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Using the Worldly Leadership Lens to Approach the Task of Developing Women Leaders

Susan R. Madsen, *Utah Valley University*

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Task of Developing Women Leaders

Susan R. Madsen

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Abstract

Developing women leaders is a very complex phenomenon in most countries throughout the world. If consideration is not given to numerous complexities (e.g., culture, traditions, religion, values, backgrounds, education, work-family issues, self-concept, gender barriers, expectations, previous opportunities, perceived future opportunities), the effectiveness of structured development programs will be limited. I argue that there are many more layers or "worlds" to understand in developing women in many non-western countries, particularly in those where women have been oppressed throughout history. Unless we understand the layers of complexity within cultures, traditions, and perspectives, we cannot be effective in designing and implementing relevant leadership development programs. Hence, the specific purpose of this paper is to investigate the utility of using the worldly leadership lens to approach the task of developing women leaders, particularly in non-Western cultures where women have been oppressed throughout history. To accomplish this purpose, this paper will explore 1) the concepts of wholeness to worldly perspectives, 2) the need for a change of lens, 3) examples of studies that provide insight for a more "worldly" lens within specific cultures; 4) a supporting theory that provides a framework for acquiring a worldly leadership lens, and 5) theory to practice.

Using the Worldly Leadership Lens to Approach the Task of Developing Women Leaders

The rate at which globalization has occurred in all types of businesses and organizations has forced researchers and practitioners into considering new paradigms of leadership (Robinson & Harvey, 2008). In fact, Muczyk and Holt (2008) reported that 85% of Fortune 500 executives say that their firms do not currently have enough competent individuals to lead effectively in this kind of global environment. Many authors (e.g., Livers, 2007) agree that leading globally requires a fundamental shift in terms of thinking and behaving, but to date most researchers and practitioners are focusing their efforts on understanding and developing clearly defined skill sets or competency-based frameworks on which to base their leadership development strategies, programs, and initiatives (e.g., Byrne & Rees, 2006; Koweske & Anthony, 2007; Noel & Dotlich, 2008; Tubbs & Schulz, 2006). Will this be enough to develop new leaders with the knowledge, skills, and abilities needed for this dynamic, complex, and challenging environment?

As leadership researchers and practitioners, we can consider development from a variety of perspectives. For example, we can focus our work with individuals in our own cultures to help them become effective in leading global organizations. The question just posed is critical to consider for this perspective. The discussion then revolves around the backgrounds and experiences of the individuals being trained and the shift that needs to occur in *their* thinking and behaviors so that they can become effective leaders in this global economy. Yet, another important area of work is focused on the task of developing and implementing leadership programs for citizens of other countries, who will continue to live, work, and lead within those nations and cultures. In this situation, I purport that the fundamental shift in thinking and behaving needs to begin initially with *our* perspective or "lens." If leadership programs and initiatives are not designed using the most appropriate and effective lens, long-term success of

program participants will be limited. Within this perspective, one of the most intriguing areas of current leadership inquiry revolves around the development of female leaders in countries where women have been oppressed for centuries. Hence, it is of critical import to discover the most effective lens to use in developing women leaders who are nationals of countries that have emerging and changing perspectives of the role of women in business and government.

Developing women leaders is a very complex phenomenon in most countries throughout the world. If consideration is not given to numerous complexities (e.g., culture, traditions, religion, values, backgrounds, education, work-family issues, self-concept, gender barriers, expectations, previous opportunities, perceived future opportunities), the effectiveness of structured development programs will be limited. I would argue that there are many more layers or worlds to understand in developing women in these settings, and that unless we understand the layers of complexity within cultures, traditions, and perspectives—and a woman's "world" is much different than a man's world in any culture—we cannot be effective in designing and implementing relevant leadership development programs. For example, I am currently doing research on women in the United Arab Emirates (UAE). Although there are few Emirati women leaders in the UAE at this time, women are now receiving education and are being encouraged by many to join the workforce (Al Abed, Vine & Potts, 2007; Al Qasimi, 2007; Khaleej Times, 2007). There also seems to be an emerging openness toward the involvement of UAE women in management and leadership roles. Because of this there is an increasing need for leadership programs that will assist in the development of Emirati women who want to become influential in their communities, government, and businesses. It is essential that the numerous complexities listed previously be explored before leadership programs are developed and implemented. I am also doing research on women in China and have worked with women leaders from Russia. I

know there is a need for a guiding approach in preparing for and designing leadership programs

for women in these countries as well. I argue that for these and other such opportunities, the

"global leadership" perspective is limiting, and instead Mintzberg's (2004) concept of "worldly

leadership" should be considered. Therefore, the specific purpose of this paper is to investigate

the utility of using the worldly leadership lens to approach the task of developing women leaders,

particularly in non-Western cultures. To accomplish this purpose, this paper will explore 1) the

concepts of wholeness to worldly perspectives, 2) the need for a change of lens, 3) examples of

studies that provide insight for a more "worldly" lens within specific cultures; 4) a supporting

theory that provides a framework for acquiring a worldly leadership lens, and 5) theory to

practice.

<div align="center">Wholeness to Worldly Perspectives</div>

Amidst the plethora of writings on different perspectives of leadership, there is a "call"

for looking at leadership development in a more holistic manner (Bennis, 1989; Madsen, 2008a;

Madsen, 2008b; Mintzberg, 2004). Palmer (2004) argued for the importance of discovering ones'

own "hidden wholeness" as a "journey toward an undivided life" or, as Bennis termed, toward

becoming an "integrated human being" (p. 4). Bennis said that the process of becoming an

integrated human being (i.e., finding wholeness) is much the same process as becoming a leader.

System theory can also be used to think about wholeness. Just as it is useful in helping us

understand the interconnectedness of each interlinking component within an organization, it can

also be helpful in exploring the complexity of developing human beings internally (e.g.,

emotional, intellectual, physical, social) and externally (e.g., relationships, contexts, behaviors)

in all their complexity. Although the whole is more powerful than the sum of its parts, an

understanding of the function and connectedness of the parts can lend to a more holistic look at

what Dewey (1944) called the "whole person." John Dewey argued that individuals need to be understood from various perspectives, which include knowledge, intellect, emotion, endeavour, capacity, and interests. Further, Dewey (1962, p. 152) explained that learning and development need to be approached with awareness of the complexities of "the interaction of man, with his memories and hopes, understanding and desire." Approaching the development of women leaders in the framework discussed in the introduction, clearly lends itself to this holistic approach. The question then becomes, which lens is most useful—global or worldly—in developing women through a holistic approach?

The global lens, as Mintzberg (2004) outlined, is one that looks at individuals, situations, opportunities, and challenges from a distance and encourages homogenization of behavior. Hence, if one looks at the development of people in various cultures from this perspective, checklists of generic competencies needed for global leadership can be used as an outline for one's development plan. But how effective can this be for individuals and cultures that have layers of complexity to understand? Many with this perspective tend to approach development with individuals in various countries in the same way and with the same set of predetermined competencies. Leaders who use this lens are "conditioned by western and US-centric leadership theories and methodologies" (The Leadership Trust, 2009, p. 1) with this thinking being "driven through our global business schools and business cultures, often to the exclusion of non-western traditions and cultures" that offer valuable insights and wisdom. This lens neither provides the flexibility and leadership wisdom that "lies hidden in ancient, indigenous societies and cultures" nor the encouragement to explore in-depth backgrounds and experiences of specific population from which the potential program participants emerge.

In his writings, Mintzberg (2004) argued that we should consider the worldly mindset to develop leaders and managers. The word "worldly" in the context of leadership development can be defined in a variety of ways (e.g., Dictionary.com, 2009; The Free Dictionary, 2009). It can be used to describe one who is experienced, practical, and sophisticated. It can be defined as one who "knows" and is connected with or directed toward the affairs and interests of the world. Worldly can describe someone who possesses a practical understanding of human affairs, is knowledgeable about and experienced in human society, and who is experienced in life. Mintzberg explained that our globe is actually made up of all kinds of worlds—even worlds within worlds—and we need a worldly leadership lens to be truly successful in working with people outside of our own cultures and experiences. In fact, he argues that to truly understand our own world, we needed to understand other cultures and worlds. I argue that this worldly perspective is particularly useful in developing leadership in women from the non-western cultures of which I have referred.

What might a worldly lens mean for those who develop women leaders in various countries around the world? A developer with this worldly leadership lens would reflectively design and implement leadership programs based on her wealth of experience in understanding and applying knowledge in practical ways. She would have an in-depth understanding of human learning and behavior in the various cultures and circumstances for which she is developing programs. There is also a growing need for her to understand human development and adult development perspectives (Hoppe, 2007)—critical elements of a worldly leadership lens. She can only use this lens if she understands human society within the specific context of country, work, and community. In addition, viewing worldly leadership through a comprehensive developmental lens would also consider the various elements within an external environment

(e.g., governmental relations, societal trends, economic challenges, legal climate, industry dynamics, international development, and technological advancements) (Mintzberg, 2004; Porter & McKibbin, 1988). Finally, as mentioned previously, because there are layers of complexity within each society and culture, the experiences of women are typically quite different than those of their male counterparts. Designing effective programs for women in these countries takes a unique set of insights into specific gender dynamics and their interplay within each unique culture.

Need for a Change of Lens

Many leadership researchers and practitioners continue to use cluster models to guide their design of leadership development for individuals in various countries across the globe. Bass (1990) summarized various models nearly two decades ago as a way, in part, for leadership developers to figure out how to teach and train individuals within the U.S. and beyond. He argued that "some behaviors, attributes, causes, and effects are found everywhere in similar fashion" but that "other elements tend to be concentrated in some cultures and countries rather than others" (p. 761). The generalizations summarized in his seminal *Handbook of Leadership*, continue to be helpful in many ways; however, most provide "global" rather than "worldly" insights. For example, Bass summarized the styles for leaders in various regions and countries (e.g., autocratic versus democratic leadership, participative and directive leadership, relations-oriented and task-oriented leadership, initiation versus consideration, laissez-faire leadership versus the motivation to manage, and transformational and transactional leadership). Interestingly, Kowske and Anthony (2007) found evidence in their research that practitioners and researchers can make serious mistakes when they classify expectations for leadership style and behavior by geographical regions. They stated, "Generalizing the interaction between leadership

roles and culture by region may be, at best, insufficient, but at worst, may be harmful to at-work

relationships and work practices" (p. 39). They also found that there are many differences even

between countries within the same region. And, in fact, they admit that the "definitional nature of

leadership can change both between and within countries" (p. 22).

Research (Ardichvili & Kuchinke, 2002; Kowske & Anthony, 2007) shows that many

cultures do not share basic assumptions regarding what leaders may or may not do, their status

and influence levels, what is expected of them, and even attributes that are seen as characteristics

for leaders. Hoppe (2004) warned that when leadership programs and products that are based on

a particular country's set of leadership meanings and assumptions and are then used for people in

other cultures, the results are often disappointed (e.g., confused participants, unreliable data,

unsatisfactory outcomes). I would argue that even if slight to moderate changes are made to

leader development programs for women based on global models of countries and cultures (e.g.,

Hofstede's Cultural Dimensions), results may still be disappointing. Not only do assumptions

and expectations vary by region and country, they can even vary substantially from individual to

individual within a particular country depending on background experiences, individual

upbringing, religion, community environment, social status, personal challenges, and expected

opportunities. I do admit that generalizations based on existing cultural models can be helpful in

providing some initial insights, but they cannot provide the depth of perspective needed for the

worldly lens. Research does provide some general criteria. For example, in the Malaysian culture

there is a dislike for assertive, confrontational behavior, and therefore maintaining harmony is of

utmost importance (Kennedy, 2002). Although somewhat helpful, information in these models or

competency-based studies do not provide the tools to probe at the level needed to view

development through a worldly lens. Yet, there are some that do provide detailed data helpful for acquiring a worldly lens.

<div align="center">Examples</div>

To develop leadership programs for women in non-western countries, the worldly lens requires a much more individualized and in-depth analysis of the participants and the numerous complexities that surround and embody them (e.g., culture, traditions, religion, values, backgrounds, education, work-family issues, self-concept, gender barriers, expectations, previous opportunities, perceived future opportunities). The literature related to gender issues provides examples of frameworks that can be useful in the analysis or needs assessment stage, which takes place before the program is designed. For example, Ruderman (2004) argues that it is important to understand the context in which women leaders operate to discover what leadership development strategies might best serve women leaders. She stated that to understand how to develop high achieving women leaders, it is critical to consider the forces the shape their careers. Although these forces may be different for women in different countries, cultures, and social classes, Ruderman's five themes can help us understand what may influence the development of women leaders. The five themes also "capture the issues faced by high-achieving women as they approach their careers and their lives" (p. 275). She suggested that understanding these themes can help in addressing the "suitability of the typical techniques organizations used to develop women leaders" (p. 275). These themes include 1) *authenticity:* the "degree to which daily actions and behaviors are in concert with deeply held values and beliefs" (p. 275); 2) *connection:* "need to be close to other human beings—family, friends, community, and coworkers" (p. 276); 3) *agency:* desire to control one's own destiny; 4) *wholeness:* desire to "feel complete and integrated as a full human being" (p. 276); and 5) *self-clarity:* "need to understand themselves

within the context of the world in which they operate" (p. 277). Understanding these themes within a specific culture would provide insightful information that would help one develop a more worldly lens from which to view the development of leadership.

Some examples of published research that begin reaching toward a worldly versus global lens are studies that provide depth into the situations of particular groups of women within specific countries. For example, Gvozdeva and Gerchikov (2002) studied women in Russia and found that women regard power and influence negatively and, in fact, over half of the women surveyed saw no opportunity for advancement. Their motives for management and leadership included self-realization instead of profit; interesting, meaningful work instead of independent decision making; money instead of the desire to lead; and concern for associates rather than career. They are also motivated by professional growth and self-assertion. These researchers also found that Russian women managers typically employ moral and psychological persuasion rather than administrative measures when dealing with a subordinate who needs to be disciplined. They discovered that women managers are better at resolving conflict that are Russian men and tend to figure out the basis of the conflict and want to uncover the causes that will then help eliminate future conflicts. The surveyed Russian women clearly had the following:

(1) high intelligence; (2) the ability to achieve set goals; (3) a willingness to assume responsibility; (4) the ability to act in the role of wise advisor and counsellor; (5) a sense of confidence in the web of organizational relations and events; and (6) a friendly, courteous, but decisive way of dealing with people. (Gvozdeva & Gerchikov, 2002, p. 66)

Another Russian study (Chirikova & Krichevskaia, 2002) found that women entrepreneurs are more "oriented toward controlling their own time, often at the expense of greater profit, and their

attempt to find a happy balance between work and home limits the expansion of the enterprise" (p. 39). This and other Russian research studies (e.g., Zaslavskaia, 2007) begin sharing some of the layers needed for a worldly lens.

<div style="text-align:center">Worldly Leadership Supporting Theory</div>

Throughout the past few years I have conducted three studies in the UAE with female Emirati college students and successful female leaders in business and government. Through this journey I have acquired a worldly lens for this culture that has already proven invaluable. It has provided me with critical information and insights to begin developing leadership programs for UAE women nationals. I developed this lens primarily through using the transformational learning theory to guide my work, and I discovered that this theory can provide a particularly useful framework to use in exploring how to design effective leadership programs for these women. This theory can be a foundation for practitioners and researchers to develop this worldly lens for themselves. In fact, it may be an ideal theory to anchor the movement from a global to a worldly lens when thinking about the development of women managers and leaders. To understand "worlds within worlds" we must understand the complexity of development so we can design leadership programs for women in various cultures. Effective leadership development requires change, and the type of learning that leads to this type of change is transformative learning. Hence, I propose using the transformational learning as the framework to consider within the worldly lens for designing leadership development for women.

In 1978, Jack Mezirow first articulated transformational learning theory (also referred to as transformative theory) and his associated perspective transformation construct. Mezirow (1990) defined learning as "the process of making a new or revised interpretation of the meaning of an experience, which guides subsequent understanding, appreciation, and action (p. 1).

Merriam and Caffarella (1995) stated that "transformational learning theory is about change—dramatic, fundamental change in the way we see ourselves and the world in which we live" (p. 318). Clark (1993) stated that "Transformational learning shapes people; they are different afterward, in ways both they and others can recognize" (p. 47). The process of transformational learning is anchored in life experience. Mezirow's theory is about how adults make meaning from and interpret their experiences. According to Taylor (1993),

> Transformative learning attempts to explain how an individual's expectations, framed within cultural assumptions and presuppositions—meaning perspectives, directly influence the meaning an individual derives from his or her experiences…When an individual has an experience that cannot be assimilated into his or her meaning perspective, the experience is rejected or the perspective changes to accommodate the new experience. It is the revision and change of these meaning perspectives that is explained by the theory of perspective transformation. (p. 7-8)

Transformation learning focuses on three core components (Merriam & Caffarella, 1995; Mezirow, 1991):

1. *Mental Construction of Experience*: It is through engaging with each life experience to make meaning that there is an opportunity for a change in perspective and behavior.

2. *Critical Reflection***:** "Effective learning does not follow from a positive experience but from effective reflection" (Criticos, 1993, p. 162). To reflect critically individuals must not only think about their experiences, but they must also examine the underlying beliefs and assumptions that influence how they make sense of their experiences.

3. *Development/Action*: Individuals must explore options for forming new roles,

relationships, or actions. To truly transform, they need to try out their new knowledge,

skills, or roles and then build new competence and self-confidence.

For an individual to "transform" through a learning experience, she would need to have

opportunities to fully engage in all three of these core components throughout the learning

process. Development is about improving and changing oneself in someway, and leadership

development is anchored in this change. Reflection is the central component in transformative

learning. Mintzberg (2004, p. 307) stated that "Worldliness puts analysis and reflection into

context." Thus, there is a critical alignment between the worldly leadership concept and analysis

and reflection. I am proposing this model as a guide for analysis that can bring context to the

needed lens. Reflection is at the heart of transformational learning and also needs to be at the

heart of the worldly leadership lens (Mintzberg, 2004).

Mezirow (1991) introduced the perspective transformation construct while writing about

the transformative dimensions of adult learning. He argued that perspective transformation is the

foundation of how learning can lead to change. He defined perspective transformation as

The process of becoming critically aware of how and why our assumptions have come to

constrain the way we perceive, understand, and feel about our world; changing these

structures of habitual expectation to make possible a more inclusive, discriminating, and

integrative perspective; and finally, making choices or otherwise acting upon these new

understandings. (p. 167)

Mezirow then articulated ten phases of this perspective transformation process that he

admitted does not necessarily need to be in the sequence outlined (e.g., Merriam & Caffarella,

1995; Mezirow, 1991). First, the transformation seems to be initiated by a disorienting dilemma

(e.g., life event of experience—often a crisis) that cannot be resolved through problem-solving skills or strategies one has used in the past. Second, the individual engages in some type of self-examination process. Third, this leads to a critical assessment of his or her assumptions. Fourth, exploring ones' assumptions then leads to a recognition that others have also gone through similar discontentment, transformation, and change. Fifth, the individual explores options for change (forming new roles, relationships, and actions), and sixth formulates a plan of action. Seventh, this plan or strategy includes the acquisition of applicable knowledge and skills needed to implement the plan. Eighth, individuals need to actually try out these new role and/or behaviors and the (ninth) build competence and self-confidence in these new roles or relationships. Finally (tenth), the individual needs to integrate these changes back into his or her life (Merriam & Caffarella, 1995).

Transformational learning theory has been used as a theoretical framework for a variety of studies in a multitude of unique learning environments from dieing patients to healthy graduate students or working professionals (e.g., King, 2003; Taylor, 2007; Young, Mountford, & Skrla, 2006). To date, no research has been published on Mezirow's theory being utilized as a basis for research in learning environments within most non-Western countries and particularly related to women and leadership development. However, it does provide an intriguing outline for use in researching and learning details that can help us develop a more worldly lens for particular populations.

<div align="center">Theory to Practice</div>

The transformational learning theory, along with its three core components and ten phases of the perspective transformation process, provides a helpful framework to consider in developing their own worldly lens to use in working with emerging women leaders in particular

cultures. The three core components of transformational learning theory can help us carefully craft our own experiences toward strategically transforming our thinking and behaviors from the global to worldly lens already introduced. First, we must engage with each potential learning experience related to the culture and country in which we would like to work. No detail is too small to learn. We need to make meaning from what we see, hear, and read so we can have opportunities to change our own perspectives and behaviors. Second, we must learn to reflect about our own experiences at a deeper and more critical level then we previously have done. Remember, learning and change follow from effective reflection. To reflect critically we must think about their experiences and then figure out our own underlying beliefs and assumptions that may be influencing how we are making sense of these experiences. Finally, we need to explore our own options for forming these new roles, relationships, and actions. As mentioned, changing our own perceptions toward being able to clearly see through this worldly lens is a transformation of its own. It is important the we try out our new roles, skills, or knowledge and build our own confidence in studying and practicing leadership in new settings.

The perspective transformation process also provides an interesting framework for leadership researchers and practitioners toward the development of a worldly leadership lens. The ten phases within this process offer a potential outline as we explore how women change and develop within specific cultures. Although this process was not initially designed to provide a framework for the acquisition of a comprehensive worldly leadership lens, it can provide a loose structure that may help us explore a new environment (e.g., country, people, challenges, and opportunities). Through a variety of inquiry methods and techniques (e.g., research studies, interviews, observations, and reviewing materials) one can begin to see through a worldly lens, specific to a particular culture and be able to understand in more depth the women they will be

teaching and developing. In the following section, I will highlight each phase within the

perspective transformation process and provide insights into how it can guide us to collect

information that will strengthen the worldly lens we are seeking. Again, as we understand how

women within a culture can be transformed, we can more effectively develop them.

1. *Disorienting dilemma*: Figure out what the critical life events or crises women in a

   culture may experience. Discover trigger events that tend to facilitate and initiate the

   desire for change amongst potential women leaders within the culture. Remember that

   these are situations that are new to these women, and they are not sure how to resolve

   them initially. Disorienting dilemmas are the catalysts that force these women to develop

   new skills and/or strategies that will help them in overcoming a crisis and move forward

   in strengthening themselves and developing new skills.

2. *Self-examination*: Discover how women within a particular culture analyze and examine

   themselves. In some cultures women are very hard on themselves, and negative feedback

   from others is devastating. It is important to find out whether the women are taught to

   examine their own thoughts, behaviors, and actions. If they are not, then self examination

   skills should be added to the curriculum of leadership development programs. Some

   cultures have reflection at its core, while others do not teach this naturally—particularly

   to the upcoming generation of leaders. It is critical to learn about women's experiences,

   habits, behaviors, and understanding of the need to reflect on their own experiences. The

   phase aligns well with the first of Ruderman's (2004) themes, which are geared toward

   understanding what influences the development of women leaders. This theme is

   authenticity, and it considers the degree to which actions and behaviors parallel deeply

   held beliefs and values. Self-examination is the first step in this personal assessment.

3. *Critical assessment of assumptions:* Reflection is also important in this phase of the perspective transformative process. We need to understand when and how women typically assess personal assumptions within their culture. In some cultures women are taught not to challenge the assumptions (e.g., values, habits, long-held opinions). Involvement in leadership development requires them to change. Discover ways to appropriately challenge women to analyze their assumptions. Certain techniques and assignments work better in certain cultures than others. This phase also parallels the Ruderman's (2004) *authenticity* theme in analyzing assumptions (at the heart of beliefs and values) and their influence on personal behavior.

4. *Recognition of others:* Discover how and what women see in others; this can be helpful in understanding how to effectively design leadership programs. In most cultures women find solace in hearing others' experiences. They want to know they are not alone in their struggles and challenges. They want to understand how others have succeeded (within their own culture). Researching stories of other women's successes within a particular culture may provide helpful material in designing program sessions, and for most cultures providing ample time for women to share experiences and transformational moments will be helpful. Discovering ways in which women within a culture already discover information about others who have gone through similar discontentment, transformation, and change can be useful. Women in all cultures like connecting with others. They have a need to be close to family, friends, community, and coworkers (see Ruderman (2004) theme two).

5. *Change options:* Explore the options for change that women believe they have had or will have in their lives. Understand the options they have had for leadership roles, and

recognize the traditional and emerging cultural assumptions for women in management and leadership in each culture. Explore how new roles are formed and recognize general resistance to change. To develop leadership, women will need to form new roles and relationships. Understanding the history and perceptions of change within a culture can help provide a general outline for change strategies within a leadership program.

6. *Plan of action:* To change there must be a plan of action. Women in different countries and cultures view structured plans of action in different ways. If this is uncommon in a particular culture, then foundational materials should be developed with strategies for change. In some cultures women desire strict accountability for plans of action. It is important that we customize development programs to incorporate strategies that will be effective within the culture we are working. Ruderman's (2004) third theme, *agency*, relates to this phase. It is critical that we understand women's perspectives toward their ability and desire to control their own destiny. For example, if women do not believe they can control their destiny, the curriculum needs to be designed differently when compared to women in another culture who have hope that they will have future choices that will impact their own destiny.

7. *Acquiring the knowledge and skills to implement it*: Explore how women have acquired knowledge and skills within their cultures to figure out how to design experiences for the acquisition of new skills. It is important to discover the influential individuals and experiences that have helped them do this. The more information one has into women's past experiences within a particular culture, the more one can provide valuable insights into the design of developmental curriculum. Understanding how women transform leads to understanding how they learn and develop.

8. *Trying out these new role and/or behaviors*: A comprehensive long-term leadership program must shift women from learning about something to actually implementing new roles and behaviors. If a program does not require this, it is unlikely the program will result in long-term change for its participants. The way in which this can be done within cultures will vary widely. Developing a comprehensive worldly leadership lens from which to design effective leadership programs requires an in-depth understanding of how women safely try out roles and behaviors within training, workplace, and community settings. This information will not only provide helpful examples, scenarios, and cases for discussion within the program, but it will provide a foundation for conversations with women participants on how they can do this in their own lives.

9. *Building competence and self-confidence in these new roles or relationships*: This continues from the last phase. Women need to have time to try out new roles long enough to build competence and self-confidence. Conducting research on women's past experiences, within a particularly culture, can provide beneficial insights in understanding program design for future leadership development efforts. Ruderman's (2004) *wholeness* theme aligns with phases eight and nine of the perspective transformative process. Women have a desire to feel complete and integrated as a person and this requires taking new knowledge and applying it (e.g., behavior, action). To be "whole," one's thoughts, words, actions, and behaviors must be aligned.

10. *Integrating changes back into his or her life*: The final theme in Ruderman's (2004) work is *self-clarity*. Women in all cultures have a need to understand themselves within whatever context they are in and within the "world" wherein they operate. Understanding how women within specific cultures do this can be helpful. By integrating changes fully

within their workplaces, homes, families, and communities, changes may become permanent, particularly if these changes are supported by others and in the environment. In any culture, women can find self-clarity but experiences provide opportunities for new self-discovery. It is an ongoing process of change as long as women have a continued desire for growth, learning, and improvement. Leadership practitioners should understand how women need support for long-term change to occur. Implementing these findings within a leadership program is important.

The purpose of highlighting each of these phases was to provide a guide to use in exploring cultures in such a way that it will provide critical information that can be used to design effective and comprehensive leadership programs. I argue that transformational learning theory can provide an important foundation for the worldly leadership lens, and that through this lens we can approach the task of developing women leaders more effectively. In fact, I have found through my experiences that researching and discovering the "lived experiences" of women's upbringings and adulthood environments (e.g., culture, expectations, traditions, challenges, opportunities) before designing leadership development initiatives can lead to life changing experiences for program participants. This is clearly an example of using a worldly instead of a global lens. These phases and themes can help us understand how to shift our own lens so that we can understand the layers and "worlds within worlds" needed for the type of leadership program we should be developing for women living in any country, but particularly in regions where the oppression of women has been commonplace throughout history. The ten phases can also be helpful in and of themselves as a flexible guide to the actual design of a leadership program. Each phase is important in developing and transforming a women or man

within any culture. A thorough, long-term, comprehensive program should ensure that all phases are integrated into the program curriculum.

<div align="center">Conclusion</div>

At the beginning of this paper I asked the following question: Will the global lens be enough to develop new leaders with the knowledge, skills, and abilities needed for this dynamic, complex, and challenging environment? The answer is "No." The rate at which globalization has occurred in all types of organizations has forced researchers and practitioners into considering new paradigms of leadership and should force us into new paradigms of leadership development. The Center for Creative Leadership (Hernez-Broome & Hughes, 2004) agreed as they highlighted trends that will have a major role in future understanding and practice of leadership development. New ways of thinking about the nature of leadership and leadership development was one such trend. Leading in various cultures across the globe requires a fundamental shift in terms of our thinking and behaving, which will influence the design and development of future leadership programs and initiatives. With these shifts the new paradigm will be more difficult to design and implement and the next steps in development will require a deeper understanding of many elements (e.g., culture of leadership development).

To address this challenge, there are emerging new perspectives—such as the worldly leadership lens—that may profoundly affect our thinking on developing future leaders. The worldly leadership lens provides a critical future framework for leadership developers. The worldly lens, through the frameworks I have introduced, can meet the leadership challenges of the future in various cultures around the world.

Leadership development opportunities are needed for individuals and organizations around the world. These should not be limited to businesses as leaders are needed in all sectors

and settings (e.g., business, government, non-profit, education, homes, communities, churches). Worldly leadership development should not just be focused on those who are already in middle to upper management. Providing opportunities for many girls, young women, and women in various settings within these non-western cultures can eventually change countries for the common good. To do this, the shift in perspectives needs to begin with us. When we use the worldly lens to approach the task of developing women leaders we can provide experiences that will give women around the world a better change of making the kind of critical difference that is needed by all.

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