office to exhibit support for a particular social issue); turning personal threats into opportunities by confronting discriminatory statements, assumptions, and organizational practices; engaging in negotiations to identify alternative solutions to interpersonal and organizational conflicts; leveraging small victories to achieve larger organizational results; and organizing collective action around a critical issue or organizational controversy (e.g., starting an employee forum to address the issue of employer-provided child care) (Meyerson, 2003; Scully & Segal, 2002).

When grassroots leaders choose to resist the perpetuation of oppressive organizational norms by engaging in one or more of the strategies described above, they must consider the potential consequences of enacting resistance within power-laden, hierarchical environments. Yet, critical perspectives of leadership call for the cultivation of leaders, who are willing and able, to confront the discriminatory practices and policies deeply embedded in their organizations and institutions.

Specific curricular and pedagogical strategies associated with cultivating an understanding of, and ability to, engage in grassroots leadership resistance include thoughtful analysis of resistance case studies and engagement of participants in role-playing simulations, both of which can help individuals identify the most appropriate forms of resistance to employ in diverse situations, as well as prepare participants intellectually and emotionally for confronting discriminatory and oppressive practices. In addition, leadership development programs must include learning opportunities that foster participants' negotiation skills (again this could include role-playing simulations and case studies, as well as a review of texts on the art of negotiation), given that successful grassroots leaders not only resist the continued enactment of unjust organizational policies and procedures, but must also be prepared to actively engage in collaborative efforts to negotiate alternative solutions and mutually beneficial outcomes.

Timeframe of change

A third dimension of grassroots leadership that must be integrated into leadership development curricula and pedagogical strategies is a balance of focus on short and long-term change efforts. Traditional leadership development programs tend to engage participants in learning activities focused on developing and articulating broad visions for long-term organizational development. Contemporary scholarship on grassroots leadership underscores the need for individuals to recognize the piecemeal nature of social change and cultivate the cognitive frameworks (as well as patience) necessary to simultaneously focus on the pursuit of incremental "small wins," as well as the development and enactment of a long-term vision for broader social change (W. K. Kellogg Foundation, 2001; Scully & Segal, 2002). For example, grassroots educational leaders, committed to improving the campus climate for diversity, must develop, and simultaneously pursue, specific short-term goals (e.g., the initiation of a new mentoring program for

underrepresented faculty and graduate students, approval of new multicultural general education courses), as well as broader long-term objectives (e.g., a campus that enacts the value of multiculturalism in daily interactions and policy decisions). Simultaneous work toward short and long term goals provides opportunities for the small wins that are essential for sustaining motivation and momentum in bottom-up efforts to challenge and transform oppressive social structures and organizational practices.

Leadership development programs interested in cultivating grassroots leaders need to develop learning opportunities and resources that help participants understand and enact the inextricable connection between short-term, piecemeal efforts for local change and their overarching vision for wide-scale transformations at the organization and societal level. One way to address this issue in leadership development programs is to extend program length. Rather than engaging participants in a leadership development seminar that is completed in a matter of a few short hours or days (a framework that serves to reinforce a *quick fix* approach to individual and organizational change), programs must extend their educational timeframe. A monthly seminar that spans 12 to 24 months would allow participants to engage in sustained reflection, dialogue and experiential learning activities that emulate the long-term nature of grassroots leadership. Additionally, leadership development programs interested in the cultivation and long-term success of grassroots leaders could also invest time and resources into the development of follow-up activities and program alumni networks that continue to provide participants with resources, as well as intellectual and emotional support after their formal leadership training is completed.

Renewal and rejuvenation

Embedded within the recognition of grassroots leadership as long-term process, is the need to understand the significant role resiliency and renewal play in

leadership dedicated to transforming oppressive power dynamics and organizational structures (Heifetz, 1994; W. K. Kellogg Foundation, 2001; Komives, Lucas, & McMahon, 1998; Scully & Segal, 2002). While strategies for renewal are important for leadership in general, grassroots leaders need to understand ways they can rejuvenate themselves in the face of marginalization, abuse, and isolation. Navigating the “competing pulls toward conformity and rebellion” (Meyerson, 2003, p. 143) can contribute to grassroots leaders experiencing feelings of anxiety, loneliness, guilt, frustration, and burnout.

To remain resilient in the face of adversity and emotional exhaustion, grassroots leaders must be able to identify and tap into the unique sources of renewal that will serve to replenish their energy and spirit and provide them with intellectual, physical, and emotional resources necessary to engage in the long-term work of grassroots leadership. In addition to developing curricular materials that introduce the concept of renewal as an important dimension of grassroots leadership, programs can also engage participants in reflective activities and experiential learning opportunities that identify personal sources of renewal (e.g., meditation, exercise, personal hobby, journaling, or spending time with family and friends). Essential learning activities will include strategies for sustaining motivation and commitment to a particular cause.

More specifically, scholars of grassroots leadership have found that the cultivation of support networks, within and outside the organization, as well as intentionally reinforcing the explicit connection between their local efforts for change and the broader social cause that inspires their activism are two strategies frequently employed by leaders to sustain commitment and active involvement in grassroots leadership (W. K. Kellogg Foundation, 2001; Meyerson, 2003; Scully & Segal, 2002). To translate these research findings into leadership development practices, leadership programs could intentionally enroll participants who share a common

social cause, such as family-friendly work environments or increased access to higher education for students from low-income backgrounds. This approach would facilitate the establishment of a sustained support network, as well as highlight the meaningful connections between their individual efforts for change within a particular organization and the broader issue or social theme of concern to all participants. Leadership development programs, informed by a critical perspective of leadership, must engage participants in learning opportunities and experiential activities that cultivate the spirit (empowered, reflexive, renewable), as well as the skills, of grassroots leadership.

Context, Culture, and Leadership

Another revolutionary dimension of contemporary leadership scholarship is the importance of context and culture for understanding the leadership process and exhibiting effective leadership. Even though some functionally-oriented leadership development programs stress the importance of situational leadership and matching style or behaviors to the leadership situation at hand, only recently has research focused on the way leaders must be sensitive to institutional culture, as well as broader social and global trends. Cultural and symbolic theories of leadership (from a social constructivist perspective) focus on the importance of history and traditions, context, interpretation, values, meaning, and symbolic elements in leadership processes. Earlier (functionalist) trait and behavior theories of leadership tend to isolate the leader or examine the interactions between leader and followers and completely ignore the importance of context. There are three main areas that leadership educators need to focus on creating leadership teams capable of assessing and understanding institutional culture/social context and relating it to leadership processes, assisting leaders to investigate multiple social realities, and,

helping to develop pluralistic leaders and leadership processes that acknowledge the unique history and culture of individuals.

With this recognition of the significant impact of institutional context and culture on leadership, leadership development programs need to assist individuals in understanding their organizations as cultures by learning the skills of analyzing and understanding the culture. In a sense, leaders must become anthropologists. Practitioners need to become aware that good leadership varies by institutional environment and that a leadership approach at one organization may not work in the next organization. A key strategy for leaders, as they begin engaging in a leadership process, is to carefully analyze the institutional culture. Also, understanding that leadership is a cultural process intrinsically ties leadership to values, history, traditions, and other key components of culture. For a detailed account of the implications for practitioners seeing leadership as a cultural process, see Bergquist (1992), Birnbaum, (1992), Bolman and Deal (2003), and Rhoads and Tierney (1992). We encourage leadership development programs to use these resources as they develop curriculum.

Cultural theories of leadership provide a temporal and spatial perspective to understanding leadership, recognizing the importance of the unique history and cultural geography of an organization (or society) to the leadership process. Rather than developing leadership education curricula grounded in de-contextualized knowledge and universal principles (program elements typically associated with national and regional leadership education programs), cultural theories of leadership underscore the need and value of local leadership development programs (situated within specific organizations and institutions) that engage participants in deep, collaborative and sustained reflection on the unique, socially constructed leadership culture that surrounds them. Wheatley (1999) describes this leadership skill as helping organizations to conduct self-discovery. Leadership development programs

need to focus on helping people interpret and understand their organizational cultures and histories and to use this to facilitate the leadership process.

Revolutionary leadership scholars also recognize context as a social construction in which there are varied and competing views about leadership situations and processes. Leadership educators should reconceptualize the way they frame and facilitate learning opportunities for understanding the context of leadership. Learning experiences must move away from a positivist focus on *discovering* and managing objective leadership situations, to a framework that emphasizes learning how to recognize, interpret, and collaboratively navigate the multiple realities of socially constructed leadership processes and organizational cultures. Bolman and Deal's (2003) book, *Reframing Organizations*, is one of the seminal works that describes leadership within multiple organizational and cultural realities. These authors demonstrate that leaders tend to examine organizations through one or more lens(es) (e.g., political, symbolic, structural, or human resource), but that social realities are extremely complex and require careful interpretation and investigation. Leaders are not simply matching a particular leadership style to a fixed organizational reality; rather they must artfully analyze the unique (and changing) needs of the organization based on data gathered from multiple perspectives. Leadership development programs, informed by a social constructivist perspective, should encourage leaders to develop reflection skills, to carefully analyze situations through multiple cognitive lenses, and to realize leadership contexts are unique and require individualized responses.

Another strand of the cultural leadership revolution examines the implications of social identity (e.g., gender, race) on leadership processes. People have a history, upbringing, and a life outside with families, communities, and activities that must be taken into account in this relational leadership process. As part of a leadership

process, individuals need to reflect on their own backgrounds and experiences in order to see the impact on their potential (Kezar, 2002a). With respect to cultural research on gender and leadership, studies of women leaders illustrate that women tend to define and understand leadership in ways not reflected in traditional models, based on all-male research samples (Astin & Leland, 1991; Bensimon & Neumann, 1993; Kezar, 2000, 2002a, 2002b; Rhode, 2003). For example, women's leadership is associated with a more participatory, relational, and interpersonal style and with different types of power and influence strategies that emphasize reciprocity and collectivity.

A few studies of leadership beliefs among people of color in the United States have also found distinctions in the way that Native Americans and African Americans define leadership (e.g., community-oriented, focus on spirituality) (Ayman, 1993; Kezar, 2000, 2002a, 2002b; Kezar & Moriarty, 2000). A pluralistic approach to leadership developed by Kezar (2000, 2002a, 2002b) underscores the intersection of social and cultural perspectives on leadership and demonstrates the importance of leaders' reflecting actively on their backgrounds, as well as understanding and engaging the diversity of leadership approaches from people of varying backgrounds.

Individuals involved in the leadership process need to try to understand the various frameworks and assumptions of all individuals they are working with. They must cultivate the ability to engage in the art of perspective taking, which involves listening to and absorbing information skillfully, recognizing that other people may view a situation differently, understanding that other people's assumptions may be different, and accepting the limitations of one's own point of view. In the appendix, we provide recommendations for various pieces of literature that address the likely differences that shape people's leadership frameworks including race, gender, disciplinary backgrounds, and departmental culture.

Personal reflection and journaling are key leadership practices that should also be emphasized in leadership training and development programs informed by the principles of cultural leadership/social constructivism. In order to understand one's own role in the social construction of organizational culture and leadership processes, individuals must reflect on the meaning and implications of their own unique history within and beyond the organization. A variety of techniques for self-development are described in the *Social Change Model of Leadership Development Guidebook* (Higher Education Research Institute, 1996) (also see Goleman, 1998). Inextricably connected to the rising prominence of scholarship on the cultural dimensions of leadership, is research focused on examining the important role of values, spirituality, and emotions in leadership processes.

Values, Spirituality, Emotions and Leadership

Values

In many ways, Burns' work (1978) on transformational leadership might be credited with the emergence of a values-centered cultural theory of leadership, as his book on leadership describes the importance of purpose and values in the leadership process. Countering the values-neutral notions of leadership espoused by proponents of trait, situational, and contingency theories of leadership, Heifetz (1994) demonstrates that **all** models of leadership are indeed laden with values, although they often remain implicit and deeply embedded within unarticulated assumptions of effective leaders and leadership.

For example, trait and situational theories of leadership are implicitly informed by the values of influence, authority, and control, as evidenced by their preoccupation with identifying the traits and behaviors demonstrated by individuals (historically men) who have achieved prominence in society. Rather than continue to operate under the false pretense of values-free leadership, a framework that

undermines the need to address the moral and ethical dimensions of leadership processes, Heifetz's (1994) model of adaptive leadership calls upon leaders to explicitly acknowledge and address the role individual and organizational values play in shaping leadership actions and outcomes.

Similarly, Schein's (1992) research on organizational culture has demonstrated that leaders' values play a significant and precise role in the construction of organizational culture. When new groups or organizations are formed (or when organizations encounter new challenges or opportunities), behavioral norms and organizational priorities are established according to the implicit and explicit values of organizational leaders. As these individual values are translated into widely espoused and enacted organizational values, they begin to define and shape the organization's culture (i.e., the tangible artifacts, articulated beliefs, and tacit assumptions that guide behaviors and decisions within an organization). Finally, the recognition that leadership is a process, inextricably connected to individual and organizational values, has prompted leadership scholars to question which values are most appropriate for addressing contemporary leadership challenges, as well as to examine strategies that might prove effective in cultivating particular leadership values (Heifetz, 1994; Higher Education Research Institute, 1996). The Social Change Model of Leadership Development (Higher Education Research Institute, 1996), widely adopted as a foundation for undergraduate student leadership development programs, is one example of a values-based leadership framework that explicitly identifies the essential values of leadership (e.g., congruence, commitment, collaboration, controversy with civility). The framework offers insight on pedagogical strategies and curricular resources that may facilitate the development of these particular values (see also Outcalt, Faris, & McMahan, 2001).

The recognition of leadership as a values-laden process holds significant implications for contemporary leadership development programs. First, leadership

development curricula must develop learning resources and activities that underscore the values dimension of leadership and highlight the important role individual and organizational values play in confronting the complex leadership challenges that define contemporary society (e.g., negotiating the potentially conflicting values of profit maximization and social justice). Program participants must also engage in learning activities that allow them to identify and reflect upon the implications and manifestations of their personal and professional values. Given the deeply embedded, often unconscious, nature of our values systems, a combination of pedagogical strategies may be most effective in helping individuals recognize how values are enacted in daily decisions and behaviors. For example, rather than merely relying on values inventories or reflective journaling to help participants identify their tacit values and beliefs, experiential learning opportunities (e.g., service learning, outdoor challenge courses, simulations, and case studies) might also prove effective strategies for helping participants embrace a values-based perspective of leadership.

In addition, leadership development programs must also assist participants in the development of the skills and knowledge essential for *reading* the deeply embedded values and assumptions that frame an organization's culture. In order to successfully shape organizational culture, individuals must not only be aware of their own leadership values but must also be able to identify and analyze the tacit values that frame and influence organizational behavior. Again, experiential learning activities, case studies, and simulations are three pedagogical strategies that may prove beneficial in cultivating this aspect of values-based leadership.

Spirituality

Values-based perspectives of leadership also underscore the realization that leaders are whole people, and that leadership processes involve spiritual and emotional dynamics not typically addressed in leadership development programs.

Although certainly informed by recent scholarship on cultivating ethical leadership, research on spirituality and leadership represents a distinct strand of the leadership revolution (Kyle, 1998; Palmer, 1990, 2000; Spears, 1998). Ethical perspectives of leadership are typically associated with professional standards, codes of conduct, and other externally established guidelines. Spirituality, on the other hand, is often framed as a code of conduct derived from a higher being or based on transcendent, metaphysical principles that have held over time. The term spirituality is used, instead of religion, in order to distinguish these metaphysical beliefs from the doctrines espoused by formal religious institutions (e.g., the Roman Catholic Church). Bolman and Deal's *Leading with Soul* (1995) is an example of a growing literature base that examines the way a spiritual foundation supports approaches to leadership that are more empowering. The authors describe the journey of a manager who believes in authority, control, power, individualism, and other characteristics associated with the traditional view of leadership. A wise mentor, encountered by the manager, encourages the leader to engage in a process of reflection and spiritual growth that centers on examining his beliefs and values. The manager is asked to look at things from, not just his mind, but also his heart and soul, to embrace the value of emotions in the leadership process, and to see the value in empowerment, collaboration, enriching people's spirits, and fostering a collective ethic. Parker Palmer (1990, 2000) has also written extensively on the spiritual dimensions of leadership, describing leadership as spiritual journey that requires individuals to engage in deep and sustained self-reflection on the motives, intentions, and relationships that guide his or her decisions and interactions. Other strands of scholarship on spirituality and leadership have examined the role spirituality plays in helping individuals understand ambiguity and develop solutions to complex problems (Senge, 1990; Wheatley, 1999).

Emotions

In addition to recognizing the spiritual dimension of leadership, revolutionary leadership scholars have also underscored the importance of emotions in leadership processes. This trend is related to critical theorists' questioning the value-free nature of leadership as well as the growth of symbolic and cultural theories that emphasize values (Caruso & Salovey, 2004; Kyle, 1998; Schein, 1985; 1992). Daniel Goleman's work (1995, 1998) on emotional intelligence is one of the key works to synthesize this research and examine the implications for leadership (Caruso & Salovey, 2004). Earlier cognitive theories of leadership view leadership as a process of rational thinking, ignoring how emotions affect leaders and how leaders can use their emotions to motivate, persuade, and create social change. In addition, the work on emotional intelligence suggests new skills for the leadership process. For example, learning to harness one's intuition in the decision-making process is a critical leadership skill. Klein's (2003) research demonstrates how people can be trained to foster and use their intuition; his research, based on firefighters and doctors, reviews exercises, decision games, and experiential activities that enhance intuition. Goleman (1998) suggests that leaders need to first understand their own emotions, learning to access, negotiate, and manage feelings effectively, so that when they interact with others, they create the right environment.

Throughout one's career, most leaders will have been rewarded for their cognitive abilities, and the suggestion to focus on emotional capacities seems counter to one's experience in their career. However, the leadership research does suggest that successful leadership processes and leaders are in touch with their emotions, are authentic and behave with consistency, can read the emotions of others, and attend to the emotional aspects of the organization. (See Goleman (1995, 1998) for specific details on how to develop leadership development activities to foster emotional intelligence.)

The leadership development implications, embedded within the spiritual and emotional perspectives of leadership, revolve around the selection of pedagogical strategies and curricular materials that reaffirm an intrapersonal (as opposed to an extroverted) framework of leadership (Palmer, 1990). Leadership development programs must include learning activities intentionally designed to cultivate the commitment, values and abilities essential for engaging in meaningful and sustained reflection on the metaphysical beliefs and emotions that guide our actions. Reflective journaling, meditation, creative expression (e.g., writing poetry, painting, reflecting on spiritual and emotional responses to music) are examples of specific pedagogical strategies that may prove effective in facilitating the internal journey called for by revolutionary leadership scholars.

The spiritual and emotional frameworks of leadership also call for more group activities and facilitated role-plays that allow program participants to practice working with others, in order to apply spiritual insights and the skills of emotional intelligence in a safe environment. Spiritual and emotional perspectives of leadership also challenge the *quick fix* orientation of short-term leadership development programs and, instead, underscore the need for programs that enact a vision of leadership as a long-term process. In addition to extending the length of formal programs, leadership development educators, committed to addressing the spiritual and emotional dynamics of leadership, should allocate resources (financial as well as personnel) to the development of follow-up activities and networks designed to offer program alumni guidance and support in the never-ending internal journey essential for effective leadership.

CONCLUSION

We hope that the suggestions offered in this article help to shape leadership development programs that capitalize on the new scholarship on leadership, which

boasts many benefits – for example, addressing complexity, globalization, multiculturalism, social justice, and the leadership pipeline - that current leadership programs do not. We believe that creators of leadership development programs have struggled to incorporate some new ideas because they fit so far outside functionalist assumptions. We suggest that by making these implicit assumptions more visible, they can more directly be addressed and changed.

The full promise of the revolution in leadership scholarship remains unfulfilled and we hope that the ideas provided in this article help bring them to fruition – producing revolutionary change agents for the future. Although functionalist notions of skills and traits remain important areas to emphasize in the development of leaders, we argue that leadership development can be greatly enhanced if programs incorporate a cultural and critical perspective. Some leadership development planners may not agree with the underlying assumptions of a critical and cultural perspective of leadership (although we hope we have made a case for the importance of these revolutionary ideas), but for those interested in embracing these new concepts who have lacked tangible ways to accomplish this task, we hope we have provided compelling ideas. We also encourage program developers to reconceptualize the orientation of programs that typically focus on the identification and cultivation of positional leaders and instead direct their energies toward recognizing and fostering a broader audience for leadership development.

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APPENDIX 1

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