The
Awakened Leader

Leadership as a Classroom of the Soul

by Susan S. Trout, Ph. D

The Awakened Leader

The Awakened Leader

Leadership as a Classroom of the Soul

by Susan S. Trout, Ph. D.

Personal stories in this book have been changed
to honor the privacy of those involved.

Portions of this book were first published in
Born to Serve: The Evolution of the Soul Through Service.

©2005 by Susan S. Trout

Cover and book design by Jane Perini
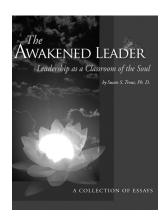Author photograph by Suly Uberman

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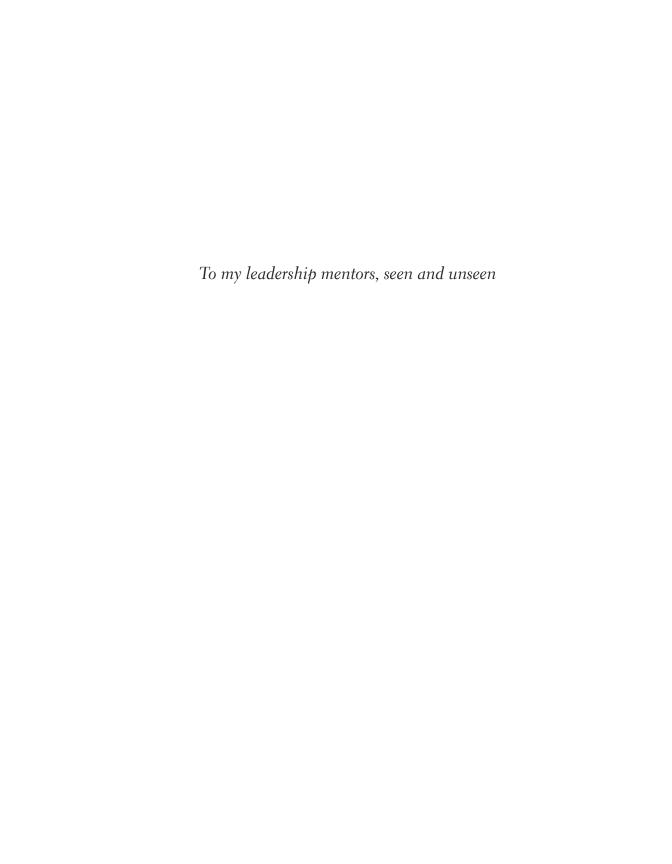*Who looks outside, dreams.*
Who looks inside, awakens.

— Carl Gustave Jung

The Awakened Leader
Leadership as a Classroom of the Soul
by Susan S. Trout, Ph. D.

A COLLECTION OF ESSAYS

The sun as heart and light of the universe rises like a jewel from the lotus. The lotus unfolds the potential of the manifest world. A bee, symbol of the soul, acts as messenger between spirit and matter. Like an awakened leader, the bee employs vigilance and zeal, flying long distances against prevailing winds and through storms in order to carry the nectar of its journey to those it serves.

To my leadership mentors, seen and unseen

Table of Contents

Appreciation

With profound appreciation, I acknowledge my editor Peggy Tabor Millin for her expertise and unwavering honor of the message of *The Awakened Leader*. The integrity of our writer-editor partnership has allowed me to convey, with mind and heart as one, the depth of learning in my soul's leadership classroom.

Acknowledgements

Many teachers, colleagues, students, and staff have contributed to my understanding of leadership as a classroom of the soul. I thank my professors and staff at Ball State, Stanford, and Northwestern universities and the graduate students and faculty at the Department of Learning Disabilities, University of the Pacific at Pacific Medical Center in San Francisco.

My twenty-five years as a director of the Institute for the Advancement of Service has played an essential role in fulfilling my leadership destiny. The Institute encourages and supports exploring the depth and breadth of the relationship of soul to leadership. I am forever indebted to the Institute's core leaders, facilitators, and participants, who through the years deepened my understanding of leadership as a soul classroom. I am especially grateful for the loyal support of Institute board members Shirley Fine, Carolyn Riesenman, Cornelius Bennhold, and Anne Wilson.

I thank the book's readers and advisors: Michael Goldman, Kay Mann, Mary Riley,

Introduction

One day several years ago, I awoke weary and on edge. For months the solution to a conflicted work situation had eluded me. Anxiety shrouded my intuition. I did not know what to say or do to move the problem toward resolution. I held tight to the reins of my belief that my goal as a leader was to keep everyone happy and, if I did this, problems would be prevented. There must be a how-to-lead book I had not yet read that contained the magic key to flawless leadership. I assumed that when I found it, I would no longer experience discouragement and self-doubt. Joy and serenity would fill my workplace.

At some point during the same day, a curious thought calmed my agitated state. Leadership is what it is: inspiring and creative, challenging and dangerous, and at all times a path of service to one's soul. With this realization came my understanding that a veil of ignorance was slowly lifting, revealing the meaning of true leadership.

Leadership is what it is: inspiring and creative, challenging and dangerous, and at all times a path of service to one's soul.

Perhaps on this particular morning I was ready to see that my life as a leader was less a matter of changing my personality style and more an issue of learning needed by my soul. I wondered what would happen if I began looking at my leadership experiences through the eyes of my soul, rather than through the lens of the world. If I assumed each step in my leadership experience to date had been at the perfect stage of my soul's learning, I could explore what specific qualities and competencies each new challenge was presenting for my development. Leadership, I decided, required going to school—not in a university, but in the classroom of my daily experience as a leader. In this way, I could become more conscious of myself and my relationship to my leadership in the moment-by-moment direction of the Institute.

The foundation for the essays in *The Awakened Leader: Leadership as a Classroom*

of the Soul began forming as my awareness of leadership as soul lessons grew. By examining my personal experiences and the common challenges I observed in other leaders, I saw that soul lessons involve the development of qualities and potentials and the dissolving of delusions and illusions that interfere with this development. What we as leaders do not resolve and develop within ourselves is acted out with adverse effects in our personal life and in our leadership. This produces hurtful consequences for others and humble lessons for us.

When we as leaders learn our soul lessons, we benefit those we serve.

When we as leaders learn our soul lessons, we benefit those we serve. Evidence of our learning can be seen in the quality of our perceptions, decisions, words, and actions. Viewing our leadership in this way provides us with a deep spiritual meaning to our lives, and, as we embody that meaning, its power radiates into the world in ever-expanding circles.

In the broadest sense, we are all leaders. We lead our own lives, deciding what we believe, where we live, what work we do, how we allocate our time, and so on. We also have opportunities for leadership that involve others when we engage in activities like preparing the family for a vacation, arranging for the care of an elderly parent, organizing a community event, seeing a problem and taking action to solve it, mentoring a student, heading a project, or seeking political office. Leadership, regardless of its context, provides unique opportunities for personal growth and development and for serving others with our gifts of knowledge, experience, values, loving presence, and wisdom.

These essays are specifically for those who sense a "call to lead" and who view leadership as their primary role and work in the world. I wrote these essays through my eyes as a leader of nonprofit, educational, academic, and social service organizations. They are, however, relevant to the broad definition of leaders and to leaders of both nonprofit and for-profit sectors of our society.

My hope is that leaders will consider *The Awakened Leader* as a friend and guide. The essays are a resource for support, nurturance, guidance, and knowledge when feeling alone or when challenged in the leadership role. Once familiar with the content, selecting which essay to read or reread and when to read it will depend on the question and situation the leader is facing. Common questions are: What is happening here? How can I view this from another perspective? What mistake am I making? Where can I find the strength to continue? How can I calmly make this difficult decision? I have placed reflection questions related to each topic at the end of every essay and encourage readers to add their own. Such inner questioning helps guide our actions, examine and reframe our experience, and know when to seek support from other sources.

The Awakened Leader can also be used for small group study. In the company of others, we often experience our leadership classroom in a fresh and transformative way and discover how we might better support each other. A supportive group of peers can awaken potential in us that otherwise might remain dormant.

Whether used by an individual or group, the intent of this book is to open a door to conscious leadership. The opportunity to practice leadership is, in a true sense, a pilgrimage of the soul.

The Seed of Leadership

Once we give the seed of leadership an

opportunity to take root, it must grow into its

own tree. Just as a giant sequoia grows upright

while a Monterey cypress is twisted, spreading,

and gnarled, individuals must apply their own

force to create the shape of their leadership.

The impulse toward leadership has felt like a ride I have been on since birth. I even ponder the possibility that the source of my acute sense of destiny for my life rests in previous soul experiences. I imagine a meeting in the beyond in which I raised my hand to volunteer to do this job of learning about leadership and service, not only for myself, but in connection with a larger picture that is global in scope and metaphysical in nature.

Many people besides me lead because they are compelled by a sense of destiny. Destiny is a calling from the soul. Since we always have choice, we can choose how, when, and if we accept our soul's call. If our soul calls us to lead, taking time to look for the thread of leadership in our lives is a worthwhile pursuit. By recollection and self-reflection, we can see both the compelling forces and the stages of growth we have experienced. We identify our perceptions and actions, puzzling out why some efforts worked and others did not. When we glean knowledge from our examination of the past, we bring new leadership insights and skills forward into the present. Our choices reflect our growth and guide us in our leadership destiny. This reflection, both on the problem at hand and after the fact, hones the direction of our leadership and helps us expand and challenge ourselves further.

Destiny is a calling from the soul. Since we always have choice, we can choose how, when, and if we accept our soul's call.

Often destiny is revealed through a single incident. Throughout my youth, my mother told the story of my birth in tones that conveyed her belief that I had a special destiny. My parents, concerned that their second-born was a month overdue, hired Mrs. Schnegas, a midwife my mother described as having "the gift." When Mrs. Schnegas asked my mother if she wanted to know information about her unborn baby, my mother readily agreed. Mrs. Schnegas reported that the child would

be "a daughter born with a veil over her face and would be intelligent, pretty, and an outstanding leader in her chosen field." The midwife then adjusted a lump in my mother's abdomen and I was born soon after with a rosette caul over my face. My father punctured the caul so I could take my first breath. I weighed over ten pounds and had an extremely misshapen head and a flat nose. Over the next several weeks, Mrs. Schnegas reshaped my head and pulled out my nose, perhaps shaping my destiny as well as my face. By telling the story, my mother planted the seed that I had a gift, which I was to discover and use to benefit others. Each retelling of the tale fertilized this seed.

Looking back, I can see how certain factors came together to inspire my later interest in the brain, communication, and healing. The reshaping of my head was the beginning, followed by the fact I waited until almost three years of age to speak and then did so in sentences. I was the eldest daughter of four children and felt particularly protective of my two sisters, as well as of my deaf grandmother and brain-injured aunt.

My mother, a talented seamstress and needleworker with a wry sense of humor, suffered from depression. She fluctuated between being emotionally unavailable and venting her anger on the family. Despite my mother's illness and our sometimes-fractured relationship, I always knew I was a bright spot in her life. Her inability to effectively parent her children led to my early recognition of parenting as *the* most important role on earth. Later, this belief became a commitment to teach adults about the nature of the human psyche so they could heal their emotional wounds.

My father was an exceptionally gifted tool-and-dye maker and inventor. He described me as independent and strong-willed and told how, at age five, I asked him to stop telling me what to do so I could learn from my own mistakes. Although he complied with my request, he believed girls were destined to become wives and mothers and denied his daughters assistance with college. His refusal and my

innate desire to learn drove me to seek the academic success I needed to ensure myself a college education. At the same time, his example taught me a variety of practical life skills, including a surprising ease with machines and finances. My parents' German and Swiss roots offered a home imbued with the values of organization, discipline, and hard work. My siblings and I were taught to be self-sufficient and productive citizens while dutifully meeting family responsibilities.

We are not, however, only products of our parents and home life. The seed of leadership is also watered by the place and time in which we live. Our development is molded as much by deprivation as by nurturance. When our soul is determined to evolve, it will find a way to convert even rocks to fertile soil. Delineating the ups and downs of our life enables us to see how we have transformed the obstacles into gifts. As we reflect on the events of our life and how they affected us at the time, we discover the meaning behind both positive and negative memories. No experience in life is wasted.

When our soul is determined to evolve, it will find a way to convert even rocks to fertile soil. Delineating the ups and downs of our life enables us to see how we have transformed the obstacles into gifts.

I grew up during the Second World War in a small farming town in northwestern Indiana founded in the late nineteenth century by German, Irish, and Polish immigrants. My family was practical and conservative. Working hard and helping others was proof of a good life. A small town provided a contained, protective world, especially against the backdrop of war, giving me opportunities I would not have had in a larger, more urban setting. Described as a "natural teacher" by the school principal, by age fourteen I was a regular substitute teacher in the elementary school. Soon after my high school graduation and with

no college degree, I was offered a teaching position at the school. I opted instead to pursue degrees in the diagnosis and treatment of children and adults with communication disorders and brain dysfunctions.

Despite the positives, my view of the world was restricted by small-town values that esteemed the practical over the creative arts and the predictable over the spontaneous. I did not hear classical music or see the masterpieces of great artists until I went to college. Participation in the Missouri Synod Lutheran Church provided further restriction, leading me later to question the value of organized religion. Breaking out of the narrow confines of my conventional upbringing has taken conscious effort. I have sought opportunities to learn about eastern and western spiritual traditions and metaphysics to find the ground of my own beliefs. I have traveled, and explored music, art, and history in order to overcome my fear of the greater world and to transcend my inner reserve and lack of self-confidence.

Recognizing the degree of our belief and disbelief in our own abilities allows us to better identify the challenges we face as leaders. Our challenges come through our wounds and our drive to heal or overcome them. For example, if we are rooted in the belief that the ultimate value in life is productivity, we may be well-organized leaders who neglect the rich role imagination plays in solving problems. Caught in a box of linear thinking and predictability, a conflict arises when we are confronted by the unexpected. We may experience challenges in our relationships with our coworkers because we ignore their creative potential. Once we face our inner conflict and heal its cause, we bring the spaciousness of creativity to our leadership. We become leaders who can harmonize our inner world with our outer relationships.

For me, the desire to excel academically was to some degree driven by my need to prove to myself that I was not as worthless, incapable, and unintelligent as I believed. These beliefs persisted, however, despite achieving top grades and posi-

tions of responsibility and leadership. Any failure to be chosen as a leader at school or church left me devastated and I compensated by becoming socially responsible and competitive. My success won me the approval and love of my teachers, who throughout high school and college reflected back to me a belief in my potential I myself did not hold. More than once, a professor has pounded on his or her desk in an attempt to shock me out of my stubborn belief in my worthlessness.

A sense of unworthiness or a desire to earn a loved one's approval often drives people toward successful careers and leadership roles.

A sense of unworthiness or a desire to earn a loved one's approval often drives people toward successful careers and leadership roles. Our destiny is ensured, perhaps, by what our soul is trying to overcome, or, stated more positively, by what our soul is trying to learn. We can, of course, choose to close our eyes to the opportunities. Although repeatedly presented with facts to the contrary, I could not integrate the praise and feedback from my teachers in a way that transformed my self-belief. Sometimes, in order to please someone else or to perform to expected social norms, we take detours that are not in the best interest of learning the lessons we need. Pursuing excellence in academia, for example, can close the door of creativity and innovation, effectively sealing off the expression of individuality and the voice of the soul. Early successes, such as mine in a small, supportive town, can lead to fears when put to the test of a larger, less friendly environment.

From my earliest recollections, my interest in being a writer paralleled my desire to be a leader. In high school, I wrote poetry, plays, and kept a diary. In college, my writing efforts turned to essays, term papers, and clinical summaries. Being competitive, I was driven to write the best possible term papers, well-researched and well-documented, and soon suppressed my poet-self except in personal letters.

I developed a fear of having an original opinion, certain I could not be insightful and creative. This fear reached crisis proportions when I developed writer's block while writing my doctoral dissertation. I could not select my thoughts, organize them, or put them into cohesive sentences and paragraphs. Acute anxiety made my handwriting barely legible. My sentences were long and written with clauses within clauses, sentences within sentences. Eight years later, in the process of counseling a doctoral student on overcoming his writing block, my own inner writer returned.

My first professional position after receiving my master's degree was in Anchorage at the Alaska Center for Handicapped Children and Adults and the Arctic Health Research Center. I worked with speech, language, and hearing-impaired children and adults and traveled by bush plane to do hearing research in Eskimo villages along the Yukon and Kuskokwim Rivers and the Bering Sea. Later, I accepted my first professional leadership position as a department head and sensed the complexity of leadership by observing the challenges of the organization's director.

Living in Alaska, immersed in its beauty and accepting culture, helped me break out of the strictures of my small town upbringing and learn more about myself as a person. One startling discovery I made was that, at age twenty-three, I felt disconnected from feelings of love of self, love of humanity, and love of Source. To survive the emotional pain of my childhood and to protect my heart from further harm, I had, over time, closed my heart to receiving and extending love. Sensing I was in grave danger of losing my vitality and will to live, I searched for a way to rekindle my heart's love and wisdom. I chose to reconnect with animals, which in my childhood had offered unconditional love and made me feel safe in an unsafe world. Among my favorites had been a cat and three pet chickens, which slept under my bedroom window and allowed me to dress them in doll clothes and push them in my doll buggy. As a young adult, I needed to reclaim that experience and

begin the healing of my heart. I selected a Siberian husky puppy as my companion. His love, playfulness, and independent spirit soon awakened my heart from its long dark night.

Meanwhile, I became increasingly aware of the tremendous gap between the stellar leader I wanted to be and the emotional strength I needed to be one. My motivations were paradoxical — my strong desire and determination to lead coexisted with a stark fear of being attacked and harmed by those I led. My greatest fears were that I would make a mistake, be criticized, and neglect my responsibilities. The source of these fears rested in my childhood experience of being the target of relentless parental anger. These same fears affected the choices I made in my personal life. To be socially responsible, I felt I had to do what was socially expected. I felt conflicted between choosing a career and marriage.

As a child, I told my mother I would not marry or have children. I seemed to know that fulfillment of my destiny lay elsewhere. Personal goals such as marriage or children, or challenges such as illness or family problems, can distract us either temporarily or permanently from attending to our responsibilities as leaders. By definition, leadership makes intense demands on our attention and energy. Balance between work and home is difficult to achieve, especially for women.

Following my need to meet social guidelines, I forgot my childhood wisdom. From Alaska, I returned to graduate school. In the Midsixties, halfway through my doctoral studies, I married, even though every bone in my body told me it was not wise to do so. I followed my husband to California where he had a position as a surgery resident in San Francisco. I stayed at home and devoted my time to decorating our apartment, tending to housekeeping, preparing my husband's meals, and joining him in hospital-related events and social activities with his friends.

San Francisco at that time reflected the nation's loss of trust in the establishment. Civil rights and anti-Vietnam War protests were commonplace. The gen-

eral civic unrest was mirrored in my personal life. Three months into my marriage, I felt my life energy dangerously wasting away. In 1966, a friend handed me Betty Friedan's *The Feminine Mystique*. Friedan affirmed my own deep knowing that by trying to confine myself to society's narrow image of "woman," I was denying my own identity. I reentered my profession and accepted a position in neuroscience research at a medical center. Soon, I was asked to create a graduate program for training professionals to work with children and adults with neurological impairments. At the time, most workers in this field were trained in university departments of education. Our department challenged this practice by offering clinical training and a master of science degree. At thirty-three, I became the first woman to chair a university department within a medical center in San Francisco. Simultaneously, riding on the tail of the women's movement across the nation, the designation "chairman" was changed to "chairperson." I was on my way to discovering how exhilarating, dramatic, and frightening a leader's role can be.

Once we give the seed of leadership an opportunity to take root, it must grow into its own tree.

Once we give the seed of leadership an opportunity to take root, it must grow into its own tree. Just as a giant sequoia grows upright while a Monterey cypress is twisted, spreading, and gnarled, individuals must apply their own force to create the shape of their leadership. Holding back from doing so thwarts destiny. Leaders are leaders because of their willingness to stand forth and make known their beliefs. The first time I learned that a leader makes her beliefs known occurred when I was a twenty-year-old college senior and assisting the director of a freshman dormitory. When the director became ill, I was left in charge of 125 freshmen women. Innumerable messages were soon slipped under my door informing me of recalcitrant behaviors of the young women. I called the residents together and, after truthfully sharing my limi-

tations and responsibilities, I conveyed my trust in them and asked if they would be willing to be self-responsible for their choices. To my surprise, they agreed.

From this and later experiences teaching and working with the hearing and neurologically impaired, I knew I wanted to be a leader of a helping profession. I felt I could contribute to remedying the professional incompetence I observed. I wanted to build programs that inspired and sustained professionals. By the time I became department chairperson, I had decided to be a leader fully committed to a vision and one willing to go against established conventions to bring that vision into reality. I determined to lead a department that would train clinicians to become self-responsible adults who balanced personal growth and service by caring for their physical, emotional, mental, and spiritual well-being. I wanted to teach professionals to bring their whole selves to their service in the world and to their personal lives.

San Francisco in the 1970s felt like a breath of crisp, pristine air. Like Alaska, the city offered open and creative opportunities for further shedding my traditional past. For the first time, I heard the words *holistic health*, *meditation*, *personal growth*, and *spiritual awakening*. Resonating with these ideas, I studied, took courses, and engaged in dialogue about holistic concepts and strived to apply them in my daily and work life. My heart ached when professionals giving speeches on new paradigms of medicine and education were booed and mocked by the audience. Transcendental meditation, *est*, and Esalen made front-page news as oddities. I concluded it was dangerous to be a cutting-edge leader who introduced change to the status quo. Little did I know I would need an endless source of inner strength if I wanted to be among the strange ones.

Part of nurturing the seed of leadership requires nurturing intuition. Using rational thinking alone is insufficient in analyzing complex problems and in identifying the next best step in an organization's evolution. It is impossible for us to know the full complexity of the organization without integrating reason and

Part of nurturing the seed of leadership requires nurturing intuition.

intuition, qualities of the head and the heart. In doing so, we begin to rely on our hunches, our heart's felt sense. We look for analogies and sense parallels that exist in seemingly disparate situations. I did not realize the full value of attending to my heart and its intuitive wisdom as a leader until I was faced repeatedly with situations whose solutions I could not find using rational thought alone. Comforted by Einstein's words, "I never discovered anything with my rational mind," I decided to nurture my intuition by developing a spiritual practice of meditation and beginning my day with quiet contemplation. Over time, I observed the fruits of this practice. Solutions, ideas, and next steps for the department and my leadership "fell into my head."

Once I was personally comfortable with the emerging paradigms, I felt compelled to challenge the status quo of the patriarchal medical center and university. I introduced meditation and personal growth methods into our graduate program and asked graduate students to care for their physical, emotional, mental, and spiritual well-being. Our department closed every afternoon for a twenty-minute meditation, which was considered inappropriate in an academic setting. When the administration did not support my leadership, I reacted with the spirit of a warrior and became an activist. Suspicious of my leadership style, the university and medical center arranged for an external evaluation of our department. We received stellar reviews. Yet, within a year, the university president abruptly closed our department along with other innovative off-campus programs. The professed reason was limited financial resources.

The closing of the department and the collapse of my marriage occurred simultaneously. Free to forge a new life, I decided to explore the lack of joy I had long

felt in my career. To discover the true meaning of service and my motives for help-ing, I embarked on a personal quest in search of an answer to a long-held question, "What does it mean to serve with God's eyes?" For nearly a year I traveled and volunteered for people and organizations in several cities. In 1980, the journey led me to relocate to Washington, DC.

Once settled in my new location, I agreed to accept a position as training di-rector of a personal growth organization even though I did not feel aligned with its philosophy. The instant I agreed, I knew I had made an error. A dark cloud engulfed me, accompanied by the same inner turmoil I had experienced on my wedding day. Once again, I had chosen to listen to my head and its rational think-ing and not the messages of my heart. I knew, as I knew with my marriage, that I had chosen against my destiny and would one day have to correct my choice.

As with my marriage, I vowed to "be responsible" and do what needed to be done to make a wrong decision a right one. The codependency I had learned as the eldest daughter of a depressed mother resurfaced. I could not say no because I feared disapproval and needed others to validate my existence. I was not aware of my true feelings.

I decided to use the intense emotional and spiritual pain resulting from ignor-ing my heart's intuitive wisdom as an impetus to heal and grow. I embarked on an inner journey that led me to face the quality of my motivations for service and leadership and the quality of my interpersonal relationships. I recognized I needed to leave my position and informed the board and director of my intention. Within weeks of my decision, but before my departure, the organization's director was diagnosed with terminal cancer and died.

When the board asked me to become the new executive director, I tapped into a pool of primordial grief and sobbed uncontrollably. With my head and heart as one, words gently cascaded from me like ancient wisdom flowing from an oracle:

"Yes, I accept, but you need to know that this center will never be the same. With me as its leader, this will become a different organization than it is now."

My destiny course corrected, I returned to learning how to lead an organization that balanced personal healing and service and applied universal psychological and spiritual principles in everyday life. I wanted to lead people willing to be self-responsible for recognizing and healing obstacles to their personal growth and who wanted to incorporate this growth into their service and the organization's structure and programming. When I said yes to the board, I knew with certainty that together we were destined to evolve into an exemplary and integrous nonsectarian spiritual and educational organization. Over time and with name changes to mirror transitions, the Institute for the Advancement of Service was born.

As with a tree, the planting and early years of growth of the seed of leadership are the ones in which the organism is most likely to be damaged or destroyed. But even mature trees need nurturance in the form of water, sunlight, fertilizer, and pruning. They must become strong enough to weather storms, survive drought, and fight disease and infestations of insects. Like the life journey of a tree, leader-

Like the life journey of a tree, leadership is not a product but a process.

As we grow in inner strength and competence, more is asked of us.

ship is not a product but a process. If thus far my leadership had been characterized by both enthusiasm and challenges, such experiences would only increase. As we grow in inner strength and competence, more is asked of us. This means problems will loom and their solutions will require greater creativity, strength, and fortitude. Care of ourselves as leaders subsequently takes on increasing importance.

For nearly twenty years, my role as the Institute's director has brought my soul into the richness of its leadership classroom. As a small organization with an uncomplicated organizational structure, the Institute's setting supports conscious learning of soul lessons. I can easily observe cause and effect between decisions I make concerning structure and philosophy and the effect these decisions have on others. With every achievement, challenge, and crisis I have experienced in my classroom at the Institute, obstacles to my personal growth have been burned away and my soul has been served. Guidance, support, and protection have always arrived from both seen and unseen helpers. Each time I grow in my leadership, the energy of the Institute shifts and the entire organization and all of its members are served.

My book *Born to Serve: The Evolution of the Soul through Service* serves as the foundation for the Institute's work and defines service as being "equal partners joined in a common purpose rather than separated individuals doing something to one another. Joined in this way, we release something far greater than is otherwise possible: a holy relationship in which we support the emergence of each other's higher potential into a joint masterpiece . . . The goal of all service is simply to bring out what is already there, to unveil the soul."

In reviewing my leadership, I recognize that my greatest soul lessons occurred during crises that developed as a consequence of my ambivalence about being a leader. Throughout my forty-five years as a leader, I have both doubted I was to be a leader and felt inspired to be one. I always knew I had not developed certain leadership capacities, including having the self-confidence to stand alone with inner strength when making difficult decisions and when receiving criticism. Other challenges have been: neglecting care of myself and being confused about what responsibilities are mine and not mine.

The feelings of unworthiness integrated in my childhood resulted in self-doubt and fear of rejection. My compensation for these feelings was to become over-re-

sponsible for the needs and happiness of others and to sacrifice my own needs and well-being. I discounted my intuition and used rational thinking over the wisdom of my heart as the truth. I suppressed my poetic nature and wrestled with my failures in communication and my fear of failure. I was unaware of my unresolved personal issues and their impact on those I led. I was slow to develop the boundaries needed to prevent receiving negative projections.

When I reach back into my childhood and bring my story forward, I can also easily identify the source of mental and spiritual strengths that have been a plus in my leadership. The gift of a wise midwife predicted my capacity to have a vision and serve a vision greater than myself. My family genes brought me the ability to concentrate and synthesize knowledge. I believe in others because others, especially teachers, believed in me. My family heritage and focus on the practical has given me the stamina and organizational skill to bring into reality the application of universal psychological and spiritual concepts. By pushing against the traditional, I discovered that by nature I am metaphysically oriented in my life and in my leadership.

We learn most about leadership by being a leader. Birthed from a healthy seed, we are shaped by both nature and nurture into the kind of leader we are destined to become.

Conclusion

We learn most about leadership by being a leader. Birthed from a healthy seed, we are shaped by both nature and nurture into the kind of leader we are destined to become. Our leadership, made visible by the nature of the seed from which we sprang, is nurtured by how we put into service the opportunities for learning and growth presented to us.

As leaders, the breadth and depth of our soul is not always readily visible to us. Yet we stand strong, like a tree, nurtured by genial sunshine and fed by amiable rain. We thrive even when buffeted by screaming winds and storms. Our strong and deep roots support us and our soul coaxes us to reach heavenward to the light in times of calm as well as in moments of adversity. Although we may stand supported and encouraged in the company of others, our destiny as a leader, like our birth and death, is a solo journey. Our soul's vision is to share the fruits of our personal growth with joy and enthusiasm on behalf of humanity's potential.

Reflection

What are the seeds of leadership in my life story?
What experiences molded my style and manner of leading?

Leadership As Destiny

A sense of destiny inspires a deep commitment,

fueling the energy, enthusiasm, patience, and

willingness needed during times of challenge

and change. Destined leaders view their leadership

responsibilities as a labor of love .

Destiny exists as an unrealized potential within us that persists in its yearning to be fulfilled. A strong passion, to which we cannot say no, arises from within driving us forward. It is as though fate itself taps us on the shoulder and assigns us a call to action.

Destiny exists as an unrealized potential within us that persists in its yearning to be fulfilled. A strong passion, to which we cannot say no, arises from within driving us forward.

Destiny reveals itself as ordinary or groundbreaking, conventional or creative. We may even go down many false paths before we find the one path we yearn to follow. One person's fulfillment may be as a medic and fireman while another's may require the pursuit of scholarly writing. Regardless of the form of our personal destiny or how others perceive it, recognizing and fulfilling it is essential to our happiness and well-being. We need not be famous or successful in worldly terms to claim a destiny.

When we follow our destiny, our life is aglow with spirited adventure. Imbued with boundless enthusiasm, we plunge into the myriad of tasks that need to be done. This does not mean we know every twist and turn in the road or that we escape barriers blocking our progress at certain junctures in our journey. Steadfast in our vision, we walk emboldened into the classroom of our destiny.

Cooperating with fate brings us both personal power and personal responsibility. When we say yes, we sense excitement, confidence, and determination. We sense an inner certainty that we can and will complete the task assigned to us, knowing it matches our abilities and talents. Putting in hours of time and shouldering burdens is part of what we are meant to do. If, for example, our destiny is to be a writer, our love and need for self-expression overrides the drudgery and discipline required. We write, edit, and rewrite until we birth our work. If our destiny is lead-

ership, we pursue our vision day after day, while attending to both the routine and the unexpected. We persevere through painful setbacks, correct our errors, and celebrate our progress. We attend meetings, write letters, empty trash, and deal with personnel challenges.

As leaders, we discover the destiny of our organization in much the same way as we discover our personal destiny. We explore why the organization exists and what its role is in relationship to the larger community. Instilled with boldness and courage, we guide our organization on a journey to bring its destiny to light and then act on it. Our intuitive hunches make our task manageable by pointing out to us the next best step for our organization. The spirit of our destiny joins that of the organization we lead.

The spirit of our destiny joins that of the organization we lead.

Destined leaders emanate an aura of energy and inspiration that attracts others. In the December 2001 *Harvard Business Review*, Robert Goffee and Gareth Jones write that people prefer enthusiastic leaders who create feelings of significance and a sense of community. People feel supported by a leader who appreciates them as valued contributors and makes them feel they are part of an important joint creation. They want a leader to convey excitement and challenge and make them feel engaged in the world. A sense of destiny inspires a deep commitment, fueling the energy, enthusiasm, patience, and willingness needed during times of challenge and change. Destined leaders view their leadership responsibilities as a labor of love.

The seeds of leadership destiny begin in childhood and unfold thereafter. When I was a young child, I led with stubborn authority. I pushed my leadership out of myself (called "being bossy," I believe) to make things happen. I loved to organize the neighborhood children and act out the roles of teacher, restaurant manager,

and funeral director. Much to my parents' dismay, I went so far as to play dentist and fill my playmates' teeth with Concord grape skins from our garden's arbor. I was competitive and driven to lead, to assume responsibilities, to be in charge, to make decisions. These traits, honed through the years, laid the foundation needed to weave the tapestry of my leadership.

Our leadership style in adulthood is determined by the skills and strength of character developed in childhood. Even when we deny an interest in leading, the seeds of our leadership destiny are visible in our early years. Anyone who leads as an adult does so based on this prior preparation.

Our leadership style in adulthood is determined by the skills and strength of character developed in childhood. Even when we deny an interest in leading, the seeds of our leadership destiny are visible in our early years.

Sharon Tennison, founder and director of the Center for Citizen Initiatives (CCI), provides an example of someone who became a leader while denying any prior interest in leadership. In early life, her anger and reaction to injustice were awakened by the ignorance and prejudice she observed in the South, where she grew up in the 1950s. Tennison held strong opinions and rebelled against authority but limited her actions to those goals and responsibilities she could accomplish alone. She was twenty-eight when a group of churchwomen approached her about helping with a civil rights project. Once she agreed, they disappeared. Tennison became leader of the project by default and, in the process, learned that one person can make a difference. This knowledge drove her to further leadership activity in civil rights and other causes against injustice, despite her reluctance to be the one in charge.

In midlife, her life came to a halt during a personal crisis and she withdrew from the outer world and deepened her spiritual life. In time, she decided to become a

nurse and moved her attention to finding her place of service in the world.

Disturbed by the global danger inherent in the nuclear arms race in the early 1980s, Tennison felt an internal pressure to take action. In 1982, quite independent of any rational planning process, she says, "Something like a ticker tape went off in my head," and from within, she heard the words, "It's time to go see the enemy."

Though shocked by this unprecedented experience, Tennison noted an accompanying rush of energy. Intuitively, she understood the message. She was to create dialogue between the citizens of the United States and those of the Soviet Union in order to establish communication to counteract the Cold War.

She answered this inner call and formed a travel company for citizen diplomats. Her visit to "see the enemy" made her suspect by the US government. Undaunted by this, she continued to push forward. Her novel experiment attracted thousands of American and Russian citizens. Periodically, an unsolicited idea would drop into her mind accompanied by the familiar rush of energy. Each episode resulted in a new US-USSR initiative.

Tennison's work continued, presidential administrations changed, and in 1993, a decade after her first trip to the USSR, she received a White House appointment to serve the US government's efforts in the newly formed Russian Federation. She continued to receive inspired ideas that stimulated multiyear, multimillion-dollar, State Department-funded programs as well as sizable grants from private foundations and philanthropists.

Now headquartered in San Francisco and St. Petersburg, Russia, Tennison continues to serve as head of CCI. Today, she describes herself as an ordinary person who is open to receiving inspired ideas. She speaks of deep gratitude for being a conduit for needed change. Working with this unexpected mission has given her the inner strength, courage, and patience to persist against all the odds she has

encountered. Held by an ever-present wave of inspiration that guides her destiny, Tennison's enduring energy supports her in developing skills, competencies, and projects and provides the courage, inner strength, and patience necessary to make things happen.

Whereas some people like Sharon Tennison are surprised by destiny later in their lives, others seem to know their destiny from birth. From his earliest memory, Winston Churchill believed he was born to a great destiny and intentionally prepared for it by playing with his army of toy soldiers. Churchill credited his sense of destiny with his ability to persist in the face of adversity, a trait developed during long periods of physical and emotional isolation during childhood. His strong sense of destiny led him through a tumultuous political and military career and enabled him to fearlessly espouse his unpopular and sometimes unviable views.

When Churchill was appointed the First Lord of the Admiralty in 1911, his daughter Mary Soames writes that he "flung himself into this new and coveted job with ardour and confidence. Here was the work for which all his talents fitted him, the task for which he was destined—the defence of Britain." At age sixty-five and

Destined leaders often have the forceful personalities necessary to challenge cultural beliefs and make change happen.

anchored in knowledge, foresight, conviction, and oratory skills, Churchill finally became prime minister and led Britain and its allies to victory during the Second World War.

Like Winston Churchill, destined leaders often have the forceful personalities necessary to challenge cultural beliefs and make change happen. Elisabeth

Kübler-Ross, for example, is known for her straight-talking and unsentimental nature, which she used to transform Western-world attitudes toward death and care of the dying. Even as a child in Switzerland, she challenged dogma, prejudice, and skepticism. She ignored her father's wish that she remain at home and become a secretary for his company, and instead became a physician. As a young woman working in a hospital, Kübler-Ross fed, washed, and cared for traumatized Jewish refugees who had fled to Switzerland from Nazi-occupied countries. At the urging of a Polish physician, she traveled to war-torn Poland to tend Jewish children in concentration camps. In her autobiography, *The Wheel of Life*, she explains her decision to go to Poland: "My destiny, whatever it turned out to be, was still many miles ahead, somewhere in the desert of human suffering. If I was ever to get there, if I was ever to help, I had to get on the path."

Each subsequent experience of Kübler-Ross's life served her leadership destiny. After World War II, she became a physician and psychiatrist and moved to the United States. She began her pioneering work of educating health professionals and the public about the neglected physical, psychological, and spiritual needs of terminally ill children, AIDS patients, and the elderly. Undeterred by obstacles and disappointments, she never wavered from the path of her destiny, to serve "in the desert of human suffering."

It is not uncommon, however, that at some point on our leadership journey, we make or consider making a choice that goes against the fulfillment of our destiny. We may find ourselves standing at the entrance of a destiny cul-de-sac. We waver between choosing to move into the cul-de-sac or to persist on our path. Standing at this important juncture in our life, we question if we possess the energy and inner strength necessary to continue the intense demands of our leadership classroom. We may feel overwhelmed by fear of an unknown future. We may view continuing to be a leader as a burden with too many risks and too little joy. Or, we may still

tend to make decisions from the place of our psychological wounds rather than from our intuition, resulting in interpersonal conflicts and errors in judgment.

When I agreed to become the trainer for the personal growth center in 1980, I turned into a leadership destiny cul-de-sac. I chose to listen to my head and its rational thinking and not to the message of my heart. I even wrote a book, which I later regretted, as an attempt to make my choice a viable one. I tried to alter the definition of the core teaching of this established, nationwide movement to fit my values rather than those of the movement's founder. I spent ten years in the cul-de-sac trying to make my decision work and another ten years undoing some of the consequences of my choice.

Choosing to go against our destiny is often accompanied by a profound intuitive sense that we are about to embark down a wrong path. To continue, we must expend great energy to override the intuition with our intellect. Cul-de-sacs can be miles long and have many side roads. Inertia sets in and we set up housekeeping. Retracing our steps to return to the main road of our destiny can take years. The longer the side trip, the more difficult and time-consuming it is to make a correction.

Psychologist Abraham Maslow spoke of the temptation to choose against our destiny as the "Jonah Complex." Jonah was an Israelite prophet who resisted a divine call to preach repentance to the people of Nineveh, was swallowed and then vomited by a great fish, and eventually carried out his mission. Maslow wrote:

> In my own notes I had at first labeled this defense "the fear of one's own greatness" or "the evasion of one's destiny" or "the running away from one's own best talent" . . . It is certainly possible for most of us to be greater than we are in actuality. We all have unused potentialities or not fully developed ones. It is certainly true that

many of us evade our constitutionally suggested vocations . . . So often we run away from the responsibilities dictated (or rather suggested) by nature, by fate, even sometimes by accident, just as Jonah tried in vain to run away from *his* fate.

Along our path, we encounter interventions that serve to guide us safely toward our destiny. Mythologist Joseph Campbell calls these encounters "being helped by invisible hands." Invisible hands have halted many of my temptations to start down a cul-de-sac. When I was a doctoral student at Northwestern University, a former colleague from Anchorage flew to Chicago to plead with me not to interrupt my studies and leave school. I had told no one that I had been considering doing just that. Because of her intervention, I stayed. A few years later, I again wanted to stop working on my Ph.D. This time, the US Office of Education intervened, writing that our university department would not receive graduate student grants unless I, its chairperson, completed my degree. I did. Did I need this degree to fulfill my destiny? I am not sure, but I do know it gifted me with the discipline and self-esteem that comes from having completed its rigorous demands.

Along our path, we encounter interventions that serve to guide us safely toward our destiny. Mythologist Joseph Campbell calls these encounters "being helped by invisible hands."

In her book, *Kitchen Table Wisdom*, physician Rachel Naomi Remen gives a compelling example of being helped by invisible hands. She was faced with a choice between accepting a faculty promotion at a prestigious university and exploring her budding interest in holistic medicine. While sitting with her mother on a bench at a playground, she saw a young girl who had drawn "little faces on the tips of her fingers with a felt-tip pen." Her mother recalled how, as a child, Remen had drawn faces on her palms, holding them up and saying, "Now I can see

you." The memory reminded Remen that a favorite print in her office pictured a hand with a compassionate human eye in its palm. She writes, "In the Hindu belief, the energy centers called chakras in our palms connect the head and heart of the healer and convey the wisdom and energy needed for healing. This was in direct contrast to my training, which had led me to place trust in the intellect as the tool of healing." Inspired by synchronicity—the child in the park, her mother's memory, and the symbolic print in her office—Remen resigned from the university and became a leader in the mind/body health field. Through self-discovery, she found the way to herself and continued the path of her destiny.

CONCLUSION

The overarching reason for our leadership is to find the way to ourselves, to discover our personal destiny, and to live it out wholly and resolutely within ourselves so that we are the leader we were intended to be. Our path of leadership will not always be easy or comfortable. We must stretch our limits and encourage others to do the same. We need patience as we combine our talent, love, and willingness during times of setbacks and errors in discernment. The presence of enjoyment in destined leadership provides us with a sense of renewed energies. We are meant to discover and serve our own destiny and those of our organizations. We are willing to shoulder the burdens of our leadership because we know this is what we are meant to do.

Reflection

Do I feel destined to be a leader? If so, in what ways has this destiny revealed itself?

Soul Development of the Leader

To lead well is a soul matter. Knowledge of the soul and attention to its growth expands a leader's capacity to lead and thereby benefits an organization. The leader's life force emanates through the personality and grounds the gifts of the soul through action.

The Soul and the Leader

The soul embodies qualities of Source; its fundamental purpose is to manifest knowledge in the material world. Because individual souls are imbued with different types of divine attributes, souls have different purposes and potentials. The soul and its attributes influence the personality and help individuals focus on what they are to learn, contribute, achieve, and create in this lifetime. How the soul expresses itself is unique to the individual.

To lead well is a soul matter. Knowledge of the soul and attention to its growth expands a leader's capacity to lead and thereby benefits an organization. The leader's life force emanates through the personality and grounds the gifts of the soul through action. United as one force, soul and personality infuse the individual's leadership style and enliven the programs and activities of the organization.

The level of soul development determines an individual's worldview.

The level of soul development determines an individual's worldview. As the soul develops, a person moves from seeing a right/wrong world to a worldview of non-duality. From this perspective, life is guided by universal truths and principles. Souls develop much as the physical body develops, through infancy, childhood, adolescence, and stages of adulthood to maturity and death. Whereas physical growth is triggered by biochemical and hormonal changes, soul growth is fueled by the question, "Who am I?" and triggered by life crises. In order to develop the soul, leaders must consciously choose to go inward and address the shadow, the inner darkness. Whereas physical development continues to progress without conscious attention, soul development can be stopped by refusal to take the inner journey.

This inner journey is mandatory for conscious leaders. Leaders who oppose or disavow their soul's direction to go within tend to misuse authority. They may commandeer the leadership role and use it to fulfill unmet psychological needs. Going inward to address the unconscious aspects of the shadow allows the energy of the soul to permeate the personality until the two merge for increasing periods of time. The leader's soul evolution depends on coming to terms with the shadow.

The Shadow and the Leader

The shadow is the part of the psyche that holds our neglected, undeveloped, unlived, negative, and destructive aspects and our shameful and unacceptable desires and emotions. It also contains our unrealized potential and unclaimed gifts. The shadow operates like a veil over the soul, virtually overshadowing the energy of the higher truth of who we are and affecting the purity of the soul's expression. Until we learn to observe ourselves with detachment, we remain largely unaware of our inner motivations and the impact we have on others. Unconscious motivations, often accompanied by neglect of our own physical, mental, and spiritual health, contaminate our leadership.

The shadow is the psyche's attempt to hide the duality of dark and light. Not only do we refuse our negative traits, we also refuse our finer qualities. Because the shadow contains potential for growth and nobility, psychoanalyst Carl Jung described it as 90 percent gold. Although it seems absurd, the shadow's gold often frightens us more than its darkness. We may even project our finer qualities outward, making other people into heroes with qualities we believe are superior to and unattainable for ourselves. We thereby let others carry our personal potential for positive and constructive talents and qualities.

As we progress toward wholeness, we are challenged to balance the light and the dark. We experience balance by standing in the middle and honoring the truth of both sides. We no longer oppose our duality. Rather, we accept our shadow and embrace the paradox of polarity. Instead of experiencing the tension of an either/or, all-or-none world, we experience a world beyond opposites.

In *Owning Your Own Shadow*, Robert Johnson uses the term "creative synthesis" to describe the shift in energy accompanying the balancing of light and dark. Creative synthesis occurs when our self-knowledge rises to the level of spiritual wisdom beyond the polarities of psychological and physical realities. We may experience such a synthesis as a transcendent moment, a spiritual insight, or a gift of grace. Frequently, the experience manifests in a visible change in our personality nature—as we shift from being distant, judgmental, and self-involved to being gentle, humble, and open to our own and others' mistakes. Unless we take responsibility for the shadow, we burden others and lose the opportunity for creative synthesis.

Creative synthesis occurs when our self-knowledge rises to the level of spiritual wisdom beyond the polarities of psychological and physical realities.

As we acknowledge the shadow, the psychic energy once held in the disowned parts of ourselves becomes available for our evolution, our creativity, and our service through leadership. As leaders, we can openly examine our hidden motives, asking whether we lead to satisfy our need for power, fame, affection, or validation. We witness our tendency to make ourselves superior to the rest of humanity. We acknowledge the many ways our personality distorts the spirit of our leading. The willingness to meet our shadow allows us to consciously make another choice. The reward of this commitment occurs when true leadership begins to be expressed

through us. The many learning opportunities provided by the shadow infuses us with gratitude.

Leading without attention to the quality and health of our inner life results in inertia, depression, resentment, poverty of spirit, and lifeless service. When we do not honor the shadow, we go forth like a wave carried by the power of hidden undercurrents. These undercurrents, operating as projection, denial, or neglect, represent unconscious shadow challenges to the quality of our inner lives and therefore to the quality of our leadership. We may act out our shadow in addictions to substances, relationships, and work. We may project our family patterns onto those in our workplace or have unhealthy physical, mental, emotional, and spiritual boundaries. Most of us contaminate our leadership in each of these ways some of the time. The degree to which we do so depends on our level of awareness.

Shadow tendencies of individuals blend together to form a group or collective shadow.

Shadow tendencies of individuals blend together to form a group or collective shadow. For example, if individual members of an organization have scarcity issues about money, they will form a collective shadow of scarcity. This can result in an organization's inability to be financially viable. Another collective shadow is formed when several persons in a group disown their self-worth and feel powerless. They may collectively project their authority issues onto the leader and challenge the leader's role and knowledge. They may view the leader as a parent figure who is superior, flawless, and unreachable. Or, they may disown their potential for leadership, project the total burden of responsibility for the organization onto the leader, and not participate in the creation of a shared vision.

The collective shadow of members of a group can overlap the leader's shadow.

For example, when the leader feels powerless and insecure, group members are apt to feel the same. Leaders and group members who feel unworthy hesitate to acknowledge their contribution to an organization's success. Several years ago, I nominated our volunteers for an award in altruism. They did not wholeheartedly accept this nomination. When I questioned their lack of enthusiasm, they said they did not feel they deserved the award. Later I recognized they shared my own shadow issue of unworthiness. I, too, felt I did not merit special recognition for my service.

When we meet and own our shadow, the pure light of our soul spontaneously pours through us. Once this blending of energy occurs, the leader's soul and personality work together and the highest good is served.

STAGES OF SOUL DEVELOPMENT

In my book *Born to Serve: The Evolution of the Soul through Service*, I identified seven evolutionary stages of service. These stages evolve in a natural progression from little or no conscious motivation to serve, to intentional service without conscious direction. Stages One through Four focus on seeking one's value from something or someone outside oneself in the world. Stages Five and Six focus on seeing one's value from within oneself through care of the self and the practice of service. Because leadership is a form of service, these stages can be used as indicators of the soul development of leaders.

Leaders move through each of these developmental stages and grow in psychological and spiritual awareness. We can anticipate and meet our own growth needs and the needs of those we lead when we understand the nature of each stage and its gifts and shadow tendencies.

Each stage has certain characteristics: a state of the self, a worldview, a relationship with Source, shadow tendencies, a mode of service through leadership,

a major obstacle or fear, a specific learning that is a gift to the self, and a primary gift offered to the world. Transition to the next stage is triggered by a crisis and followed by a period of adjustment. We can always choose to ignore the call for growth and change and remain at the same stage, even for a lifetime. Three factors determine whether leaders remain at one level of soul development or continue to deepen their soul's learning: readiness to evolve, ability to use crisis experiences as an opportunity to learn and make new choices, and willingness to transcend rigid ego structures that inhibit growth.

Each stage is necessary to the development of the next. The progression is not an upward one, but an inward one in which individuals go deeper into their own psyches. Each stage is necessary to the individual, and the individual at each stage makes necessary contributions to the world. Just as it is necessary for infants to stand before walking and for adolescents to rebel in order to establish an identity, it is necessary for the soul to thoroughly experience and learn from each stage. It is not possible to skip stages of soul development without negative consequences. To dance freely, we must first master walking, rhythm, and a myriad of other discrete movements and skills. To lead freely, our soul evolves through the acquisition and integration of skills at beginning, intermediate, and advanced levels.

As we move on in our development, we bring the skills and wisdom we have gained from one stage into the next. As we progress in leadership, we naturally integrate skills and styles learned at previous levels, becoming increasingly adept at choosing which is most effective in the present situation. Under stress, however, we can unconsciously drop down to a lower stage from our current level of soul development. While this reversion may create confusion and disruption, it also provides an opportunity for reassessment, recommitment, and new growth in our leadership.

Stages are related to the motivation for our leadership, not to the people or the kind of organization we lead. For example, it is possible to be an activist leader

Stages are related to the motivation for our leadership, not to the people or the kind of organization we lead.

from the third stage perspective and view the world as right/wrong, or it is possible to be an activist leader from the fifth stage perspective and view the world as a place for psychospiritual learning and growth.

In each of the stages of leadership, our level of soul development shapes our worldview and affects our manner and style of leadership. To exemplify this, it is helpful to "hear" leaders speak of their experience. For each stage below, a fictional leader explains a preferred leadership style, personal vulnerabilities and how these color relationships, the role of religion and spirituality, predominant shadow tendencies, personal strengths, and what prompts the move into the next stage of soul development. Following each leader's explanation, familiar names of political, social, business, and spiritual leaders are suggested who reflect this stage. These examples are of the person's development at the current time or at the time of his or her death.

Stage One Leader: Awakening to Lead

STATEMENT: Who am I?

CORE LEARNING: Self-identity

SALIENT FEAR: If no one tells me who I am, I remain lost.

PRIMARY GIFT: Emotional sensitivity

TRANSITIONAL SHIFT: Surrender of self-absorption for purposeful activity

Individuals in Stage One tend to have little interest in leading. Being self-preoccupied with the intensity of their own pain, they see life as a series of duties

and obligations necessary for physical and emotional survival. Because they enjoy helping others with the immediate physical needs of food and shelter, they are most comfortable in organizations that address these needs. Although they reach out to others, they often cannot sustain their helping because they lack sufficient energy or skilled will. Simple acts of kindness are common among Stage One leaders. Emotional sensitivity, especially to the distress of others, is their major gift. They express a strong desire to have deep bonds with coworkers and are willing to work toward that end.

Leadership Style

For those Awakening to Lead, meaning and order are important in their work life. They may embrace personal development, self-help, and psychological and spiritual knowledge as an integral part of their leadership. Valuing honesty, they often convey their leadership strengths and limitations in a forthright manner. Should they accept a leadership role, however, they will likely flounder due to undeveloped leadership and organizational skills and an inability to grasp group needs. As leaders, they compensate for their lack of inner strength and sense of self with rigid control of their outer world by becoming coercive and demanding immediate compliance.

Leadership Shadow

At this stage, individuals find the leadership role a challenging and emotionally painful one. Being indecisive, they tend to make decisions that please others. This over-dependence on opinions and directions from others reflects an inability to connect with their own inner resources. They find the articulation of their ideas difficult and fail to bring their ideas into reality. Their lack of identity and person-

al power tends to be expressed through passive aggression, right/wrong thinking, and an extreme desire to control. Self-preoccupation impedes their ability to have healthy relationships. They are attracted to participating in organizations with clear structure and expectations. Because they look to others for their identity, they are drawn to groups with strict rules led by authoritarian leaders or to activist activities that promise protection and promote right/wrong beliefs and behaviors.

The Leader's Voice

Only on rare occasions will I assume the role of leader and if I do, I will likely fail and be embarrassed by my undeveloped personality and lack of leadership and organizational skills. My focus in life is not to lead others but to learn how to lead my own life.

I am like a newborn whose primary task is to develop a personality and a sense of self-identity. I continually ask myself, "Who am I? How are my values and beliefs the same and different from others? What is my purpose and mission in life?" I am not ready to engage in service to others, let alone assume a big-time service role as leader.

My focus in life is not to lead others but to learn how to lead my own life. I am like a newborn whose primary task is to develop a personality and a sense of self-identity.

My primary service is to myself. I need to learn how to live in the world by developing a will and acquiring practical skills.

Because I am unaware of what I feel, believe, and value, I have little confidence in the validity of my own experience. Therefore, I seek validation of my personal

value, decisions, and actions from others. I often find myself in abusive and codependent relationships because I do not trust myself to accurately discern the intentions of others. Giving does not come easily for me because I use my energy psychologically to survive and discover who I am. Although I do not perform a grand and glorious service on the world stage, I am kind and enjoy helping others in the short term, like a onetime raking of leaves or driving a friend to a medical appointment.

If I became a leader of a group, project, or organization, the role would challenge my sanity. I would be indecisive and tend to make decisions that please others. My over-dependence on opinions and directions from others would keep me from connecting to my own inner resources. I would misread people and situations. I would not have the inner strength to handle relationship issues and to guide others toward a vision. Because I do not know how to bring my ideas into reality, I would find articulating a vision difficult and would not have the skills and knowledge to make it happen. Because I get caught in right/wrong thinking and have an extreme desire to control, I have difficulty grasping other points of view. My self-preoccupation would impede my ability to have healthy relationships with coworkers and clients or customers.

Because I do not know how to bring my ideas into reality, I would find articulating a vision difficult and would not have the skills and knowledge to make it happen.

I am among those who are served by leaders rather than one who leads. As such, I play a unique and vital role for leaders in later stages who can learn valuable leadership skills and lessons by serving people in my stage of development. I am attracted to leaders and organizations with clear structure and expectations.

To evolve, I need to see that my life is about more than meeting my own needs. Yet, as St. Teresa of Avila suggests in The Interior Castle, *I have done quite a bit simply by*

entering the castle of the soul, even though I cannot yet see its beauty. What moves me on is a gradual awakening rather than a crisis, which would be more apt to drive me back into myself. Ever so slowly, I begin to awaken to the awareness that the struggle is with the self and that life is more than meeting my own needs. Having asked the question, "Who am I?" I take the first step in the journey of discovering the answer by looking for my identity outside myself in the world. Once I realize that to find myself I must first learn how to survive and take care of myself in the world, I am ready to venture to Work Ethic, the next stage of soul development.

Awakening to Lead Leaders

Individuals in this stage rarely become well-known. They might be found among perpetual students or those who join the military, perhaps to become noncommissioned officers. They sometimes run without qualifications for local, low-priority political offices, begin small personal-growth, advocacy, or activist groups, or embark upon entrepreneurial ventures that flounder for lack of leadership. Stage One individuals may also rebel by repeatedly voicing dissent in town meetings or in letters to the editor, or by acting out in a destructive manner such as vandalism.

Stage Two Leader: Work Ethic

STATEMENT: All my problems will be solved through action in the world.

CORE LEARNING: Use of power

SALIENT FEAR: If I do not control the world, it will control me.

PRIMARY GIFT: Productivity

TRANSITIONAL SHIFT: Surrender of meeting individual material needs for doing good in the world

Those in Stage Two are the doers and wage earners of the world. They move into the awareness that to live meaningfully is to make things happen, to transform chaos into order, and to fulfill one's duty by earning a living.

With productivity as their major gift, Work Ethic leaders serve as the "salt of

With productivity as their major gift, Work Ethic leaders serve
as the "salt of the earth," the mainstay of society. They have a sense of duty
to make the world "work," and they prepare themselves to do so
through education, training, and experience.

the earth," the mainstay of society. They have a sense of duty to make the world "work," and they prepare themselves to do so through education, training, and experience. They often have a wide range of interests and make significant contributions in the arena of family, church, career, education, politics, economics, technology, and culture. They readily accept financial obligations to charity and participate in the care and development of their community. In the Work Ethic worldview, the outer world of work validates life and is the means to physical and emotional survival. Lacking self-responsibility for their thoughts, Work Ethic leaders fear and thus ignore their inner life.

Leadership Style

Work Ethic leaders typically demand immediate compliance, excellence, and self-direction so they can manifest their need to be powerful and in control through increased productivity and effective change. When their motivation includes openness and willingness, they may refocus their leadership style and mobilize people

toward a vision. They organize and carry out leadership activities with concentration, persistence, and deliberation as the skilled aspect of their will develops and strengthens. Because their will is both strong and skilled, they are competent and readily create systems for meeting their goals.

Leadership Shadow

Leaders in this stage use positions of authority to validate their self-worth in the eyes of the world. They focus the efforts of their organizations on productivity at the expense of the personal well-being of their staff. They can deny their own individuality and adapt a collective persona that projects a favorable image of the organization to the public. Lacking personal power or a sense of inner worth, they may act out their need for power (worth) by violating ethical principles, dominating others, telling white lies, and hungering for physical or material pleasures, such as sex, power, and money. Projection of blame, contempt for weakness, and accumulation of material goods are common. The consequence of ignoring and denying their inner life includes neglect of self-care and acting-out behavior, such as addictions and misuse of power. Although community-minded, they do not see the impact of their work on humanity as a whole. For example, they may ignore or resist the larger consequences of technology or business on the planet's ecology while supporting their local anti-litter and recycling campaigns. They overvalue achievement and sacrifice other aspects of life, such as family and interpersonal relationships.

The Leader's Voice

Because I am a leader known by what I achieve, you will find me in organizations and companies that take great pride in producing more goods for less money. As a

leader, I make things happen, I transform chaos into order, and I fulfill my duty by earning a living. Work validates my existence and is the primary reason I feel secure in an unstable world. I view the world as a place to be mastered, and I see competition as the means to gain this mastery. Action in the world and its rewards make life worthwhile. I work well, work hard, and play hard—and I look for praise and rewards in what I do in my life. Attending to my inner life and developing self-responsibility for my thoughts and actions are not on my screen of awareness.

> *I work well, work hard, and play hard—and I look for praise and rewards in what I do in my life. Attending to my inner life and developing self-responsibility for my thoughts and actions is not on my screen of awareness.*

I demand immediate compliance, excellence, and self-direction from those I lead. I use my leadership role to mobilize people to participate in my vision. My position of authority validates my self-worth in the eyes of the world. Needless to say, I use my strong and capable will to improve my competence and get things done. I do much good in the world because I have a sense of duty related to service and an interest in charity. People like me are the driving force behind our artistic, social, and cultural heritage. I see service also as an opportunity to develop technologies or material goods for financial gain.

Productivity must happen with as much speed as possible and at minimal cost. "Bigger, better, faster" is my motto. I will sacrifice others—family, friends, workers, animals, nature, or humanity for the benefit of my shareholders and my image in the world.

I deny my inner life and believe I am the persona I project. I do not have the ability or desire to consider that I might contribute to the problems I encounter. Because I do not value working with my inner demons, I can have two faces: I can be a pillar in

the community while being an abuser in the home. I depend on my persona to convey my self-worth and I willingly sacrifice family and interpersonal relationships.

Gradually, I begin to doubt the value of devoting all my time and energy to work in the world and to leisure. I sense I can no longer avoid using the strength and skills of my will for the good of humanity and myself. Failing to find peace in the world, I sense a need to focus on finding a well-defined, recognizable way to make a difference. Often a threat to job security or loss of credibility through illegal activities creates the crisis I need to change. My pendulum begins to swing from extreme self-absorption to extreme other-preoccupation as if I want to compensate for my overindulgence in materialism and achievement. Just as I was once committed to work, I now commit to others in the form of social and religious causes. I begin to move into the next stage of soul development, Missionary Attitude.

Work Ethic Leaders

J. Edgar Hoover, Richard Nixon, Donald Trump, Martha Stewart

Stage Three Leader: Missionary Attitude

STATEMENT: What is best for me is best for all.

CORE LEARNING: Humility

SALIENT FEAR: If I admit I do not have all the answers, I will be destroyed.

PRIMARY GIFT: Social responsibility

TRANSITIONAL SHIFT: Surrender of certainty for exploration

Not finding personal fulfillment by laboring in the world, Stage Three leaders seek validation of their self-worth by engaging in social causes, institutions, or organized religion in order to save others from what they view as the wrong way. In

their worldview, the world is one of absolute dualities of good/bad and right/wrong, and their purpose is to crusade for what is good and right.

They offer many gifts of social responsibility to the world through their participation in good works and social action. To work hard at doing what they define as "good" becomes as important now as it was to work hard at earning a livinig.

Leadership Style

As leaders of religious and activist organizations, Missionary Attitude individuals often prefer to demand immediate compliance. They expect excellence and self-direction. This style provides a leader with the energy (power) to initiate and sustain social causes and to claim, "If only others used my way, the world would be saved."

Aware of the harm that comes from neglect and ignorance, they are willing to be active leaders working for the economic, ecological, social, and educational good of humanity. They become agents of change who ensure that society at all

Aware of the harm that comes from neglect and ignorance, they are willing to be active leaders working for the economic, ecological, social, and educational good of humanity. They become agents of change who ensure that society at all levels is served and protected.

levels is served and protected. As activists, they are modern warriors who devote themselves full time to being public defenders, using political and social arenas to repair what they feel is damaged. With a strong and capable will, they can rebound quickly from seeming defeats. They are willing to sacrifice themselves for

the benefit of others. Their action-oriented leadership raises social awareness and results in the enactment of protective regulations that serve the common good. They have strong tendencies toward martyrdom, suffering at the hands of those they serve in order to feel justified in their many sacrifices.

Leadership Shadow

Leaders in this stage use positions of authority to convert others to their point of view. Because they believe in duality, their desire to support one right way necessitates an equal desire to annihilate any opposing view. They fear any contradiction of their reasoning and impose their will onto others, leaving no room for dialogue or differing opinions. This rigidity of thought leads to avoidance of examining their own thinking, behavior, and effect on others. They feel superior, resist acquiring new skills, and believe they do not make mistakes. They compensate for inner feelings of powerlessness by projecting outer power; in other words, their psyche attempts to rebalance its energies through an opposite action. As such, they may punish or condemn anyone who acts out the behaviors they have forbidden in themselves, such as misuse of sex, power, and money. At the same time, they are vulnerable to acting out these "forbidden" activities themselves. They develop a strong personal persona at the expense of exploring and developing their inner psychological and spiritual life. This results in severe stress on their psyche and health and a neglect of their family and relationships.

The Leader's Voice

Although I am often a leader of religious and philanthropic endeavors related to health, education, social needs, and reforms, I can also be a leader of businesses, service organizations, and countries that pride themselves on having the answer. You

can identify me best by two things: the good I do and the stance I take to do it.

As a leader, I am fueled with intense emotion and channel my energy into doing constant battle against what I feel is morally wrong and for what I see as a worthy cause.

As a leader, I am fueled with intense emotion and channel my energy into doing constant battle against what I feel is morally wrong and for what I see as a worthy cause. I devote myself full time to being a public defender, using political and social arenas to repair what I feel is broken. Through my work, lives are saved and injustices are corrected. I am a modern warrior taking an us-against-them stance toward a "big" enemy. To sustain this approach, I endure, if not relish, conflict and avoid discouragement as I continue to fight the fight of my cause. My family must understand that the cause comes first. I spend little or no time in reflection about my decisions.

I have a highly developed sense of duty as obligation from having integrated the work ethic into a responsible, proper life. Because my good will mirrors my overall rigidity, my leadership usually limits rather than expands choice. I place limitations on what I give and how I lead. I am motivated to do good as I see it. Period.

Through my aura of innocence and my persona of a likable, easy-going person, I convey a model life, one built on whatever "god" I have chosen—religious, political, environmental, or social. I hold dogmatic views related to this "god" and fear punishment if I stray. The absoluteness of my dogma allows me to judge others as unenlightened and feel justified in ignoring their opinions and rights. If religious, I know what God wants and it is my duty and responsibility to fulfill His request. I once had a transcendent experience in which I felt called in a deep, meaningful way to perform a specific mission in the world. This makes me feel certain of my purpose, even when my outer life is unpredictable. I lead an ordered and dry life with minimal

surprises. However, I can thrive on conflict and chaos as it excites me to defend my opinions and protects me from the dryness of my inner life.

I am extremely sensitive to small problems that challenge my certainty. When I am challenged, I tighten my control in defense and become even more rigid in my thinking. To admit I made a mistake or to ask for help would question my certainty.

I can call, however, on a strong aspect of my self by using fantasies from childhood in which I am the superior, strong, and all-knowing one who saves others from harm. In this way, I can rescue the part of me that is vulnerable, hurting, and whose survival is threatened. This ability gives me the appearance of being strong when I am not. The fantasies are an attempt to heal my psyche while avoiding addressing psychological issues. I search for my own healing while serving as a rescuer of those in distress. I can even sacrifice my life on behalf of others.

I judge most in others what I fear most in myself as an attempt to rebalance my psychic energies through an opposite action. While I punish others for such misconduct, I am vulnerable to the misuse of sex, power, and money.

Only under such staggering loss can I experience humility, and only humility can shift me out of the crystallization of my belief system.

Sad to say, it is nearly impossible for me to move out of my rigid view of the world. What would help me most is a crisis. Often it takes the collapse of my belief system accompanied by a loss of health and/or significant personal and work relationships for me to evaluate my worldview. Only under such staggering loss can I experience humility, and only humility can shift me out of the crystallization of my belief system. I have to admit that my absolute views may be wrong. I have to admit that, in fact, I am miserable and that I experience life as laborious, burdensome, and stagnant. St. Teresa is right when she says about people like me, "I have found neither a way of consoling or a cure for such persons

other than to show them compassion in their affliction—and indeed, compassion is felt on seeing them subject to so much misery—and not contradict their reasoning." If I insist on clinging to my rigid beliefs despite my misery, I may choose to remain in this stage throughout my life. If I do choose to move forward in my soul development, I will continue to seek my validation from yet another outer source. I will choose to seek my wholeness through relationships and will move into the next stage of Wounded Healer.

Missionary Attitude Leaders

George W. Bush, Ariel Sharon, Lee Atwater, Helen Caldicott, Margaret Thatcher, Jerry Falwell

Stage Four Leader: Wounded Healer

STATEMENT: If I help others, I will get my emotional needs met.
CORE LEARNING: Healthy boundaries
SALIENT FEAR: I am not enough.
PRIMARY GIFT: Generosity
TRANSITIONAL SHIFT: Surrender of self-deception for self-responsibility

Leaders in this stage seek not to rescue, but to be rescued by using relationships to validate their self-worth and meet their emotional needs. In their worldview, life is about giving, loving, and doing, and they are willing to sacrifice their physical, psychological, and spiritual well-being in support of these values.

Leaders in this stage seek not to rescue, but to be rescued by using relationships to validate their self-worth and meet their emotional needs.

They are prone to addictions because they believe that a relationship with some-one or something outside themselves—people, substances, and/or activities such as work, clients, sports, or spending time on the Internet—can save them from the pain of self-examination and bring fulfillment and happiness. Though often generous and skillful leaders, their primary motivation to lead is to meet their own emotional needs. They bypass their own inner work on behalf of others.

Generosity is the gift of Wounded Healer leaders. Sensitive to the needs and suffering of others, leaders in this stage feel a deep connection with all beings, sentient and insentient. They bring forward the gifts of the first three stages and are hard working, competent, sensitive, and motivated to bring about constructive change in the health and well-being of others. With a strong sense of duty and responsibility toward others, they are willing to set themselves aside for those they lead. They reach their personal and work goals through discipline and a strong, capable, and good will. Leadership values, ethics, and standards are important to them. They turn caring for others into action and strive to give the right thing in the right amount at the right time and for the right reason.

Leadership Style

As directors of self-help, human resource, social service, and spiritual groups, Wounded Healer leaders prefer to lead with harmony, empathy, and communi-cation in relationships and to establish emotional bonds by building consensus. They are at ease with mobilizing people toward a vision and developing people for the future. Unfortunately, they expect their members to follow their example of serving while ignoring their own self-care. For this reason, burnout is often ram-pant in their organizations.

Leadership Shadow

Boundary and codependency issues arise for Stage Four leaders. Their relationships are fraught with expectations and dependencies. They feel betrayed and abandoned when their emotional needs are not met and project blame onto others, including those they serve. They do not integrate intellectual knowledge and experiential wisdom into daily life, although they expect others to do so. For example, they refer others for therapy, but rarely ask for help for themselves, or recommend daily meditation, but do not have their own spiritual practice. They may also have rigid boundaries and compartmentalize their lives by walling off experiences from one another. They fear being totally known and so may have different friends for each separate role or interest. Their friends may not know one another or about other aspects of the leader's life. As a result, the life of the Wounded Healer leader tends to be sectioned into separate boxes of experiences, rather than a whole with a continuity of feelings and events. Stage Four leaders approach feelings of inadequacy by seeking answers in yet another training, book, or system of knowledge. Such leaders and their organizations resolve inner conflict by helping others. Eventually, they experience mental and physical exhaustion. They fall into an existential crisis, questioning the meaning of their life.

The Leader's Voice

As a leader, I use relationships to seek self-validation in the outer world. The driving force of my leadership is the hope I will be made whole and complete through the relationships I have with those I lead.

I am a dutiful, perhaps overly responsible leader with high standards and ethics. I am always looking for trainings and information to improve my competency as a leader and encourage those I work with to do the same. Because I fear others will see

The driving force of my leadership is the hope I will be made whole and complete through the relationships I have with those I lead.

my inner confusion and neediness, I may use being in charge as a barrier to healthy communication. I build emotional bonds with those I lead to meet my own desire for nurturance and support. In this way, I attract people who want the same harmony and empathy I seek. By giving it to them, I hope to achieve it for myself. I truly attempt to provide quality leadership that is sensitive to the needs of others.

I desire to complete myself through, with, and in others and therefore am not always sure of the boundaries between them and me. Leading through the veil of my own suffering and without realizing it, I violate people's boundaries by thinking I know what they need when I am the one who needs help. Because I am unwilling to do the inner work necessary to my own healing, my relationships often bring disappointment, disillusionment, and frustration. I become angry and feel betrayed when unacknowledged. I can also become possessive and demanding. I have a hard time receiving or even knowing what I want from others.

Because the energy I expend caring for others is out of balance with the energy I spend caring for myself, my perceptions are not always accurate about what is best in any given circumstance. As a result, I make leadership decisions that enable those I lead to perpetuate their problems. I hesitate to say no, and I avoid setting limits, giving assignments, or being explicit. I impose my beliefs on others, asking them to serve at the expense of their own self-care. This often leads to their mental and physical exhaustion. I am prone to allowing and even encouraging others to depend on me for their energy and thus their well-being. By not caring for myself and not engaging in my own inner work, I limit the potential for healing in those I lead.

Fortunately, an existential crisis, often precipitated by a significant personal loss, can catapult me into recognizing I am a leader in despair. The resulting emotional

distress, confusion, and perplexity signal a psychological and spiritual readiness to redirect my outwardly focused energies inward. Forced to question the meaning of my life, I finally accept that I am not who I appear to be and can no longer neglect my own well-being. To achieve this change, the old must crumble and the new must be built. I begin to take responsibility for confronting my hidden emotional pain and seriously begin my inner work. I see that true strength arises from within. I seek help from those who have gone ahead of me in this transformation, so they can guide me through the healing process and encourage me to remain steadfast in my self-examination and inner work. I am ready to move into the next stage of soul development, Healing the Unhealed Healer.

Wounded Healer Leaders

Bill Clinton, Helen Keller, Jack Kennedy, Eleanor Roosevelt, Martin Luther King, Shirley Chisholm

Stage Five Leader: Healing the Unhealed Healer

STATEMENT: The way out is the way in.

CORE LEARNING: Willingness

SALIENT FEAR: I'll never achieve my goal.

PRIMARY GIFT: Authenticity

TRANSITIONAL SHIFT: Surrender of knowing to not knowing

Individuals move into this stage through the learning gained from their existential crisis. They now understand the value of self-responsibility for their inner state and outer actions and make a commitment to psychological and spiritual well-being. In their worldview, the world is a classroom providing infinite opportunities to

learn, grow, heal, and be healed. They understand that strong leadership depends solely on the inner state of the leader. They consider every encounter in their leadership as a reflection of their inner state and as a way to deepen their understanding of others. To them, every interaction is an opportunity to look within to find both obstacles and strengths for their spiritual evolution. At the later phases of this stage, leaders experience creative synthesis. They view their personal healing and growth and their service of leadership as a single event.

The major gift of the leader in Stage Five is authenticity. Patient, gentle, and unconditionally accepting of their own healing and learning, they create the expanded psychological and spiritual space necessary to allow others to choose other ways of being. Because they do not impose expectations on others, those they lead have nothing to resist and are free to be themselves.

Leadership Style

The primary goal of leaders in Stage Five, who are often leaders of self-help, spiritual, and social service organizations, is to mobilize people toward a shared vision and to develop leaders for the future. Their flexibility is unique. When appropriate, they can call upon leadership styles preferred in earlier stages. Motivated to master self-awareness, self-management, social awareness, and social skills, they value teamwork and collaboration.

The primary goal of leaders in Stage Five, who are often leaders of self-help, spiritual, and social service organizations, is to mobilize people toward a shared vision and to develop leaders for the future.

Stage Five leaders model healthy boundaries, self-responsibility, and self-care for members of their organizations. They view those they lead as true partners. With consciousness, they move their leadership from exclusion and either/or thinking to inclusion and

both/and thinking. They develop sensitivity to energy and learn how to use double vision, the ability to see the reality of a situation while simultaneously seeing beyond it to its spiritual essence. They value integrity and are positive and uplifting.

Stage Five leaders have deep inner lives and integrate their inner work with their service. Through their example, they encourage and support others to grow in both their work and personal lives. Although they may use different terminology to articulate their knowledge, these leaders understand the nature of the human psyche, the pervasive role the shadow plays in the organization, the way the leader's shadow impacts others, and how the shadows of others impact the leader. They take care of the self by continually doing their inner work so their emotional reactions lessen and projections from others do not enter their energy field. When they experience a physical and emotional reaction in any situation or interaction, they know their shadow has been activated. They recover from mistakes more quickly.

Leadership Shadow

Leaders in this stage can have spiritual pride, believing they have special powers, qualities, and talents to give to others that others do not have. They can project weakness onto others and not see others' inner strengths. They can deny what remains unhealed in the shadow and become impatient for rewards of their endurance and hard work. Their major challenge is to give up attachment to outcome.

The Leader's Voice

Developing myself as a leader in this stage is a long process because it involves undoing the belief system of the previous four stages while, with awareness and intentionality, creating a new reality. Although I can be a leader of a project, organization, company, school, or even a country, I am often the director of a center for

holistic health or a center for personal or spiritual growth. I strive to use leadership as a classroom for my spiritual development. I use every encounter and event to monitor my inner state and as a means for revealing areas for inner work. In this way, my leadership becomes a means of purification, removing obstacles to the awareness of my true nature. I serve and am served by others.

My leadership classroom also gives me an opportunity to serve by modeling and teaching self-responsibility and methods for balancing care of the self with care of others. I see the organization I lead as a classroom in which to learn, grow, and serve. I know that those I lead benefit from my inner work.

Flexible in my approach, I discern people's different skills and level of inner development. I am able to teach critical skills concerning organizational and shadow issues by meeting others where they are and assisting them to make gradual shifts in their learning. I know that demanding that people move too quickly engenders fear and negatively impacts the organization. I encourage communication skills that support self-responsibility as the foundation of the organization's well-being.

The awakening within to Source during my existential crisis influences the way I lead. I recognize we each have the freedom to choose and are responsible for our choices and their consequences. Life is about owning our self-worth and personal power, identifying our shadow issues, and resolving boundary issues. I recognize that my true strength lies within and that true validation is self-validation. The world is a place in which to learn how to move from restriction to freedom, from certainty to uncertainty, from knowing to unknowing, from outer to inner. I find support and reinforcement for these shifts of consciousness in the com-

The world is a place in which to learn how to move from restriction to freedom, from certainty to uncertainty, from knowing to unknowing, from outer to inner.

pany of others who have chosen to be on a spiritual path and to share experiences, knowledge, and insight. Inner and outer spiritual teachers, who are a step ahead in understanding, assist me in awakening to inner knowledge.

I practice humility as an antidote to spiritual pride, reminding myself that feelings of specialness are a sign of my own shadow issues. I look for the inner strength in others because I am tempted to judge others as weak or unevolved. I must continually and consciously search my self for that which remains unhealed and for the ways in which I do not apply the knowledge I have learned. Impatience for change as a reward for my steadfastness can interfere with my forward momentum.

My commitment to my inner work and to a spiritual discipline eventually leads me to the transition to Selfless Action. To make this transition requires the willingness to let go of the personal reasons for leading and its roles in order to become an instrument of higher forces. This shift occurs with a deepening of consciousness that may be instigated by a crisis or experienced as a gradual awakening. As I make this shift, the answer to the question, "Who am I?" is revealed.

Healing the Unhealed Healer Leaders
  Nelson Mandela, Jimmy Carter, Golda Meir

Stage Six Leader: Selfless Action

STATEMENT: Service is the altar of devotion.
CORE LEARNING: Being service
SALIENT FEAR: I remember fear, but I am fearless.
PRIMARY GIFT: Steady Wisdom
TRANSITIONAL SHIFT: Surrender of the physical body for service in a higher realm

Those who lead from Selfless Action see the bigger picture and understand multiple points of view. They see a world of non-duality and live life from a perspective of universal truths and principles. Leaders in this stage move to a full awareness that Source is guiding them. Their worldview is one of non-duality in which they understand multiple viewpoints and live from and by universal truths and principles. Having compassionate hearts, they embrace the suffering of the world with empathic understanding. Fully human, they see themselves in the broad range of human behavior and conditioning. While participating in the world, they live and serve with nonattach-

*Bodhisattvas vow that as long as space remains and as long as
sentient beings exist, they will remain in order to help, in order to serve,
and in order to make their own contributions.*

ment to the fruits of their actions. The path to full realization of this stage is arduous, requiring years of spiritual practice and the ultimate attainment of purity, tranquility, and equanimity. Many Stage Six leaders have arrived at or are attaining the status of what Buddhists call "bodhisattvas," people who have extinguished desire and individual consciousness, yet choose to return to earth to serve others until all beings have achieved enlightenment. Bodhisattvas vow that as long as space remains and as long as sentient beings exist, they will remain in order to help, in order to serve, and in order to make their own contributions.

Steady wisdom is the gift of the Selfless Action leader. As spontaneous and ceaseless radiations of Source, they fully accept their purpose, mission, and destiny. The aura of their presence is healing. Their personal will and its strength, skill, and goodness is a reflection of Source and thus serves the highest good of others.

Leadership Style

Stage Six leaders are not readily visible. They do their work quietly without fanfare. Their humility is pure. They have no need to speak of their inner state as being one of selfless action. Leaders in this stage can effectively engage all leadership styles.

Selfless Action leaders live and lead with precision, respect, presence, and right action. Unattached to the fruits of action, the uniqueness of their personality becomes a conduit of the expression of Source. Because they value the ordinary, insignificance is what matters and not fantasies of power and fame. Every action in leadership is a service to the true essence within oneself and others and an acknowledgement of love for humanity. They lead selflessly on behalf of the spiritual well-being and growth of others, intuitively aware of what is and is not needed. In this way, their leadership is an act of devotion and practiced with joy.

Leadership Shadow

Leaders in this stage are vulnerable to the shadow of any personal quality they have not sufficiently developed and mastered. They may succumb to shadow issues of sex, power, and money if they have not fully experienced and integrated all lessons of their lives. They may deny weakness and be prideful of attainment. They may relax their vigilance and neglect their inner work and spiritual disciplines.

The Leader's Voice

I am a mystic who values the ordinary. I recognize that I am but a drop in the ocean of the universe. My contribution to humanity is deeper than it might appear because I accept my personal self as insignificant. I have no need to speak of my inner state as being one of selfless action. In fact, I would deny it if you were to ask me.

You need to know that within me, I am an ordinary human being, with emphasis on the "ordinary."

I bring wisdom into the world and ground it in practical tasks of daily life. I focus attention in the present moment and trust that divine energy permeates all action and being. I work with precision, knowing that Source is in the details. I am knowledgeable about the breadth of unseen realms and communicate with them while remaining fully conscious of participating in the world.

The level of my spiritual attainment makes me vulnerable to forgetting my human

<div align="center">

My leadership exemplifies duty, charity, purification, and devotion.

I now live selflessly only on behalf of the spiritual well-being and growth

of others. Because I fully understand the universal principle that giving

and receiving are the same, my inner spiritual vessel is continuously

full and ever increasing in power and purity.

</div>

weaknesses and to neglecting the practices to which I owe my advanced state. I must maintain acute vigilance over the dark forces that arise from within and without. Because I hold so much light, the darkness of the shadow is powerful in its effect on me. I am especially vulnerable to remnants of personal issues left unaddressed. My ability to see things from a universal perspective can fool me into believing I do not have to abide by cultural rules and mores. As a result, I may use my spiritual position to invade the boundaries of my followers.

My leadership exemplifies duty, charity, purification, and devotion. I now live selflessly only on behalf of the spiritual well-being and growth of others. Because I fully understand the universal principle that giving and receiving are the same, my inner

spiritual vessel is continuously full and ever increasing in power and purity. Like an endless river of spiritual nectar, the more divine energy that flows out, the more flows in; the more that flows in, the more flows out. I can control how much energy flows and where it flows as directed by Source. I have moved to full awareness that I am an instrument of Source. When I leave my body, I move into Beyond the Physical.

Selfless Action Leaders

Helen Luke, Robert Johnson, Desmond Tutu, Thich Nhat Hanh

Stage Seven Leader: Beyond the Physical

The evolution of service through leadership continues after death. Once the soul has left the body, it may choose to become an unseen helper of those on the physical plane. Unseen helpers have different missions and are at various stages of awareness. Exploration of this topic is beyond the scope of this book but can be found in the metaphysical writings of Edgar Cayce, Alice Bailey, and Torkom Saraydarian.

Conclusion

The evolutionary stages of leadership provide a helpful construct for understanding our leadership circumstances as a classroom for the inner work that reveals the unique masterpiece of our soul. In this way, we come into our full humanness and evolve into an authentic leader. Conscious of the interconnection of all things, we stay focused on our small part, knowing it is part of a larger contribution, a collective gift rippling out into the world.

Reflection

What is my stage of soul development as a leader?

What are my shadow tendencies?

How would I like to see myself evolve as a leader?

Soul Lessons of the Leader

Learning to formulate, sustain, and ground

a vision is the bedrock underlying all soul lessons

of leadership. Vision is a specific picture of

a desired future we want to reach for, the

ultimate goal toward which we strive.

A Classroom of the Soul

In my youth, I assumed leadership was an innate talent. I was slow to recognize the depth and breadth of the learning involved. When faced with the challenges of heading a department within a university medical center, I awakened to the fact that leadership was similar to school, complete with tests, homework, and grades. At the time, personal issues had led me to seek psychological and spiritual means of healing my psyche, so it was natural for me to begin looking at leadership as a classroom of my soul.

From the outset, I did not envision this classroom modeled after the western educational system with its emphasis on linear thinking, predetermined curricula, accumulation of information, and competition. To the contrary, I viewed a "classroom" as a setting or environment in which students learn from the inside out by translating inner experiences into outward expressions of words and actions. Learning from the inside out facilitates applying what we know. Tests are interactions that show us the progress of the soul's learning. Grades are acknowledgements, reactions, and suggestions received from others and ourselves. Homework takes the form of reflection and contemplation.

My exploration of leadership as a soul classroom also led me to realize that leadership can arise from either the personality or the soul, and that the most powerful and meaningful leadership arises when personality and soul fuse.

My exploration of leadership as a soul classroom also led me to realize that leadership can arise from either the personality or the soul, and that the most powerful and meaningful leadership arises when personality and soul fuse. When we allow rigidly held dogmas, opinions, and belief systems to fall

away, our personality becomes a unique conduit of the expression of the soul. Our soul breathes and its deeper knowledge emerges. When the personality self opens to the gifts of the soul, it receives spiritual teachings that embody wisdom and understanding. The pouring in of our soul force is visible in our leadership's every action, decision, and relationship.

Before this fusion can occur, however, we must prepare both personality and soul. In my search to uncover the "how" of leadership, I found the metaphysical teachings of Alice Bailey in *Serving Humanity* and Torkum Saraydarian in *Leadership, Volumes 1-5*, most helpful. Peter Senge's writings on organizations as learning communities and how they redefine the work of leaders provided me with a practical, in-the-world perspective. Implicit in Senge's work is the practical application of metaphysics in the workplace. By integrating these teachings with my personal learning, I have evolved a framework for what I perceive as the leadership curriculum.

The Leadership Curriculum

The leadership curriculum consists of five soul lessons. The first four lessons are vision, right relations, analysis, and synthesis. Once we have mastered these four we can attain the ultimate soul lesson of standing alone. Each soul lesson integrates experience with knowledge and has corresponding leadership challenges. I relate these challenges to probable personal histories.

Soul Lesson of Vision

Learning to formulate, sustain, and ground a *vision* is the bedrock underlying all soul lessons of leadership. Vision is a specific picture of a desired future we want to reach for, the ultimate goal toward which we strive. The vision determines

the form—mission, philosophical framework, and structure—that the organization will take. Vision is always expanding and revealing itself. Periodically, we examine where we are in relationship to reaching our vision and where we have yet to go. Our commitment to a vision is what gifts us with the sustained energy necessary to manifest or ground it in the world through activities of the mission.

Forming Vision

Those who have difficulty forming, grounding, and sustaining a vision often had childhoods in which parents or teachers restricted choice-making opportunities. As a result, the child's individuality, uniqueness, and personal dreams were not sufficiently nourished. Jackson, who attended courses at the Institute, shared how diminished and angry he felt at his domineering father for overlooking his interests while grooming him from an early age to become a governmental leader. Now in his fifties and jumping from one career to another, he continues to be undecided about what he wants from life. To formulate, ground, and sustain a vision, practice needs to begin in early childhood. Otherwise, indecision will cloud the ability to be one-pointed, determined, persistent, and organized in adulthood.

Those whose unlearned soul lesson is an inability to formulate a vision may create one that is so lofty as to be unattainable. When Patrick told me of his vision to develop a retreat center for world leaders, I recognized that he could only realize his dream if he identified the necessary incremental steps. Inability to form a vision may also tempt people to adopt someone else's vision. Amanda learned a vision lesson when she borrowed someone else's vision out of a lack of confidence in achieving her own. Connected to a movement whose mission she did not wholeheartedly embrace, she tried and failed to resolve her conflict by changing the movement's mission to one she could accept. After expending considerable time and emotional energy, she realized that the only solution to her error was to withdraw her association.

Leaders of new organizations have unique vision lessons. They will thrive if they take ample time to birth their organization by thoroughly educating themselves about vision. To prevent future problems on their board, leaders need to meticulously question whether all members share their vision and mission and can meet the expected level of commitment. In my experience of mentoring boards, I have discovered few people know what it means to

Where we are going (the vision) and how we are going to get there (the mission) combine as a single journey that cannot be divided into two paths or two people.

serve on a board. I encourage them to educate themselves about board responsibilities and how a board functions. My suggestion often goes unheeded and the organization soon falters. Within a few months, conflict arises on the board because members reveal their differing views of the vision and how to express it in the organization's mission. Varying levels of commitment become evident, with some members doing all of the work and some little or none. By not taking time to save time, I have seen leaders fall into a mire of disillusionment that could have been foreseen and prevented.

Grounding Vision

Grounding, another vision lesson, is often revealed by how people describe their leadership style to others. For example, I have heard people proclaim, "I am a visionary. I do not concern myself with management or tending to the details of administration. Someone else will have to do that." Unfortunately, leaders with strong visionary natures may not understand that holding the vision is not enough by itself. The vision must be grounded through the mission and organi-

zational structure. Where we are going (the vision) and how we are going to get there (the mission) combine as a single journey that cannot be divided into two paths or two people.

Without the ability to ground their vision, visionaries tend to ignore the head-centered, practical, day-to-day operations. Out of either incompetence or disinterest, ungrounded visionaries avoid overseeing details of management and administration that serve as necessary structures to support their vision. They neglect staying connected to all parts of their organization and may discover their staff has made decisions not in alignment with their vision. As an executive of a Wall Street company said when interviewed about being indicted for insider trading, "I should have paid more attention to the details."

Grounding a vision involves maintaining a vigilant eye for needed organizational change in direction or structure. Fear and indecisiveness about change on the leader's part can create conflict among board and staff and produce unexpected and calamitous results. Donita, founding director of a center serving the visually impaired, was asked to resign because she could not lead her organization through needed change. As one might anticipate, when Donita left, the board overcompensated by employing a person with opposite qualities, i.e., one who was a strong administrator but a weak visionary.

Ungrounded visionaries may be the sole persons in their organizations carrying the vision because they do not know how to create shared vision with members of their organization. With their eye on the possibilities of the future, they do not make the time or effort to maintain healthy working relationships with staff or with the population they serve. In time, they find themselves without the support of strong interpersonal relationships and unable to remain steady and true to a vision alone. They become overwhelmed and overworked, and collapse with mental and physical exhaustion.

Shared Vision

The necessary and slow, step-by-step creation of a shared vision comprises a major vision lesson. Shared vision can be understood through the metaphor of a conductor and orchestra. An organization, like an orchestra, is comprised of many players with diverse talents and favored instruments. The leader's role as conductor is to hold the vision for the sound while facilitating the synergy of the music, the orchestra, and herself. Although the conductor does not play all the instruments, she knows how instruments work and is master of one or more. She connects emotionally with the composer, developing an inner understanding and intention of the shape of the composition. She communicates this intention so the orchestra can envision it in its entirety. The conductor believes in the potential and ability of the orchestra members to join their personal visions with hers so that together they can bring the shared vision of creating a symphonic masterpiece into reality. Space, harmony, and unity are facilitated so the orchestra and conductor unite as a whole, inviting the audience to join the expression of their shared vision.

Because the ultimate destiny of a group is not immediately known, an aware leader moves the group toward the organization's destiny by discerning the next step in manifesting the vision.

A leader must facilitate shared vision. It does not happen by accident. A leader often has to teach members how to translate personal vision into shared vision. The members must hear and see the vision articulated in many contexts until they integrate it for themselves. As they engage in organizational activities, the leader instills enthusiasm in creating a shared vision by reminding members of how their participation and ideas contribute to the organization's vision. One way the leader can encourage members is to ask them to set an intention by thinking in terms of the

statement, "If I *(an action)*, it would move *(our organization)* closer to reaching its vision." At the Institute, this statement is reiterated in all member trainings and on bulletin boards. When approached by a member with an idea, I often reply, "What a great idea! If you do that, it will move the Institute closer to its vision."

Because the ultimate destiny of a group is not immediately known, an aware leader moves the group toward the organization's destiny by discerning the next step in manifesting the vision. Often, I am two years ahead in knowing the next step of our Institute's vision, mission, and destiny. My responsibility as leader is to create a climate of creative tension to guide us closer to our destiny. There is always another carrot to reach for, another aspiration to catalyze. Recognizing that my personal vision is part of something larger that is shared by others, I assume the role of steward of the vision. In this role, I serve as the integrator who keeps the organization congruent, on purpose, healthy, and whole.

Holographic Vision

Another vision soul lesson for the leader is learning how to develop a holographic philosophical framework for an organization. A hologram is a three-dimensional image created by interacting light sources. When the hologram is divided, each part contains within it the entire image from a different perspective. An organization is holographic when each part contains the philosophy of the whole organization. Every part of the organization reflects a vision of the whole. For example, in a Zen monastery, every activity is considered an opportunity to increase awareness through meditation. In this way, whether a practitioner cooks, gardens, cleans, or sits on a cushion, he is practicing meditation. The holographic reflection of the organization's process and progress is visible in the actions and decisions of each member and of the group as a whole.

To develop a holographic organizational model, leaders translate their personal

and professional philosophy into a step-by-step creation of a shared philosophical framework. Like shared vision, a philosophical framework does not happen by accident but is facilitated by the leader. A philosophical framework serves as a container that holds all components of the organization. The philosophy of an organization permeates all programs and activities and supports the focus of each member. It keeps members on purpose while carrying out the organization's mission. Components of a philosophical framework typically include purpose, vision, and mission statements; philosophical assumptions; schools of thought; an organizational chart; policies and standards; principles of organizational design; leadership principles; and communication guidelines.

Leaders learn how to be in proper relationship with those they lead and themselves by continuously attending to their self-development.

Pain and suffering are typical bedfellows for leaders who choose to remain ignorant about the complexities of vision. With proper preparation, education, experience, reflection, humility, and support, leaders can gradually integrate experience with knowledge and gain inner strength. Spiritual strength tempers the leader's stress and distress and opens the door to creativity and joy in the moment.

Soul Lesson of Right Relations

Organizational philosophy and structure depends on the leader's commitment to *right relations*. Accomplishing this soul lesson determines the health of the organization. Leaders learn how to be in proper relationship with those they lead and with themselves by continuously attending to their self-development. They seek self-knowledge and self-care through study, reflection, and contemplation.

Learning to balance attributes of reason and action (attributes of the mind) with intuition and relatedness (attributes of the heart) are essential aspects of the soul lesson of right relations.

Self-Care

A common right relations soul lesson for leaders concerns self-care of physical, emotional, and spiritual well-being. The cause of self-neglect as adults resides in the unhealthy patterns developed in a childhood of emotional abuse, physical abuse, and/or neglect. To psychologically survive, a child often suppresses traumatic memories and experiences and does not develop inner strength. Lacking self-knowledge and rich inner resources, the person distrusts the emotions of others and does not understand how to cultivate healthy relationships.

Physically, leaders may ignore signs of fatigue and neglect the body's need for proper nutrition, exercise, and rest. Leaders with an imbalance of too much work and too little play do not receive nourishment from the lighter side of life. They may not set time aside to be in nature and benefit from its healing qualities of beauty, warmth, and expansiveness.

Emotional neglect occurs when leaders fail to identify obstacles to their personal growth and do not pursue self-development. Those they lead may sense their lack of self-confidence and feel insecure in their presence, especially if they appear isolated, confused, or discouraged. When leaders cannot sustain a spirit of enthusiasm, others are not drawn to them. If they are depressed or angry, they are seen as unapproachable. Leaders may discount their intuition (the combined truth of mind and heart) and make poor decisions based solely on the literal words of others. These behaviors obviously do not cultivate open communication and harmony with those in the workplace and result in conflicted work relationships.

Self-responsible leaders understand the importance of studying the nature of the human psyche and its conscious and unconscious aspects. They attend to their psyche's health by addressing personal issues that impact their leadership. Work relationships become complicated and tenuous when leaders attempt to bring the energies of their psyche back into balance by acting out unresolved and suppressed vulnerabilities and core issues. One only has to read the daily newspaper to observe that leaders can profess high ideals while participating in a secret life

Learning right relations also means attending to our spiritual well-being. Leaders do this by having a spiritual practice that is personally meaningful and by seeking the wise counsel of helping professionals, mentors, and spiritual advisors.

antithetical to these ideals. Such persons may engage in the very acts they publicly condemn. The suppression and neglect of the inner life is often visible in behaviors that are controlling and impatient. These leaders often react to others' inappropriate behaviors with strong emotions of anger and fear and avoid addressing such issues directly.

Learning right relations also means attending to our spiritual well-being. Leaders do this by having a spiritual practice that is personally meaningful and by seeking the wise counsel of helping professionals, mentors, and spiritual advisors. A morning practice of meditation and contemplation helps maintain psychological and spiritual strength during daily activities. Two or three trusted supporters with expertise and unconditional regard can facilitate the personal growth and healing of a leader. These supporters speak the truth so it can be heard. Ahead in their spiritual development, their words are impersonal and loving. Who these people are

may change over the years, but the exceptional quality of their guidance will not. They will always appear and answer the soul's call for help.

Healthy Boundaries

To understand and implement healthy boundaries in the workplace is another right relations soul lesson. Sarah, head of a national mental health agency, spoke with me about her conflicts with coworkers. She noted that her inability to discern in a given situation what was her personal issue and what was the issue of others compounded her lack of confidence and feelings of guilt and shame. She shared that she took matters personally and assumed she was the cause of the reactions of others. Like Sarah, leaders may shoulder responsibilities that are not theirs to assume. They may carry a belief that others' happiness depends on how well they anticipate their needs. Most of all, they may fail to model healthy physical, mental, emotional, and spiritual boundaries and to teach them to others in their organization.

Acquiring effective communication skills and learning how to reframe mistakes as learning opportunities is essential to maintaining healthy boundaries. Interpersonal communications are effective when leaders center attention in the present moment, observe their inner thoughts and outer behaviors, and listen without judgment. Leaders connect to those in the workplace when they ask questions to clarify understanding and reflect on their own actions and the needs of others. By reframing their personal litany of self-criticism and self-limitations into statements of self-development, leaders can use them as a motivation to keep learning.

To understand the soul lesson of analysis, we must distinguish analysis from criticism. The energy of analysis promotes fairness and a nonjudgmental attitude.

Leaders who engage in self-development recognize right relations as a soul lesson. Because they acknowledge that psychological and spiritual harm can occur when right relations are not honored, they seek to develop healthy boundaries and integrity from which they develop a personal code of ethics. These two aspects of right relations are so important they are explored in depth in Essay Five.

Soul Lesson of Analysis

Analysis identifies and lays bare the component parts of a problem or situation so mistakes can be discovered and solutions can be found. The goal of analysis is to divide a complex whole into elements in order to discover its true nature and inner relationships.

Distinguishing Analysis from Criticism

To understand the soul lesson of analysis, we must distinguish analysis from criticism. The energy of analysis promotes fairness and a nonjudgmental attitude. Because its energy is neutral, analysis is not directed toward another person and does not harm. The energy of criticism, on the other hand, is judgmental, accusatory, harsh, and attacking. This energy harms those who give it and those toward whom it is directed. Attacks create barriers between people and precious time is lost in mending fences that need not have been damaged.

Fear of attack or criticism usually arises from a childhood filled with judgment and punishment by a parent or teacher. Without the opportunity to express feelings or be heard, children seek psychological safety in silence or rebellion. They carry these patterns into adulthood by responding to criticism with anger and defensiveness or with a people-pleasing approach. Both ways of dealing with criticism force them to swallow emotions and deny their point of view.

This soul lesson is especially tender for those who perceive and experience feedback as rejection and condemnation regardless of the form in which it is given. Feedback may evoke feelings of shame interpreted as evidence that confirms they are by nature irrevocably flawed. I know a leader who perceives he is being criticized if he does not anticipate all the practical and emotional needs of the members of his organization. He can assume he is the cause of other people's reactions, which leads to his misinterpretation of situations. If he is reminded of something he forgot to tend to, he receives this as criticism. Out of fear, he is not open to hearing other points of view and is uncomfortable with surprises. At times, he yields to other points of view to prevent receiving criticism. His coworkers feel they cannot safely express their point of view to him because he receives it as criticism.

Leaders develop the skill of analysis by learning to think systemically, which requires parsing out the many variables that might contribute to the cause of a problematic situation.

Systems Thinking

Leaders develop the skill of analysis by learning to think systemically, which requires parsing out the many variables that might contribute to the cause of a problematic situation. Leaders use the practical application of analysis when they ask, "What are the conditions that brought this about?" Once they have uncovered the cause of a problem, they can identify creative solutions.

I learned the importance of engaging in the practical application of analysis by applying systems thinking to a long-standing boiler problem at the Institute. For years, we asked the same company to fix one of our two gas boilers, which shut off at unpredictable times. Because we had to call them on an emergency basis dur-

ing weekends or holidays, the problem became very costly. The company replaced many parts and made several adjustments over the years. The problem remained. I concluded we needed new boilers but decided to call a company for a second opinion. To my surprise, this company identified the problem as an overloaded electrical circuit. An electrician repaired the circuit and the problem was solved. Focused only on the boilers, neither the first heating company nor I had considered the entire heating system, which included the electrical system. Thus we made decisions at the level of symptom rather than at the level of cause. Band-Aid decisions impede creativity and productivity. By using systems thinking, we select people to perform tasks who have appropriate competencies and who see themselves and the project as parts of a larger system.

With a spirit of synthesis, we recognize that every piece of our organization, be it a person, idea, task, program, or event, contributes to the creation of a shared vision and mission.

Soul Lesson of Synthesis

Through the soul lesson of *synthesis*, we learn how to see the bigger picture or destiny of our organization. We examine our willingness to serve as the "glue" that creates cohesiveness. Through synthesis, we bring the parts of our organization into a coherent whole.

With a spirit of synthesis, we recognize that every piece of our organization, be it a person, idea, task, program, or event, contributes to the creation of a shared vision and mission. Just as individuals are not separate from the whole of humanity or from their soul's destiny, leaders and members are not separate from the whole of the organization or from its soul's destiny. Like ship captains, leaders stay true

to their course by uniting persons with differing talents and duties for the common goal of moving the ship forward.

I am comfortable having the spirit of synthesis as part of my leadership style. I owe this gift to my father, who was an engineering genius. By merely examining an object, he could invent and construct a machine to make it. The philosophical framework of our Institute is another example of the spirit of synthesis. Its multi-disciplinary approach is a synthesis of the contributions of others. All parts of the Institute interrelate to form a coherent and holographic whole. For example, communication guidelines provide us with standards for respectful interactions with one another in all activities, whether we are teaching a class, attending a meeting, or answering the phone. One of my responsibilities is to maintain communication between the programs and structures of the Institute and the people who serve in them. In other words, I keep the organization "synthesized."

The Observer

The first step in learning synthesis is to develop the observer, that part of the mind that can stand back and witness without judgment. Detaching from an investment in outcome allows a leader to objectively note opposing views and needs within the organization. Leaders know that some members think this and not that, some members avoid that and grasp this, and some members believe this to be right and true and that to be wrong and false. The challenge is to unify these opposites into a higher truth. Leaders accomplish this by seeing themselves standing at a place of creative synthesis, where they can recognize, embrace, and honor opposites yet acknowledge a reality that exists beyond duality. To achieve this, they must learn to stand back and see the truth of the bigger picture.

Both/And Thinking

Leaders also learn synthesis by searching for relationships between and among concepts, people, and philosophies. They practice both/and thinking by seeing connections and similarities that support integration of what might at first seem to be disparate information. Leaders who are weak in synthesis get caught in right/wrong, either/or thinking and lack intuition and imagination for problem solving. Their decisions create conflict when the positions of those they lead reflect this polarization. The consequence of a leader's dualistic nature can be played out in extreme behaviors, including lack of responsibility or over-responsibility, passivity-aggression, retreat-attack, and/or acceptance-rejection.

To stand alone emerges from within as an expression of our inner resources and connection to Source. Connection to a universal organizing principle anchors us as leaders.

Either/or, right/wrong dualistic thinking originates in a childhood in which physical and psychological survival depends on developing unbending opinions, assumptions, and beliefs. As adults, these people feel safe if they can continue to define the world as having rigid and absolute boundaries with no gray areas of uncertainty. Perceiving a world as dualistic is related to soul development. The more one advances in soul evolution, the more the personality is able to see beyond duality.

Soul Lesson of To Stand Alone

The ultimate soul lesson as a leader is to learn *to stand alone*. As we progress in mastering the four soul lessons of vision, right relations, analysis, and synthesis, we develop inner strength and open our hearts increasingly to the unconditional acceptance of others and ourselves. We grow in our ability to stand alone with confi-

dence as we mature in this understanding. Once we feel connected to the meaning of our life and secure in the identity of our true essence, we discover we can stand alone and not be lonely. The self-reliance underlying the ability to stand alone emerges when we feel connected to our spiritual essence and experience the spaciousness that comes with the acceptance of life as it is.

Regardless of the challenges and dangers we experience in our leadership role, we know that we can stand alone only if we learn to love enough. To love others no matter what they do or say is a matter for the heart.

To stand alone is not learned in the same way as the first four soul lessons. It is a state of being rather than a skill to master. To stand alone emerges from within as an expression of our inner resources and connection to Source. Connection to a universal organizing principle anchors us as leaders. Without this connection, and only our own resolve, we feel tossed by the sea with no shore in sight.

Learning to stand alone is a process of becoming that requires us to question the meaning of our life and to recognize our true essence. To become self-reliant, we may temporarily feel detached from others. Even our soul seems silent. We feel deserted and succumb to an experience of the "dark night of the soul." The purpose of this period of soul development is to overcome and dissipate the illusion of separation from Source. When we redefine our relationship with Source, we gain trust in our true identity as a spiritual being. We are no longer reluctant to be responsible, self-directed, and aspiring.

Leaders who stand alone know that people differ in their inner understanding of spiritual knowledge and their stage of soul development. These leaders accept that all souls have the right to learn to stand alone. They know that reactions of others are not their responsibility and do not shoulder responsibilities that are not

theirs. They accept that they may be blamed for failures not of their making. They stand with deep compassion beside those who are suffering and bewildered. They help others learn needed lessons.

Learning to stand alone asks us to face our ambivalence about being a leader. Ambivalence about learning to stand alone makes us vulnerable to abdicating our leadership and to misplacing our trust. In times of crisis, we may be tempted to please others by presenting an acceptable persona to the world. As we practice standing alone, however, the temptation to regress to this level is overcome by the knowledge that the pain of abdication is greater than the challenge of self-reliance.

Regardless of the challenges and dangers we experience in our leadership role, we know that we can stand alone only if we learn to love enough. To love others no matter what they do or say is a matter for the heart. Heart is an inclusive concept that links all human beings and life forms in the world. When the heart and mind are joined, we respect all of humanity in a spirit of joy, skill, and steady wisdom. The "how" of attaining unconditional love is a journey without end, a mountain to scale one ledge at a time.

Conclusion

We bring our personal self to our soul lessons. The level of our commitment to the leadership curriculum allows us to engage in our classroom wholeheartedly and determines the depth and breadth of our learning. I often sense I am a humble apprentice under the tutelage of those who have mastered leadership at a level far greater than my own.

Our personal story contains the seeds of our soul's becoming. Just as the lost qualities of our soul affect our leadership, its reclaimed qualities strengthen our resolve to bring relevance and meaning to our life as a leader.

Over time we become the leader we were intended to become, not the leader we dreamed of nor the leader others wanted us to be. We become the leader we were meant to be. We become a leader with soul who strives to foster endless opportunities of spiritual learning and growth for those who walk the path with us.

Reflection

What are my soul lessons as a leader?
How do I see myself achieving these lessons?

(Refer to Appendix A: Inventory of Soul Lessons of Leaders; Appendix B: Possible Components of an Organization's Philosophical Framework; and Appendix C: Principles of a Holographic Learning Organization.)

Boundaries and Integrity

With a strong sense of self, leaders with

integrity set and maintain healthy boundaries and

are forthright and natural, profound and candid,

impartial and reliable. They lead with equipoise

and steady wisdom. They walk their talk,

doing and being what they espouse.

Boundaries and integrity are expressions of right relations on which the health of an organization depends. Their integration into the organizational philosophy and structure depends on the leader's commitment to convey their value to the staff and members.

DEVELOPING HEALTHY BOUNDARIES

Healthy boundaries support the development of a strong sense of self-identity, which enables us to maintain a neutral space between others and ourselves. Boundaries protect our authentic self so we can feel free and safe to be who we are. In *Boundaries and Relationships*, psychologist Charles Whitfield writes that boundaries help us "affirm our inner world while granting others the right to have *their* feelings, thoughts, needs, and viewpoints, which might be different from our own. Through healthy boundaries, we ask to be treated with respect, while extending respect to others."

Healthy boundaries support the development of a strong sense of self-identity, which enables us to maintain a neutral space between others and ourselves. Boundaries protect our authentic self so we can feel free and safe to be who we are.

Unhealthy boundaries develop because childhood experiences have taught us we are incomplete and so we hope to find what is missing in us through others. Unhealthy boundaries create relationships fraught with expectations and dependencies that result in anger, resentment, and judgments when needs go unmet. When we project onto others what we believe to be missing within ourselves, we intrude on the boundaries of others, giving them responsibility for our feelings and emotions. In this way, we abdicate self-responsibility and misuse our personal power.

Behaviors symptomatic of unhealthy boundaries reflect unfinished business

from the past. If our history includes being abandoned, mistreated, or abused, setting boundaries to protect our safety and integrity is particularly challenging. We may continue the childhood mode of protection by being either too flexible and blending our energies with others or too rigid and creating a wall to keep others away. Healthy boundaries are firm, yet flexible, appropriately based on our inner life, and protective, clear, and regularly maintained. Healthy boundaries are not set by others and are not primarily hurtful, harmful, controlling, or manipulative.

Cultural beliefs can further complicate our ability to learn healthy boundaries. Historically, American culture has valued individualism, especially in terms of overcoming external limits and forging new frontiers. Beginning in the late 1970s, the human potential movement encouraged a new kind of individualism, that of inner exploration and self-discovery. The movement embraced inclusiveness, challenged traditional religious and social values, and allowed questioning of beliefs and assumptions. Distortions of the teachings have resulted in today's emphasis on individual rights over self-responsibility and an assumption that good people, especially those valuing spiritual development, are all-accepting and set no boundaries or limits.

Leaders bring their cultural and relationship patterns into their organizations. Leaders have various motivations, usually unconscious, for encouraging or tolerating unhealthy boundaries. One common motivation is to meet personal needs by focusing on the needs of others in order to avoid facing one's own pain and need for help. Another motivation is the need to look powerful or to have the right answer for others in order to seek self-

Leaders bring their cultural and relationship patterns into their organizations. Leaders have various motivations, usually unconscious, for encouraging or tolerating unhealthy boundaries.

esteem and avoid self-awareness. Although these leaders may be dedicated people who genuinely want to help, unhealthy boundaries taint their leadership and their service.

Leaders evidence symptoms of unhealthy boundaries, which typically cluster together, when they:

◆ tolerate inappropriate behavior,
◆ fail to set limits by saying no,
◆ fail to see events and people as they are and not as they appear to be,
◆ lack discernment for who owns the problem,
◆ confuse their needs with the needs of others,
◆ impose their will on others,
◆ take things personally,
◆ fail to recognize the complexity of dual relationships.

How symptoms of unhealthy boundaries cluster together was made evident to me as a young and inexperienced leader. As head of a clinic, I discounted the many times Martha, an employee, said that someday I would fire her. Rather than inquiring why she said this, I responded each time, "Oh no, I would never do that." I viewed Martha as a sensitive person who had a grasp of her subject. Colleagues felt otherwise, relaying concerns that Martha was an incompetent clinician whose late clinical reports created a significant delay in children and families receiving the help they needed. I sought to maintain a professional relationship with Martha by employing an early tactic of my leadership style: keep staff happy and solve problems indirectly through informal personal and social interactions. I periodically took Martha to lunch so we could share our personal challenges and goals and I could reassure her that she was doing a good job. Her performance always improved after such luncheons, an observation that confirmed my belief that this method of solving problems was a viable one.

One day an irate parent assailed me for allowing Martha to harm her child by mismanaging his treatment program and neglecting his needs. In an instant, my years of denial about the truth of Martha's professional skills confronted me and I recognized Martha's personal insecurity as professional incompetence. This heartwrenching experience of being accused of harming a child uncovered my boundary issues. I had the usual symptoms: *a high tolerance for inappropriate behavior, a failure to see things as they are and not as they appear to be*, and *a tendency to assume responsibility for another's happiness*. My energy field had become enmeshed with Martha's because I did not know *where her energy field ended and where mine began*. Her happiness therefore determined my happiness. I had also *taken the comments about her personally*, as though they were true of me and not her. Assuming responsibility for words spoken about her behavior was another indication that our relationship was enmeshed. I had not sorted out what was my issue and what was hers. I had not taken action on concerns expressed by my colleagues because I feared confrontation. I held the belief that I was responsible for all conflicts because I had failed to prevent them.

I was leading through the haze of unhealthy boundaries. My family history of rigid boundaries and emotional and verbal abuse made me a perfect candidate for boundary issues. If I had engaged in the healing of these issues, I would have discerned the realities of the situation and taken action that would have served Martha, the family, the staff, and the vision of the clinic. To face that I was a person in authority who had allowed a child to be harmed meant I was colluding with an offender rather than offering her an opportunity to be responsible for her own behavior. I walked into Martha's office and fired her.

Mental models are beliefs and assumptions acquired in childhood as a means of making sense out of a chaotic and complex world.

Many leaders have mental models defining their understanding of *setting limits and saying no*. Mental models are beliefs and assumptions acquired in childhood as a means of making sense out of a chaotic and complex world. Common mental models for leaders who cannot set limits and say no are:

◆ I am supposed to be generous and inclusive.

◆ I am here to meet the needs of others.

◆ I do not want to hurt anyone's feelings at any cost so I will not address conflict.

◆ I will be rejected if I say no. Parents say no and I do not want to be a parent.

◆ I will be loved and respected if I say yes.

◆ I am supposed to be wise, spiritual, and beyond the need to be concerned about boundaries.

Rather than automatically acquiescing to a request, leaders can say, "Let me think about it and get back to you." Immediately saying yes has risks. We may have to return to the person and make the correction, an action that can trigger distrust of authority for the receiver of the changed message.

Service organizations have particular difficulty saying no. These organizations often neglect establishing policies for ethics and standards of behavior or procedures for handling issues with staff and clients. Policies, procedures, and standards provide structural support for the well-being of the organization. Leaders risk being viewed as having personality biases if their decisions are not based on established policies. Once a floating boundary for decision making is tolerated, members of the organization accom-

Policies, procedures, and standards provide structural support for the well-being of the organization. Leaders risk being viewed as having personality biases if their decisions are not based on established policies.

modate inappropriate behavior and make decisions that intrude on the physical, mental, emotional, and spiritual boundaries of others.

Another common boundary issue for leaders is the failure to *recognize that things are not as they appear to be*. Truth exists at differing levels—physical observations, psychological interpretations, and spiritual insight. Leaders can accept without question what someone has said and discount nonverbal cues, or they might observe nonverbal cues and deny them as helpful pieces of information. One of the responsibilities of a leader is to note red flag behaviors indicating something is amiss. Organizational consultant Peter Senge speaks of "the ladder of inference," in which we take observable data and interpret it according to our past experiences rather than according to the observable facts. The leader may fail to correctly assess a situation due to a desire to please, a failure to appraise the meaning of observable data, insufficient reflection time, or a choice of head over heart.

Les, a tall man with deeply set eyes enveloped in dark circles, spoke to me about his conviction that service was primary to his life. His words were idealistic while his appearance conveyed deep depression. His resume listed positions in several national and international service organizations. I chose to believe his words and not his behavior, and I allowed Les to enroll in one of our training programs. He rarely spoke in class and his depressed energy permeated the class atmosphere. I decided to intervene and ask him to drop out of his studies and seek professional help. What he was looking for and needed was not what our organization had to offer. I sensed this truth when I first met Les but overrode my intuition. I also *lacked discernment about which one of us had the problem*. I allowed Les to enroll in a class because I believed I was the one who had a problem with inclusiveness. Inclusiveness does not mean saying yes regardless of the circumstances. It means accepting what works for compassion and unity of purpose and rejecting

what does not maintain the group's integrity. I later learned that Les had a mental health problem that made his participation inappropriate.

Leaders may intrude on the boundaries of others by *imposing their will* and interfering with the choices of those they lead. Wise leaders respond thoughtfully to the personal choices of members or staff. A desire to change a staff member's personal decision usually reflects the leader's fear of loss, her belief in the person's indispensability, or a boundary issue in which she takes responsibility for other people's decisions. Interference devalues the person's self-knowledge and sets up the expectancy that the leader or organization will change to meet the person's need. Whenever a person resigns or asks for reassignment, effective leaders assess their personal shadow issues revealed by their reactions and feelings. In addition, they evaluate whether the person's decision, especially in the case of resignation, points to communication or other systemic difficulties in the organization that need to be addressed.

Leaders may unwittingly impose their will when members or staff cannot set their own limits by saying no to a request. To avoid colluding with boundary issues and to support self-responsibility, the leader can suggest that the person reflect on a request before giving an answer. Another helpful approach is to encourage others to suggest or offer what they would like to do.

Boundary issues can ensue if leaders are unaware of the complexities of dual relationships.

Boundary issues can ensue if leaders are unaware of the *complexities of dual relationships*. Dual relationships are those in which individuals have more than one kind of relationship. There are two categories of dual relationships within an organization. One is when the leader has a dual relationship with someone in the organization, such as when a staff person is also a friend or relative. The second is when two

people in the organization have a dual relationship that poses potential boundary issues for the organization and which the leader has to handle. A staff member's intimate partner may be a member of the organization, or friends may serve on the board or on committees. Relatives, neighbors, spouses, or close friends may be involved in different roles within the organization. Dual relationships are also formed when someone loans money to a friend, is employed by a friend, or borrows a colleague's car.

Dual relationships set up expectations or dependencies in which boundaries are easily infringed upon. An example would be a former client who has confided his story to the leader and expects his behavior in a volunteer training to be overlooked because the leader knows his personal story. People in dual relationships can also trigger one another's shadow issues, such as when a husband and wife serve together on a board and their habitual communication patterns, reflective of shadow power issues, impact the board's effectiveness. Dual relationships can also limit communication and creativity in the organization. When friends or relatives serve together on a board or committee, one or both may feel too inhibited to share or they may pull away and form a subgroup. All of these situations have the potential for impeding organizational cohesiveness and consciousness by siphoning off energy and creating dissonance. Dual relationships can cause upheaval within service programs as well as within the board, staff, trainings, and committees. The leader needs to be aware of the presence of these relationships and take preventive steps, especially if she is not directly involved in the program's implementation.

Those in dual relationships tend to be so engrossed in their process that they are unaware that others notice their behavior. People typically assess the quality of the dual relationship very closely. At the first hint of negative energy between the two involved, most people will feel emotionally unsafe and withdraw from full

participation. This creates an obstacle to the organization's development and to fulfillment of the organization's purpose.

Leaders in dual relationships have a unique opportunity and responsibility to model leadership in a way that does not interfere with either the organization or their relationships. They are responsible for maintaining clear and explicit boundaries and ensuring that boundaries are not violated. Professional and ethical standards necessitate that those involved in a dual relationship discuss possible problems, define boundaries, and agree to communication guidelines before joining a group as either leaders or participants. Should a dual relationship prove unworkable, the needs of the organization take priority.

Professional and ethical standards dictate that dating and/or sexual behavior are never appropriate between leaders and staff or members. If such an attraction occurs, it is best for the leader to seek outside counsel in order to clarify roles and honor the group's potential vulnerability.

In conclusion, to ensure respect for healthy boundaries in their organizations, leaders can:

◆ identify boundary issues of the organization and raise the awareness that problems of individuals are mirrored in an organization,
◆ provide education to the members of the organization about healthy boundaries,
◆ affirm the practice of healthy boundaries at all times,
◆ support continuous self-development of oneself and the members,
◆ teach communication skills,
◆ educate staff about the human psyche.

With these practices in place, the well-being of the leader ensures the well-being of staff and members of the organization.

Integrity of the Leader

Maintaining right relations within an organization depends in large part on the integrity of the leader. With a strong sense of self, leaders with integrity set and maintain healthy boundaries and are forthright and natural, profound and candid, impartial and reliable. They lead with equipoise and steady wisdom. They walk their talk, doing and being what they espouse. The qualities and

With a strong sense of self, leaders with integrity set and maintain healthy boundaries and are forthright and natural, profound and candid, impartial and reliable.

motivations they convey on the outside match the qualities and motivations they possess on the inside. The congruence of inner to outer and being to doing creates self-confidence in leaders and those they lead. An aura of honesty, sincerity, authenticity, ease, and appreciation surrounds them.

Leaders with integrity live in their heart and are self-aware. Developing self-awareness eases the path of integrity and makes challenges easier to face. The integrity of leaders begins with specific practical and heart-centered behaviors that on the surface may appear simple and even inconsequential. Integrity, however, is complex and multifaceted. To be impeccable, our integrity must consistently pervade our thoughts and actions. It takes most leaders a long time to grasp the nuances of integrity in their leadership.

Those striving to lead with integrity practice the following precepts:

◆ *All forms of life energy—physical, emotional, mental, and spiritual—have equal value and are not to be wasted or misused.*

Physical forms of life energy include finances, supplies, electricity, and use of time. Emotional and physical life energies enable us to serve and achieve on be-

half of ourselves and in support of others. By not engaging in distracting and negative physical, mental, and emotional activity that wastes energy, leaders can share their wisdom with those who appreciate and accept it.

◆ *Orderliness serves as a container that holds the purpose, vision, and mission of the organization.*

Orderliness within the physical plant and the easy availability of needed equipment and supplies reduce distractions that drain energy away from the purpose and vision of the organization. In an orderly and clean environment, clarity and productivity are increased and beauty is enhanced. Leaders who are efficient and organized in their duties convey care for the needs of those in the workplace. Orderliness also includes fulfilling legal requirements at a community, state, and national level.

◆ *Right relations and tasks have equal value.*

Leaders ensure that staff and members have organizational support to accomplish tasks with efficiency and competence while having time and energy for maintaining right relations. Leaders also observe the positive and negative effects their thoughts, speech, words, emotions, and actions have on others, and make corrections when appropriate. They honor the needs and situations of others, maintain confidentiality, and keep their word.

◆ *Time is valued and respected.*

Punctuality, starting and ending on time, and permission to negotiate issues of time honor everyone's personal and work life. Respecting time facilitates cooperation among members.

◆ *Needed change is conveyed in a way that honors each person's role so that change invigorates the spirit of the organization.*

People are energized when they see that the leader's plan benefits everyone and that the common good of humanity is served. Cooperation is enhanced and enthusiasm abounds.

◆ *Partnership in "getting the job done" supports unity of purpose and shared vision.*

No duty or task is beneath the leader. Leaders do not view supportive tasks, such as answering the phone or rearranging a supply closet, as inferior to leading meetings or planning programs. They view all duties and roles as necessary and valuable and perform them with kindness and compassion.

◆ *Genuine appreciation and gratitude are expressed to others through thoughts, words, and actions.*

Appreciation and gratitude are heart-centered expressions. When generously given with genuine feeling, they enhance harmony in the work environment.

Leaders with integrity call on the part of the mind that observes and note the quality of their relationships with those they serve. As they assume the role of observer, they may notice certain beliefs and behaviors that impede right relations with members of their organization. Once noted, leaders with integrity refocus their intentions and make corrections.

Conclusion

Having right relations often holds the key to a leader's joy and enthusiasm. Serving as the foundation for trust and integrity, right relations supports the integrity of the leader, enhances the efficiency and contribution of an organization, and ensures emotional stability in times of economic and social challenge. As the first step on the ladder of mutual respect and honor, this soul lesson is universal in its call to goodness for leaders.

Reflection

What are my vulnerable areas of right relations?

What steps am I willing to take to resolve them?

What is my right relations code of ethics?

(Refer to Appendix D for a sample of a leader's right relations code of ethics.)

Founder's Syndrome from a Soul Perspective

Playing the dual role of founder and first director gives an individual the opportunity to learn Herculean soul lessons: how to create and bring a vision into reality, develop self-knowledge and right relations, analyze problems and their causes, and integrate the multiple and diverse facets of an organization.

A common problem with organizations is founder's syndrome, thought to occur because founding leaders lack the skills to shift the organization from a mom-and-pop operation to one needing structure and shared responsibility and authority. A founding leader carries a strong vision, one so absorbing that it can blind him to organizational needs. Sensing the founder's preoccupation with the vision, boards and staff in crisis are tempted to view their founders as the cause rather than to assess the organizational system for needed adjustment. As an organic system, an organization includes, at minimum, financial management, programs, marketing, personnel, and plan management. As with any system— ecological, governmental, or organizational—a weakness in one area affects the functioning of the whole.

In a nonprofit, the leader, board, and staff are responsible for the care of their organization. Commonly, however, participants assume responsibility rests with the founding leader because he holds the vision that brought them together. When systemic problems inevitably arise, the board and staff look to the founder as the source of the crisis.

The behavior and competence of the founder does play a significant role in the organization's crisis of management. Organizational specialist Kim Klein writes that behaviors of founders can "debilitate an organization" in three major ways. First, founders tend to move away from the original mission by creating too many ideas and programs. The board agrees with them but conceals concerns that the projects are too big and ambitious. Second, founders lack the management skills needed to accommodate the growth of their organization. In an attempt to compensate for this deficiency, founders micromanage, a

The behavior and competence of the founder does play a significant role in the organization's crisis of management.

behavior that holds back the growth of the organization. Third, founders drive themselves toward achieving their vision at the cost of their physical, mental, and emotional health. They become workaholics and martyrs. Exhaustion and self-neglect can lead to paranoia, misinterpretation of others' motivations, and obsessive control.

The Founder's Dilemma

Founders are originators and initiators, responsible for bringing ideas and movements into reality and for building a solid organizational structure to nurture and serve a vision. Like the mother archetype, Demeter, a founding leader infuses a vision with maternal energy, putting in long days and sleepless nights to birth the vision and ensure its survival. Generous and giving, such people find satisfaction

Unaware that the reason for being a founder is soul-driven,
a founding leader can fail to see the potential for spiritual growth
in the chosen leadership classroom.

in providing for others. Fueled by the enthusiasm and inspiration to serve well, they draw others to join them.

Unaware that the reason for being a founder is soul-driven, a founding leader can fail to see the potential for spiritual growth in the chosen leadership classroom. Playing the dual role of founder and first director gives an individual the opportunity to learn Herculean soul lessons: how to create and bring a vision into reality, develop self-knowledge and right relations, analyze problems and their causes, and integrate the multiple and diverse facets of an organization. Founders have the

opportunity to learn these lessons by confronting difficulties that emerge between themselves and their board and staff. Through these challenges, they must learn how to use their power to initiate change and maximize growth for those they serve. With their eyes on the vision, founding leaders often miss what is happening beneath their feet until one day they find themselves standing in the rubble of what was once their beloved organization.

Founder Chris Martin entered my office adrift in a sea of insufferable pain. The very board she assembled to help her form her nonprofit organization and realize her dream had questioned her competence. Although the board appreciated her steadfast effort and enthusiastic embrace of a worthwhile vision, they decided the organization needed a leader with a different style and different competencies in order to grow. They fired her as the executive director.

Embarrassed and dazed, she sought the cause of her shattered dream and wanted help in identifying the reason for her dismissal. Her story revealed itself over the months we worked together. Chris identified her mistakes and eventually came to view her founder experience as a classroom for learning soul lessons.

Chris discovered she made a major error in judgment in assuming that the flame of enthusiasm for her vision automatically ensured her competence as a founder and executive director. Although she knew how to build a philosophical container for her organization, she did not understand how to form an organizational structure. She delegated this responsibility as well as administrative tasks, but failed to oversee and monitor them and thereby lost her ability to shape policies and procedures. As her organization grew and developed different needs, she did not learn the management and organizational design skills necessary to shift out of her informal and cause-driven style of leadership. She understood the need to restructure the organization and to establish a more effective means of communication with staff and board, but she did not know how to accomplish this.

Chris assumed she and her board members knew how boards function and what board commitment and responsibilities entailed. She believed she had selected board members who shared her personal vision. Artist Sophia Edwards seemed to have such a generous nature. Attorney Sam Landon appeared a little disagreeable but he was wealthy and had good connections in the community. And so forth. All the board members had originally conveyed enthusiasm about her vision. They had liked her and her ideas.

Unwittingly, her lack of knowledge about boards and organizations affected her ability to lead with confidence. Conflict between her and the board emerged when board members neglected their responsibilities, coming late to meetings or not at all, and not following through on tasks. They began altering her vision and mission and brought forth their own agendas. She met these challenges by putting in even more hours to stem the tide.

Her staff felt Chris did not respond with skill to their concerns. Because she either ignored the situation or made decisions that fueled conflicts, her staff and board began to question her competence. Chris sensed her leadership style was inadequate and knew others felt her leadership was damaging to the viability of the organization. She felt personally responsible for this strife. What she perceived as disloyalty and distrust of her leadership left her depressed, joyless, exhausted, and discouraged. The fire of her inspiration and enthusiasm dimmed to a mere spark. Ever so slowly, she abdicated her leadership. The stage was set for Chris's eventual dismissal. The unspoken cause that reverberated among her board and staff was founder's syndrome.

Literature on founder's syndrome repeats an assumption that Klein articulates: "When somebody starts a nonprofit, which is overseen by a board and operates as a public charity, that person has given up the right of ownership and has chosen a different model." This assumption, I believe, is the source of confusion for founding

directors such as Chris and for her board. It explains why founders defer authority for their vision and its mission to the board. The source of this premise rests in the incorporation bylaws that give the board authority over the founding director.

The role of boards is to help founders realize a vision and mission. *Vision* is an ideal that an organization reaches for; *mission* is the practical means for attaining that vision through activities and programs. Vision is being, mission is doing. The Institute's vision, for example, is to be a learning community that studies, teaches, and practices service as selfless action, with self-responsibility for the quality of one's inner state and one's well-being. Its mission includes certain programs, courses, workshops, and trainings that bring the vision to life. Boards often fail to grasp that the vision and mission are two sides of the same coin and so separate the intent of the organization from the means for attaining it. They may go against the vision or attempt to establish a mission of their own preference.

Founding directors have a threefold role: they create the vision, lead it to shared vision, and eventually become stewards of the vision. Founders bring their personal vision forward, seeing it as part of something larger that can be shared by others in an organization. *Organizations do not begin with a shared vision. Shared visions develop over a span of years.*

The founder develops a shared vision in five stages, identified by Peter Senge in *The Fifth Discipline* as telling, selling, testing, consulting, and cocreating. The first three stages depend on the leader's capacity to know what the vision is, to talk about it, to encourage the organization to "buy in," and to know the organization's reactions before proceeding. The fourth stage requires creative input from the organization. In the last stage, the leader and members of the organization build a shared vision together through a collaborative process. Shared vision occurs when the personal fulfillment of individuals is aligned with the greater good of the organization. *The founding leader then becomes steward of the vision.*

Through stewardship, founding leaders become servants to the vision. In this role, they promote the vitality and renewal of their organization as it moves toward its vision. As guardians of the shared vision, they ensure that the organization stays on purpose and that all parts of the organization function in alignment with its philosophy. At this point, founding leaders are integrators who bring the parts of the organization together to keep it congruent, healthy, and whole.

Behaviors attributed to founder's syndrome can be reframed as soul lessons the founder is seeking to learn. From my years of experience as a founder and as a witness and mentor to other founders, I have identified ten guideposts to help founders lead their organizations through the stages of development. Using these guideposts supports leaders in reframing their vulnerabilities, mistakes, and deficiencies into opportunities to learn soul lessons. In this way, founders reduce their own suffering and that of their boards and staff and assure attainment of the organization's vision and mission..

Behaviors attributed to founder's syndrome can be reframed as soul lessons the founder is seeking to learn.

Guideposts

◆ *Founders need knowledge about vision, leadership, and organizational design and development before founding an organization.*

As visionaries, founders are enthusiastic initiators of organizations that address critical societal needs. Their first task is to examine the relationship between their personal vision and the healthy birthing of an organization. Assuming enthusiasm can compensate for competence, founders like Chris do not properly prepare

themselves for their role and for managing the complex structure of a nonprofit organization and its board. In the planning stages of an organization, founders benefit from studying leadership and organizational design and locating a network of advisors. They need to apprise themselves of the challenges an organization experiences as it moves out of its initial creative stage toward expansion and greater complexity.

◆ *As designers of the vision, founders need to make a total and unequivocal commitment to the vision.*

Chris first made a commitment to pursue her personal vision, aware that it was part of something larger. Had she possessed the skills to make it so, her personal vision would have evolved into a shared vision. Eventually, she would have become steward to the vision. Committed founders both release the organization to its highest good and maintain a personal connection to it as it moves through developmental stages. When boards oust their founding leader, the organization often loses the spirit and motivating energy the founder embodied.

◆ *By owning their authority, founders reduce the risk of abdicating their leadership.*

Leaders convey authority when they feel worthy, self-confident, and competent. They evolve their leadership to match the needs of their evolving organization. Leaders who doubt their effectiveness tend to step aside and allow others to step into their role. When this happens, the board and staff perceive the founder as incapable of guiding the organization.

When Chris became ambivalent about her competence, she abdicated her leadership. Her ambivalence produced an energy wobble within the organization. With no one captaining the ship, the crew felt unsteady and insecure about moving forward. In such a situation, someone else commonly steps forth to as-

sume the power of the leader. In Chris's case, a staff member began making administrative decisions without consulting her. Had Chris attended to her error of abdication when it first appeared, she could have reclaimed the power and responsibility of her role and returned to the helm of her organization with new skills and renewed enthusiasm.

◆ *Founders select board members who authentically join the vision and unconditionally support the founder in manifesting the vision through the mission.*

Members of Chris's board and organization were unaware they each had responsibility for defining a personal vision and for monitoring its alignment with the organization's vision. When the organizational vision and the manner in which it is expressed through the mission is not shared, the organization loses energy and becomes unfocused. Chris's board and staff members expressed their conflict by proposing their own agendas, missing meetings, and not following through on duties. Eventually, individuals with different visions leave the organization. In addition, the organization may die or be reborn with a new vision or, as in Chris's case, the board may hire a new leader. When the board does not understand the true problem, they repeat it with another leader.

Overwhelming difficulties can occur when charismatic founders bring inspiration and enthusiasm to the birth of an idea and then leave.

◆ *Founders guide what they have founded; they do not light the candle and leave.*

Typically, founders emanate a loving energy that draws people to them. Overwhelming difficulties can occur when charismatic founders bring inspiration and enthusiasm to the birth of an idea and then leave. Those left behind with the re-

sponsibility for bringing the founder's vision into reality often flounder because they do not have the skills and competencies to develop and sustain an organization.

◆ *The primary responsibility of founders is to generate creative tension in themselves and in the entire organization.*

Creative tension is the energetic pull that draws people from where they are to where they would like to be. This tension holds a vision and concurrently tells the truth about the present reality relative to that vision. Chris knew organizations and their founders change and evolve one manageable step at a time, but was unaware of the essential role of creative tension. She did not know how to identify and activate new objectives to bring the organization closer to reaching its vision. As a result, the board filled the void she created and assumed responsibility for her role.

◆ *Founders monitor their physical, mental, emotional, and spiritual well-being, practicing self-care in order to learn right relations.*

Leaders have less energy for ideas, creativity, and action when they do not care for their physical well-being, tend to their mental and emotional needs, and fill their spiritual vessels. To give her best, Chris needed to feel her best—physically, psychologically, and spiritually. The organization mirrored her self-neglect. Instead of helping the organization, her overwork contributed to an imbalance in leadership and to miscommunication. Part of the leader's care for the self entails seeking the counsel of one or two leaders outside the organization. Impersonal, wise, and competent mentors support founders through crises, illuminate their mistakes, and guide them on a path of resolution.

◆ *Founders are demonstration teachers and students.*

Demonstration teachers teach through example. Founders as demonstration teachers teach others about leadership and organizational design by making their knowledge, talents, enthusiasm, and capabilities visible. Others learn more by observing a leader in action than by any teaching she might espouse. Founding leaders also teach through their mistakes. When others see a leader being responsible for her or his mistakes, they accept the subsequent changes in leadership style and organizational structure.

To address the shadow of an organization, founders must first recognize and work with their own personal and leadership shadow. Shadow work requires personal maturity and sometimes professional expertise and guidance.

As students, founders learn from the experience and study of leadership and from the people they serve. At first, Chris was unaware that everything that happened to her could serve as a learning opportunity for her and for others. For example, when miscommunications occurred with staff members, she chose to ignore the problem rather than learn to use inquiry questions to check out her assumptions. When she neglected to teach communication skills to her staff, the staff learned that ineffective communication skills adversely affected their relationships with co-workers. In these instances, Chris became a demonstration teacher of something that did not serve her. She was unable to guide others to learn what she had not learned herself.

◆ *Founders educate themselves about the nature of their own shadow and what it means to do shadow work within their boards and organizations.*

To address the shadow of an organization, founders must first recognize and work with their own personal and leadership shadow. Shadow work requires personal maturity and sometimes professional expertise and guidance. By exploring their personal shadow, founders can understand how it interrelates with group issues such as scarcity, self-doubt, or unrealized potential. Unless founders, boards, and members learn to observe the neglected, undeveloped, and negative parts of themselves with detachment, they remain largely unaware of their inner motivations and the impact these motivations have on others. The concept of shadow work can be threatening to the unprepared. Founders must identify the right time and the right way to introduce the concept to their boards and organizations.

A common shadow issue of a service organization is the inability to say no. When I became aware of this issue at the Institute, I first addressed my own unconscious need to accommodate the needs of others. I then brought the issue to the members. By group exploration of our beliefs about service, we saw how our tendency never to say no adversely impacted the organization. With a hidden belief that we could be all things to all people, we fostered dependence rather than self-responsibility among those we served. To remedy the situation, we made a commitment to educate ourselves about shadow work and learn how to communicate boundaries that honored the personal and physical space of everyone involved.

Founders analyze problems with conscious objectivity in order to develop healthy working relationships between themselves and their boards. Founders, boards, and staff feel emotionally safe when problems are communicated with clarity, respect, and patience rather than with judgment and criticism. With a problem-solving attitude, founders recognize that events and circumstances within an organization are multifaceted and exist for learning purposes. When found-

ers, boards, and staff learn to think of their organization as a system made up of parts, they can objectively identify the cause of a problem or challenge as well as its rightful solution.

Conclusion

Founders can use the ten guideposts for direction on their unique path of leadership. The guideposts help founders reframe their leadership experiences as soul lessons, particularly in times of challenge. Organizational literature reports that crises often occur within organizations started by highly creative and committed founders. These crises are usually crises of leadership. Creative founders may lack interest or capability in developing the leadership style necessary to the growing organization.

I have observed that founding leaders survive an organizational crisis when they identify and work with soul lessons in their leadership classroom—lessons of vision, right relations, analysis, and synthesis. Founders who survive to thrive after a crisis of leadership do so with renewed inspiration and self-responsibility. They revitalize their leadership and strengthen their organization. They learn to make astute decisions while advancing wise actions. Empowered, they commit to continued personal and soul growth and to the evolution of their organizations. Founders need not go out with a whimper.

Reflection

If I am a founder, how can I view my founder role from a soul perspective?
If I work with a founder, how can I support her from a soul perspective?

Dangers and Beneficent Protection

Despite the very real internal and external dangers of leadership, leaders thrive when they receive beneficent support and engage in self-effort.

For all of its rewards and opportunities, leadership brings with it an element of personal risk and danger. As catalysts for change, leaders can challenge the long-held beliefs of those they serve. Their power threatens those who feel powerless, and when people feel threatened, they target the person in authority. As a result, leaders get hurt both professionally and personally.

Publications in the business and nonprofit worlds typically address how leaders impose psychological damage on those they lead through sexual harassment, embezzlement, favoritism, prejudice, and other practices. Far less has been written about the harm leaders experience from those they serve. In the 1940s, metaphysicians Alice Bailey and Torkom Saraydarian wrote about leadership as an opportunity for the soul to grow through the individual's dedication and commitment. They also believed every leader to be susceptible to internal dangers and external attacks. Among the internal dangers they identified were discouragement, isolation, and exhaustion. The authors viewed betrayal, manipulation, and psychic attacks as examples of external dangers. Ronald Heifetz and Marty Linsky explored similar issues in their book *Leadership on the Line: Staying Alive through the Dangers of Leading*, published in 2002. They observed that employees seek divisive ways to undermine the authority of a leader they perceive as challenging the status quo.

The External Dangers of Leadership

Negative Projections

Many years ago, I had an experience that encapsulates how negative projections can challenge a leader's survival. I fictionalize the story to protect the identities of all involved. The story evolves as follows:

Theresa founds a nonprofit organization that promotes physical and psychological care of preschool children through parent education. She

believes proper care of young children by capable and loving parents will prevent social and psychological problems in adulthood. She approaches her work with enthusiasm and a willingness to expend endless time and energy to bring her vision into reality. Like-minded people are drawn to her work and soon her corps of volunteers offers parenting classes and personal mentoring services for parents of preschool children from all economic and cultural backgrounds. Because Theresa feels no one should teach others how to parent unless they are psychologically healthy, she requires her staff to pursue their own personal growth and resolve obstacles to their mental health.

During her organization's sixth year, Theresa attends a mental health conference where she meets a woman who insists Theresa accept the name and phone number of a man who heals assaulted human energy fields. Theresa assures the woman that she knows many people who need his skills, never guessing she is the one who will call him in desperation. Shortly after receiving his name, she has a dream:

Theresa stands before an altar at the beginning of a cave. Helpers nearby explain that she must take a dangerous and life-threatening journey deep into the earth. Two women are assigned to go with her to ensure a safe and successful journey. They have each successfully taken the journey and therefore will know when to alert her to danger and when to rescue her. She bows with reverence before the holy altar and with her two protectors begins the journey into the dark underground. Many times she falls into an abyss and becomes lost in the darkness; each time, the women pull her to safety and guide her to the next challenge.

She eventually reaches safety on the other side of the cave. Although she experiences tremendous gratitude for the devoted and competent service of

the two women, she knows that the true essence within her has provided the spiritual strength she needed to pass this spiritual test.

The script of the dream plays out literally in Theresa's life when Jim, one of her co-workers, challenges her authority in divisive ways. He creates dissension and disunity among the staff by reacting emotionally during staff meetings and asking for on-the-spot help in processing his emotional issues. The staff grows weary tending to his emotional breakdowns and becomes fearful of his occasional angry outbursts. Several times, staff members privately express concern to Theresa about Jim's neediness and anger. Theresa finds conflict uncomfortable and lacks the necessary communication skills and strength to confront Jim about his disruptive behavior. She decides to solve the problem by taking an indirect approach. She assures Jim that she, too, has life challenges and shares some of these with him. She also shares her breakthrough experiences. She hopes her sharing will help Jim feel more included, strengthen his self-worth, and lessen his need to draw attention to himself.

Instead, Jim makes more and more demands on Theresa's time and his emotional processing needs increase. She tolerates his behavior for several months until one morning the words "enough is enough" rise within her. On that day, she recognizes she has the strength to confront Jim with his behavior. She decides to ask him to resign from the organization. The instant she communicates this message, Jim unleashes his rage. He has kept a tally of grievances against Theresa for years. Now he spews them out, one by one. Like venomous darts, he directs them at her and she accepts them as possibly true.

When Jim projects his ferocious negative energy of hatred and rage into her energy field, Theresa nearly faints from nausea and profound energy

drain. Unable to recover from the assault, her energy field loses its cohesiveness. She senses her survival is in danger. Although she calls upon spiritual resources through prayer, Theresa experiences extreme mental confusion and fatigue within days of the attack. When Jim recruits staff and board

Theresa experienced a common external danger for leaders—
a tendency to absorb projected negative thought forms. Thought forms
carry positive or negative energy and, when projected, can penetrate
the energy field of the targeted person.

members to justify his rage against her, chaos ensues within the organization. Theresa is blindsided by the subsequent suspicion of her authority and ethics. She loses her way as a leader, falls into the abyss of upheaval, and wanders in darkness.

Theresa experienced a common external danger for leaders—a tendency to absorb projected negative thought forms. Thought forms carry positive or negative energy and, when projected, can penetrate the energy field of the targeted person. The human energy field surrounds and permeates the physical body, energizing and vitalizing organs and the nervous, cardiovascular, respiratory, and endocrine systems. Emotions and a spiritual connection to Source also reside in our energy field. Positive thoughts of love, respect, and patience can be projected into the energy field as well as negative projections of hatred, aggression, and condemnation. Positive projections or extensions of love create a sense of order, unity, safety, and trust within the receiver. Negative projections, also known as psychic attacks,

bring chaos, disruption, lack of security, and fear, all threatening to the receiver's health.

Individuals like Jim, who consciously or unconsciously project negative thought forms onto leaders, often have a history of severe psychological trauma and abuse. In an attempt to reclaim personal power, they attempt to disempower, control, and even destroy others by using emotional manipulation and psychological attack. Their harmful projections tend to demean, demoralize, and discount the leader and undermine her power and influence. These projections jeopardize the physical and mental health of vulnerable leaders.

The human energy field can be damaged by past physical, emotional, or mental trauma. These traumas cause weak spots in our fields.

The human energy field can be damaged by past physical, emotional, or mental trauma. These traumas cause weak spots in our fields. Through the law of attraction, we absorb projected energy into our field that is of the same resonance as the energy of the trauma. If, like Theresa, we developed a high tolerance for inappropriate behavior due to a family history of psychological or physical abuse, we will accept similar experiences into adulthood. Our energy field will continue to be damaged by negative projections. We may even grow increasingly tolerant of these projections if we do nothing to strengthen or protect our field. *The crux of why we do this is because we believe the projections are true and that the problem is ours alone*. Discouraged, we can be tempted to retreat from our role, satisfying the very intent of the person sending the projection. Unless we receive support, we will lose more and more of our vitality and become ill.

Continuing Theresa's story, we see how asking for help is vital to regaining health and to learning from the experience.

Upon consulting the energy healer whose name she had received

months earlier, Theresa learns negative thought forms are adhering to her energy field and draining her energy. The energy healer successfully removes the thought forms, but gives Theresa the responsibility of identifying why she is susceptible to these negative projections. She discovers that her low self-worth has led to three communication issues affecting her leadership. First, she lacks discernment about what to say to whom and errs on the side of inappropriate self-disclosure with co-workers. She compensates for her lack of self-worth by speaking in a way that conveys specialness. With Jim, this behavior triggers jealousy, especially when her experiences seem to outshine his. In turn, his jealousy triggers her fears of betrayal, an overarching theme beginning in Theresa's youth when her parents discounted her career goals. Jim's betrayal, however, reveals her core belief in her unworthiness through which she disowns her potential and value and therefore betrays herself. Second, by appearing weak and at times indecisive, she gives others permission to exert their power and pursue their ambition to replace her as leader. By creating disunity among the staff about Theresa's leadership, Jim believes he proved she is not a good leader and that he would make a better one. Third, she is unaware that she does not always articulate her point of view to her staff in a clear manner. Her indirect communications confuse others and they see her as being unreachable. What she is afraid to communicate to others is her need to be heard and validated as a fellow human being.

As her dream predicted, with the help of two women, a psychologist and a spiritual teacher, Theresa survives this threat to her life and leadership and strengthens her skills in communication and right relations with her staff. She recognizes a need to learn to discern behaviors that suggest potential betrayal and to be knowledgeable about how a betrayal scenario develops.

Betrayal

Betrayal is an issue of right relations, perhaps the most traumatic one for leaders. Caught up in the cause they believe in, leaders may fail to consider that their childhood experiences of harmful boundary intrusions from psychological, physical, and/or sexual abuse make them vulnerable to betrayal. They may not notice the patterns of behavior of those close to them that speak of potential for betrayal until it is too late. Few leaders have the necessary skills to redirect the betrayer's intent.

The betrayal scenario can be likened to a play with an opening scene to bring together the betrayer and the betrayed, a plot with subplots to escalate and intensify the issues between the players, a defining movement as a turning point for resolution, and a final scene to define a decisive shift in the form of the relationship between the players.

Opponents of a leader tend to discover, through trial and error, that betrayal is the leader's Achilles' heel. Motivated by unresolved issues from their own histories of abuse and neglect and a subsequent misperception of the leader's words or behavior, opponents attack the leader's character and competence, distorting and misrepresenting the leader's views. They encourage others to violate the leader's confidences, inform against the leader, deceive the leader, and conspire to harm and even professionally destroy her or him.

The betrayal scenario can be likened to a play with an opening scene to bring together the betrayer and the betrayed, a plot with subplots to escalate and intensify the issues between the players, a defining movement as a turning point for resolution, and a final scene to define a decisive shift in the form of the relationship be-

tween the players. James's story demonstrates how a leader typically experiences a play of betrayal.

Opening Scene

◆ *The potential betrayer is often a colleague in the leader's inner circle who has enjoyed the leader's confidence and trust.*

James, age fifty and a gifted concert cellist, accepted a position as leader of a music conservatory. He had no previous experience as an executive director and lacked management and financial skills. Douglas, a board member who also held a high political office in the community, was the most vocal member of the search committee in support of James's appointment. James's creativity, musical talent, energy, enthusiasm, and abilities as an artistic and educational leader were in stark contrast to the former director, who, over the course of thirty years, had left the conservatory in physical and financial ruin. Realizing James lacked administrative skills, the board conveyed their willingness to help him with the management and financial needs of the conservatory.

◆ *Both the leader and the potential betrayer bring childhood scripts into their relationship that enable the eventual betrayal to take place.*

On a personal level, James brought to his new position a history of severe childhood sexual abuse, a history that made him vulnerable to betrayal as a leader. His early betrayal by a trusted relative had resulted in many boundary issues affecting his leadership, including tolerance of inappropriate behavior and failure to set limits by saying no. James was unaware that his vulnerabilities would trigger Douglas's unhealed childhood abuse. James saw Douglas as an ally who would ensure his success as the new director.

Development of the Plot

◆ *The leader notices certain behaviors of a trusted colleague that are "whispers" of a future conflict.*

For James, a first "whisper" occurred when Douglas warned him that Bill, the treasurer and head of the finance committee, was inept. A second "whisper" came after the board asked Bill to retire. Douglas recommended that Philip, another board member, be in charge of finances by becoming development director. Clearly, Douglas had solicited Philip as a partner to help carry out the details of his plan. A louder "whisper" came within six weeks when Philip began to counter all of James's administrative suggestions. Unknown to James, Douglas and Philip were political allies in the community.

◆ *The betrayer collects reasons to justify attacking the leader.*

Together, Douglas and Philip collected evidence to justify taking over James's position. Even though James's lack of management and financial skills was common knowledge, they enlarged upon the effect this lack could have on the organization. Learning from the disgruntled husband of Ellen, a dismissed employee, that James had a bipolar mental disorder, Douglas and Philip added new and elaborate detail to their picture of his incompetence.

Betrayers can use many reasons to justify their attacks.

Betrayers can use many reasons to justify their attacks. For example, they may claim that the leader manipulates them by getting them to do what the leader thinks is right, or that the leader does not give them freedom of choice. They may feel their superior goals and accomplishments go unacknowledged and unappreciated. They may praise leaders to their faces yet slander them to others.

◆ *A betrayer's negative emotions intensify over time and he acts out in the workplace.*

Philip began to act out his emotional state by not coming to work and by neglecting his role as financial overseer. He made errors in financial records and misjudgments in financial decisions, behaviors that soon came to the attention of the board. Because both Philip and James were triggered emotionally when in one another's presence, their working relationship rapidly deteriorated into anger and aggression. James subsequently avoided being in Philip's presence.

◆ *The betrayer undermines the leader by influencing how others view the leader.*

Betrayers undermine the leader by sharing their view with others, collecting complaints, and making friends of those who dislike the leader. Philip sought to make friends of those who disliked James and gathered to his side the staff members who had complaints about James's decisions. For example, Douglas and Philip discovered an ally in Ellen's husband, who was enraged at Ellen's dismissal. Having learned from him about James's bipolar disorder, they used him to spread damaging information about James, which he circulated in letters to all major community nonprofits, newspapers, funders, faculty, and board members, as well as on a website.

◆ *Incidences of conflict increase between all players—leader, betrayer, other colleagues, and members of the community.*

Betrayers attempt to discover and make public the weaknesses and past errors of the leader's personal life. In addition to using Ellen's husband to spread malicious information, Douglas and Philip used their political positions in the community to malign James.

◆ *In an attempt to resolve the conflict, the board may alter the organization's structure by changing the titles, positions, and responsibilities of the players.*

James's board made several attempts to resolve the issue by changing the roles and responsibilities of all the players. They named Philip management director and James artistic director. Each was given three months to settle grievances. Still on the board and professing support of the changes, Douglas continued his efforts to discredit James in the community.

TURNING POINT

◆ *Once the board's attempt to resolve the conflict fails, a catalytic event often occurs that clarifies the action it needs to take.*

Usually an event occurs which serves as a catalyst for the board to ask the betrayer(s) to leave the organization and sever all relationships with the leader, board, or organization. The conservatory board was prompted to action when it discovered that Philip made significant financial errors and was frequently absent on business related to his political position. They fired Philip and asked Douglas to resign.

Skilled leaders can facilitate healing by practicing right relations with members of their organization.

◆ *The board restructures and either asks the leader to remain with the organization or releases the leader.*

The board asked James to remain with the conservatory as artistic director and chief fund-raiser. Angie, a staff member who related well to James, was hired as administrator in charge of managing the daily financial functions. An executive director was not named.

◆ *If the leader stays, he facilitates healing within the organization with the support of the board.*

James and his board chose to view the crisis as a cleansing and to set the conservatory in a new direction with a sense of commitment and energy. Both enrollment and staff involvement increased soon after the crisis passed.

Leaders learn to discern betrayal behaviors by noticing when a clash occurs between their heart and their observing mind.

Skilled leaders can facilitate healing by practicing right relations with members of their organization. Holding a group meeting in which members can voice their concerns without judgment and fear of confrontation honors everyone's experience and feelings. *The leader acknowledges the crisis in simple terms, expressing no blame.* Before the meeting, leaders can benefit from consulting with a mentor to help prepare the format and communication guidelines for the meeting.

FINAL SCENE

◆ *The betrayal play ends when, first, the leader stops communication with the opposing member and wishes him well on his chosen path, and second, when the leader personally initiates healing the cause of his vulnerability to betrayal.*

Leaders require from one to three years to heal emotionally and physically, depending upon the severity of the crisis of betrayal. Their opportunity for learning the soul lesson of right relations is considerable. They learn how to (1) forgive and let go, (2) heal their personal issues of conflict, including tendencies of self-betrayal and betrayal of others, (3) discover why leadership betrayal occurs and how it can be prevented, and (4) facilitate healing the rift that occurs within an organization as a result of leadership betrayal.

Self-inquiry questions help leaders identify issues of right relations that make them vulnerable to betrayal: How did it happen that my once-supportive and faithful co-worker questions my integrity and reveals to others matters I shared in confidence? What are the interpersonal dynamics between the co-worker and me that set the stage for this betrayal? What happened that brought the betrayal into view? What in my personal history has made me vulnerable to betrayal?

Leaders learn to discern betrayal behaviors by noticing when a clash occurs between their heart and their observing mind. The heart holds the potential of right perception while the mind helps the leader to put into words observations of a possible betrayer's actions, behavior, and expressions. By listening to the warning of their heart and relating to others with authenticity, leaders can identify if they are vulnerable to being betrayed and by whom. Hopefully, feelings of betrayal can be dissolved before they become activated.

Criticism

As leaders, we can also be the target of harsh criticism. Criticism projects negative thoughts and words like poisoned arrows into our most vulnerable areas of weakness or limitation. Criticism, whether by an individual or group and whether verbal or nonverbal, is often based on a sense of personal superiority and a love of faultfinding. Metaphysicians Alice Bailey and Torkom Saraydarian write that criticism harms the energy field of the person receiving the projection. Bailey describes criticism as a "virulent poison" because, as projected thought, it uses the energy of the sender's entire personality to attack the weakness in another person. Criticism's intensely focused energy has extreme power.

Leadership, perhaps more than any other setting, motivates individuals to heal the wounds of criticism.

Throughout my life, I have been extremely sensitive to and fearful of criticism. As a result, I sought to protect my energy field and eliminate further pain of criticism by pleasing teachers and seeking to be the best student in the class. I also accommodated others, an approach that hindered my ability to evolve my own preferences and define my true feelings. By the time I reached college age, I sensed that any critical words of my academic performance would tip the balance of my psyche and I would spiral into an emotional breakdown. The delicate balance of my psyche reached a turning point when, as a college senior, I pleaded with two clinical supervisors not to give me critical feedback. Their willingness to honor my request validated my feelings and ushered me onto the first step of a long healing journey.

Leadership, perhaps more than any other setting, motivates individuals to heal the wounds of criticism. Whether criticism is expressed or unexpressed, wounded leaders tend to receive it as evidence of failure and unworthiness. Their feelings of low self-worth can emerge even when they deliberately invite critical feedback from others. Leaders with energy fields vulnerable to criticism especially react when they are caught off guard by an unexpected criticism.

Criticizing ourselves as leaders is as unnecessary and harmful as criticizing others. We do not love what and whom we criticize.

Dissolving the negative thoughts that have penetrated our energy field requires a commitment to the healing process. Two approaches used simultaneously are necessary: to engage in inner work to heal the emotional wound while learning ways to protect our field from further harm. Through inner work, we gain insight into our inner conflicts and discover our strengths and resources, and we cleanse our energy field. Helpful psychological and healing modality tools include dialoguing with the pain of criticism, emptying

out the energy of the pain by venting our feelings, acknowledging what quality was taken from us (such as validation, unconditional acceptance, appreciation), and retrieving the lost quality.

We can protect our field from further damage by refusing the criticism sent to us. For example, we can reframe an unfounded criticism as behavior informing us of the state of mind of the sender. A helpful affirmation from an unknown author is: "If I am willing to look at another person's behavior toward me as a reflection of the state of their relationship with themselves rather than as a statement about my value as a person, then I will, over a period to time, cease to react at all." Another way we can protect our field is to step aside and allow the dart of criticism to fly past us as if on the wings of the wind. Jungian analyst Robert Johnson suggests we can refuse a criticism by being a good matador and letting the bull go by. One more way we protect our field is to be mindful not to be harshly critical of others and ourselves. Criticizing ourselves as leaders is as unnecessary and harmful as criticizing others. We do not love what and whom we criticize. Only a spiritually advanced soul can criticize with an absence of emotion and investment in outcome, with impersonality, and with loving recognition of limitation.

Projections of Dependence

As exemplified in the following story, energy drain can occur when an emotionally needy person projects a negative form of dependence onto a leader. I experienced this with Pamela, who repeatedly sought my consultation. Despite my help, Pamela did not improve and continued to seek support. My staff observed she would leave my office filled with light, while I looked pale and drained. I chose to view the feedback as irrelevant. My health began to suffer.

Later I understood that Pamela sought from me the love and energy her mother

had not given her. She disowned her own authority by attaching the energy of "perfect parent" onto me as the leader. Unknown to me, she drew energy from my field to meet her emotional needs. I ignored the irritability and dis-ease I felt in her presence and discounted my intuition that I was not the appropriate helper for her.

The weak spot in my field triggered by Pamela's projections related to an unconscious motive I had for helping others. I believed that to help others I had to sacrifice my own well-being for theirs. By giving them the energy they needed, i.e., my energy, I believed I earned the right to be loved by a punishing God. Consciously, I did not think I still believed in a punishing God. At an unconscious level, however, I was holding on to my early training in a fundamentalist religion and believed I needed to please God through good works. I gave away the energy of my personal field in my service rather than allow the ever-flowing energy of Source to flow through me. With the help of a mentor, I recognized I attracted people who were looking for someone who saw service in this way. I was advised that my physical health would be compromised if I continued misusing my energies and accepting Pamela's negative projections of dependence. I terminated the relationship and referred Pamela to a therapist.

The Internal Dangers of Leadership

Leaders experience internal as well as external dangers. A leader's inner vulnerabilities take the form of discouragement, isolation, and exhaustion. Internal dangers deplete the leader's vital life energy and spawn thoughts of giving up and resigning. Whereas discouragement emerges from pressure to perform and from a failure to ask for help, isolation stems from sensitivity to leadership demands and from unmet needs for connection. Never-ending mental and emotional stress

leads to exhaustion. Leaders experiencing internal dangers can learn to seek counsel from their heart to determine the origin of their vulnerabilities and to discover the path to transcend them. Home to intuitive wisdom, the heart radiates courage, connection, and vital energy.

Discouragement

Discouragement occurs when we fall out of alignment with the stream of energy from our heart. Courage, derived from the French word *coeur*, meaning *heart*, is the mental and moral strength to venture, persevere, and withstand danger, fear, or difficulty. Courage gives us strength in times of opposition, danger, or hardship by allowing us to be resilient and firm of mind. Determined to achieve our goals, we persist and will not admit defeat.

When dis-couraged, we choose our mind over our heart and give others the power to define us. Our heart's strength and courage is adversely affected by the stress of relentless opposition of others to our leadership role. After an incident a few years ago in which a staff member vigorously opposed my role as leader, I spontaneously commented to a trusted friend that I had been "talked out of my heart" by this person. I had allowed another to steal my ideal to be a heart-centered leader.

Mark, a colleague who heads a consulting agency, had a recurring dream that illustrates the dangers of discouragement. A later dream guided him towards resolution.

Mark is teaching a group of unruly people who interrupt him and engage in conversation with fellow students. They ignore his attempts to bring order to the class. He persists in his attempts, shouting a demand for them to cooperate until he eventually awakens confused and discouraged.

One night, the same dream contained a turning point:

Mark tolerates the students' behaviors for a time. He then stands and announces, "I quit." As he walks out of the classroom, a student follows him and says, "There is one person in the group undermining you. This person's beliefs about you have affected all of us in the group."

The dreams made Mark consciously aware that he had not been able to resolve an organizational conflict concerning his authority at work. He felt inadequate and overwhelmed when dissension occurred. He became discouraged and quit his leadership classroom. The final dream acted like a great light in his inner darkness. He recognized the true cause of his discouragement—he believed he had to solve the problem alone, without assistance. With the remedy in clear view, Mark asked for help in identifying the interpersonal dynamics of the conflicted situation. He also sought regular guidance for his leadership from a mentor. The dream never recurred.

As leaders, we reconnect to courage when we listen to the silent voice of the heart and learn its language. With heroic discipline, we elevate our vision so we can see the bigger picture and the greater good of the whole.

Leaders commonly feel discouraged when those they lead do not meet their expectations. Steve, director of a homeless shelter, spent endless hours facilitating the creation of a shared vision with a disinterested staff. He compensated for his unfulfilled mental and emotional expectations of the staff with self-pity, anger, and resentment. Defeated by his inability to inspire staff involvement, he began to experience sleeplessness and emotional strain. It took courage for him to accept the fruits of his leadership actions and decisions.

As leaders, we reconnect to courage when we listen to the silent voice of the heart and learn its language. With heroic discipline, we elevate our vision so we

can see the bigger picture and the greater good of the whole. Heroic discipline helps us see a reality beyond discouragement. We release our hurt and resentment and reopen our hearts. Courage allows us to present ourselves in such a way that others can use us as a ladder to their growth and as a source of inspiration to transcend certain limitations in their lives. Our heart is in a communication line with the heart of the universe, and it is from this source that courage comes.

Isolation

Isolation occurs when as leaders, we do not sense a heart connection with others. Connection occurs when our heart is open. Our heart opens when we connect to its energies and radiate appreciation to those around us. We express positive heart feelings more frequently and hear our heart's intuition. We gain support from others as we share our heart energy. We are not alone.

Feelings of isolation arise easily in leadership situations because boundaries are needed to maintain authority and to hold the vision. We may discover, however, that few think and feel as we do and that others are not interested in knowing and understanding our inner reality as a leader and human being. When we dwell on our own needs and disappointments, we tend to close our hearts. Our mind reinforces the belief in separation and creates psychological isolation.

Loneliness is an illusion stemming from the belief that we are separate from the world of souls. Jeannette, director of a community dance studio, felt increasingly isolated from her students and their parents. The more isolated she felt, the more self-absorbed she became. The more self-preoccupied she became, the more she perceived others as not

The greatest cause of low vitality and fatigue for leaders is emotional and mental dis-ease.

seeing her as a human being with feelings and vulnerabilities. Left unchecked, her isolation led to distorted perspectives, depression, and despair. She could not see the true picture of her situation in order to correct it. Her physical health suffered when her feelings of isolation continued over an extended period of time.

We can dispel the illusion of separation in leadership in four ways. First, we act as if we have a heart connection with others even while recognizing we do not feel its reality. Second, we identify a person in the room with a genuinely open face who conveys a connection with us. Third, we see each person from our heart and acknowledge his or her soul and humanity. Finally, we identify at least one person within our organization who understands our vulnerabilities as leader.

The energy of the heart melts our sense of separation and brings us closer to one another. When we look at the world and people through the heart's love and wisdom and not through emotions and feelings, we feel a kinship with humanity. We recognize we are not alone and have not been left comfortless.

Exhaustion

The greatest cause of low vitality and fatigue for leaders is emotional and mental dis-ease. Ease occurs when we learn to rest our body, thoughts, and feelings. Rest, an essential ingredient in the recipe of a life, provides us with energy and vitality. Tiredness, not exhaustion, is a natural state after a day of activity. Our goal is to have vital energy during the day and peaceful sleep at night.

How we manage emotions, especially anxieties, determines how much vitality or fatigue we experience as a leader. Chaotic emotions cause energy drain. Jack, chair of a committee to improve the city's water supply, frittered away his vital energy through self-judgment and emotional insecurity. Unable to convince the

community bureaucracy of the need for a new reservoir, he became frustrated and overwhelmed. His relentless emotional energy drain created fatigue and diminished his ability to be present during meetings. He was only half there for the committee members and the community he served.

Irritation, anxiety, fear, dread, and blame are emotional pollutants that leave us susceptible to fatigue and disease. They interfere with access to inner wisdom and to the true picture of what is happening in our leadership. The mind tells us to push on, while the body and emotions say stop. Unable to see beyond our own complaints, we easily fall into self-pity, negativity, and discouragement. Overwork,

Healing exhaustion begins with healing the heart. We ask the heart to help us learn emotional management and how to balance and recharge our vitality.

lack of sleep, and poor diet further compromise our vitality.

Healing exhaustion begins with healing the heart. We ask the heart to help us learn emotional management and how to balance and recharge our vitality. The heart helps us note the times, circumstances, and emotional responses that give us more energy. The heart tells us when our pace is too fast. We learn to periodically focus in our heart during each day and become present to ourselves and to others. When we make a sincere effort to maintain heart awareness, we can stay conscious of our energy levels and make needed adjustments to sustain our vitality. We nourish and regenerate our emotions and our physical body through exercise or a brisk walk in the fresh air. We have energy to communicate, relate, and enjoy our day. We do not slip into emotions that rob us of our vitality.

As a conduit of divine energy, our healed heart emanates health, joy, and endurance in our leadership. In the midst of any leadership storm, we can call on our connection to the heart and anchor our reality in a safe harbor of vital energy.

Self-Effort and Beneficent Support for Leaders

We can use a leadership classroom to purify obstacles to soul growth. Situations involving external dangers of negative projections, betrayal, and criticism illuminate obstacles to be burned away. As obstacles dissolve, we free ourselves to grow. Our internal dangers of discouragement, isolation, and exhaustion decrease, and we move a step closer to fulfilling our role as leader. Self-effort and beneficent support are antidotes to external and internal dangers that repair, balance, and protect our energy fields. Antidotes include intuition, doing inner work, receiving bodywork, embracing synchronicity, appreciating beauty, developing courage, learning to use true analytical insight, accepting beneficent feedback, and having a spiritual practice.

In the Western world, we are taught to give the head and the intellect precedence over the heart and intuition. When we discount the knowing of our intuitive heart, we deny the voice of wisdom.

◆ *Developing our intuition is an antidote for discouragement and for sensing and protecting ourselves from negative projections.*

Our intuition arises when we ask our heart for help. In a state of peace and balance, intuition comes to us through images, feelings, or thoughts. Sometimes we receive intuitive impressions through whispers, the quiet feelings we barely notice.

In the Western world, we are taught to give the head and the intellect prece-

dence over the heart and intuition. When we discount the knowing of our intuitive heart, we deny the voice of wisdom. Theresa convinced herself of the unimportance of warnings about Jim's behavior. I overrode my intuitive whispers about Pamela with rational thought.

◆ *Inner work provides the greatest protection against negative projections.*

Through inner work, we explore our life patterns, habits of thought, and reactions, and discover our strengths and resources. Some of the inner work approaches I used when addressing boundary and relationship issues with Pamela were journaling, dream work, emotional processing, and dialoguing with different parts of my psyche. Faithfully attending to our inner work allows us to attain wholeness.

Appreciating beauty provides an antidote for both inner and outer dangers.

◆ *Seeking energy work to balance our energy field prevents damage from exhaustion and from negative projections.*

Once the projections have penetrated our field, skilled energy workers, such as the energy healer who helped Theresa, can rebalance our field and make corrective adjustments. Our energy field maintains balance when we practice care of the self on all levels—physical, emotional, mental, and spiritual. Playfulness and being in nature also help balance our field.

When we do not carry negative emotions or thoughts ourselves, protection from negative projections from others is easier to attain. Fears, for example, lead to weakness and weakness leads to the disintegration of our energy field, producing a weak spot or gap. Our energy field is protected when our consciousness is fearless. Regular energy work is important for the overall well-being of a leader.

◆ *Embracing synchronicity also protects leaders from negative projections and from feelings of isolation.*

Synchronicity, a natural flow of energy, takes the form of a seeming coincidence. All animate and inanimate beings and objects connect in a meaningful way at the level of the collective unconscious. Synchronicity illustrates that minds are joined; we are not separated and isolated from one another in the world. Synchronicity provides us with guidance, comfort, and healing, and works even when we do not consciously recognize it. The more we align with this connectedness, the more synchronistic events appear in our leadership. We experience synchronicity as paths of opportunity that open easily. A silent yet powerful force supports us in our leadership. Sensing this, others select themselves as our followers.

In Theresa's crisis with Jim, synchronicity took the form of the unexpected when a stranger gave her the name of the energy healer and a dream foretold the nature of the inner journey before her and promised support. Through synchronicity, we are given necessary knowledge and understanding for our well-being and for the successful evolution of our leadership. We learn we are not isolated and alone when we recognize the universe helps us by providing the right amount of help in the right way for the right reason at the right time and in the right place.

◆ *Appreciating beauty provides an antidote for both inner and outer dangers.*

The regenerative and healing influence of beauty is expressed in many forms, from the music of Mozart to the shores of the Pacific to the sweet face of a newborn child. Beauty sinks into our unconsciousness, stimulates our memory, and awakens us to the sacredness of life and its symbols. Beauty holds a promise of enticing us out of our darkness into a realm of vitality, compassion, and transcendence. Beauty catapults us out of our contracted sphere of experience and into a

universal place where all is well and right in our world. Our unknown realities and potential can be revealed through an experience of beauty.

In *The Republic*, Plato writes, "The aim of all education is to teach us to love beauty." Seeing leadership as a beautiful, creative art form is healing. If leadership can educate our soul, then it can surely teach us to love beauty. We can wed the outer realities of our leadership with the inner journey of our soul. I sometimes imagine I am painting or sculpting my leadership life. At other times, I feel more as if I am composing a symphony or conducting a philharmonic orchestra. My inner strength expands and flows when I wed leadership with beauty.

◆ *Developing courage is a matter for the heart and serves as an antidote for the internal dangers of discouragement and its companion symptoms of isolation and exhaustion.*

Because the heart is where we go when the mind has no answers, we must engage heart intelligence to move through a crisis in our leadership. The heart has the capacity to reveal the cause of the crisis and can show us the path to take to find its resolution. New understanding emerges as we learn how to manage our emotions with the heart and access its intuition and wisdom.

Many spiritual traditions have long acknowledged the subtle workings of the heart. Today, science confirms the neurological connection between the heart and brain and verifies that head/heart coherence enhances powers of creativity, intuition, and wisdom. Ways to cultivate heart consciousness are found in metaphysical literature, especially in the writings of Torkom Saraydarian and Joseph Chilton Pearce. Based on their recent findings in neurocardiological research, the Institute of HeartMath in Boulder Creek, California, has developed methods to help individuals establish head/heart coherence. Those who use these methods experience significant improvement in physical and emotional health.

◆ *Learning to use true analytical insight is an important antidote to the negative projection of criticism.*

When we use analytical insight, we can explain why something is incorrect with a calm tone and without mixing emotions with explanations. Our unwillingness to do harm, engender fear, or experience bitterness frees us to support the group members in learning the lesson of cooperation. A sense of humor, laughing at ourselves and with the world, and "sitting light in the saddle" carries us through difficulties with ease. Silence and reflection for the leader and the group, according to Alice Bailey, releases them from criticism and preoccupation with the activities or motives of others. Saraydarian adds that condemning others can impede the leader's progress. He suggests leaders not point out mistakes or try to correct the person who makes a mistake if doing so will damage a good relationship, sup-

*Beneficent feedback can emanate from unseen sources at levels
other than physical reality.*

press the worker's creativity, or create a reaction. Leaders who serve with a sense of beauty, efficiency, directness, and sincerity can eliminate many of the negative elements in the workplace.

◆ *Accepting beneficent feedback is an antidote that removes our sense of isolation and assures our protection from negative projections.*

Feedback from the universe helps us correct our assumptions and misperceptions. Such feedback is impersonal and informs leaders of the truth beneath words and behaviors. Correctly understood, feedback saves a leader time, energy, and

heartache. One way to experience beneficent feedback is to seek out at least one person in our work life who offers us unconditional support. Bryan Smith and Charlotte Roberts, in *The Fifth Discipline Fieldbook*, refer to this person as a "partner," one who serves as a "sounding board, colleague, and personal consultant." Without such a supporter and confidante, we may be tempted to lower our vision, withdraw, or feel isolated when faced with stress, emotional tension, resistance, and hostility. We also might deny that our stress is significant enough to impact our well-being. Although we can reduce stress through meditation or exercise, we also need a trustworthy person from whom we receive unconditional and loving feedback.

Trusted mentors can also give beneficent feedback. In the midst of a painful leadership crisis, my mentor explained that the situation occurred because I had abdicated my leadership. Because he spoke in an impersonal, accepting, and loving tone, I recognized his feedback as the truth beyond appearances. I knew instantly how I could move the situation toward resolution.

Beneficent feedback can emanate from unseen sources at levels other than physical reality. When asking for help from unseen realms, we state an intention that the right form of help will come to us at the right time for the good of our soul and for the souls with whom we work. Metaphysical levels of feedback come from spiritual teachers, spirit guides, dreams, and our inner voice. Authentic beings from the unseen realms offer support and protection that does not impose itself on our integrity and choices. They offer help by sending or suggesting thoughts and ideas. They make it clear, however, that we are to check these thoughts and ideas using our intuition and reason to determine their usefulness. Help from beyond is offered with an attitude of invitation and consideration. We are free to accept or reject the help. Unseen helpers never suggest ideas or actions that would cause psychological, physical, or spiritual harm to others or ourselves. They discourage blame, justification, and victimization and place emphasis on compassion, right

action, and true understanding. Unseen helpers provide a universal philosophical context in which to view our experiences of life on earth.

◆ *Having a spiritual practice protects leaders from negative projections and serves as a conduit for courage, energy, and connection.*

Through meditation, prayer, and contemplation, we align ourselves with the unchanging and eternal qualities of Source. This alignment fills our spiritual vessel and supports our ability to lead with equipoise in all that we think, do, and say. A steady mind and balanced energy field help protect us from personal attacks.

When we are buffeted by our reactions to circumstances, our energy field becomes unbalanced and chaotic. We lose our alignment with the energy of Source and become vulnerable to negative projections. Making wise decisions in this state is nearly impossible. A daily spiritual practice assures us that we are not left comfortless or without help and guidance during times of challenge.

Practices of protection of the energy field, such as invoking spiritual guides and surrounding ourselves in divine light, are helpful. While visualizing myself in the center of this light, I often use this simple prayer of protection: *Light above me. Light below me. Light around me. Light within me. Light cleanse and protect me. I am Light. Light I am.*

Conclusion

Despite the very real internal and external dangers of leadership, leaders thrive when they receive beneficent support and engage in self-effort. Beneficent support from intuition, dreams, synchronicity, and mentors provides guidance and protection. Self-effort allows leaders to take responsibility and control over their circumstances. By adopting physical, psychological, and spiritual strategies for protec-

tion, healing, and inner strength, leaders are able to sustain their spirit through challenging times. As positive interactions with others increase, joy becomes an integral part of their leadership and the organizations they lead.

Reflection

What dangers and beneficent protection have I experienced in my role as leader?

What have I learned from these experiences?

How have they impacted my understanding of those I lead?

The Feminine Face of Leadership

A leadership challenge of epic dimensions

confronts humanity as it moves out of the

Piscean evolutionary cycle into the Aquarian.

To make this transition, our leadership model

must transform from a hierarchical dynamic of

parent/child, masculine-dominant relationships

to a partnership dynamic of group consciousness

and balanced masculine feminine relationships.

Feminine and Masculine Principles

A unique characteristic of the human psyche is the coexistence of two complementary functions, the feminine and masculine principles. Although these principles exist in each person regardless of gender, woman has easier access to the feminine principle and man has easier access to the masculine. Because synthesis is a feminine attribute, woman has an additional capacity—an innate ability to integrate masculine attributes with feminine. This capacity enables her to bring the two principles into balance with greater ease than man. Today, as more women take leadership roles, the stage is set for a new kind of leadership to serve the good of humanity, one with a feminine face.

The feminine principle expresses qualities of the heart: relatedness, softness, tenderness, nurturance, and synthesis. The feminine principle knows when to listen, when to wait, when to keep still, when to choose, and when to act. It provides a loving container for all suffering and conflict, accepting life as it is without judgment. The feminine principle relates theories to feelings and puts theories into practice. It acknowledges that spirit is in all matter. Many words are needed to describe the feminine because, by nature, it cannot be defined in succinct terms using the masculine tool of verbal language. The preferred communication modes of the feminine are stories, humor, and art—modes reflecting spontaneity, receptivity, and reflection. *Whether male or female, the wounding of the inner feminine affects our well-being and capacity for feeling, valuing, and emotional depth.*

The feminine principle expresses qualities of the heart: relatedness, softness, tenderness, nurturance, and synthesis. The feminine principle knows when to listen, when to wait, when to keep still, when to choose, and when to act.

The masculine principle conveys qualities of the rational mind: impersonal, productive, political, and scientific. Our masculine principle enables us to analyze problems before taking action by questioning how something works, how well it works, and what it is used for. A drive to protect others is a major function

The masculine principle conveys qualities of the rational mind: impersonal, productive, political, and scientific. Our masculine principle enables us to analyze problems before taking action by questioning how something works, how well it works, and what it is used for.

of the masculine principle. Discernment, discrimination, and predictability are also among its qualities. The masculine prefers a style of communication that is linear, analytical, and impersonal. Whether male or female, our ability to be rational, orderly, verbal, and well informed is affected when our inner masculine is wounded.

Cultural conditioning and family patterns cause us to forget and even lose aspects of ourselves. The feminine is often lost by women who experience themselves as sexual objects or as dependent on men, and is lost by men who experience humiliation for expressing emotions or for choosing the arts over sports. *Because the feminine and masculine principles coexist in each person regardless of gender, we degrade the value of both when we embrace one without honoring the other.*

Study of the feminine and masculine principles help each gender reintegrate or re-member their wholeness. To assist us, Jungian analyst Jean Bolen suggests we imagine a committee within our psyche made up of unconscious patterns of god and goddess archetypes or subpersonalities. Our goal as man or woman is to call

forth the appropriate committee members, whether gods or goddesses (aspects of the masculine or feminine principles) to assist us in any given circumstance.

The ultimate goal in human development is to have our masculine and feminine principles work in partnership. When this partnership occurs, the two principles move into a creative synthesis of opposites. Jungian analyst Robert Johnson defines creative synthesis as a middle place that keeps extremes within reach and gives us access to a deeper source of wisdom, authenticity, and spirituality. Each aspect tempers the other and no serious split occurs, resulting in a strong and balanced life. Once tapped, the feminine/masculine partnership energizes us and gives us a sense of meaning and self-acceptance. We can consciously call forth the qualities and gifts of each of these principles to guide us in making choices that serve the good of humanity and the earth.

The ultimate goal in human development is to have our masculine and feminine principles work in partnership. When this partnership occurs, the two principles move into a creative synthesis of opposites.

Influence of the Piscean and Aquarian Eras

Astrology, the study of celestial alignments and the influence from radiations of stars and planets on earth activities, describes the human experience as having distinct cycles of growth and modes of expression. Each cycle spans approximately 2,120 years and is the result of a precession of the equinoxes, causing a wobble of the earth's axis as it rotates. Astronomy and astrology identify these cycles, also referred to as eras or ages, by the movement of a grouping of stars we call a "sign" in the zodiac. We are now on the cusp of leaving the sign of Pisces and entering that of Aquarius.

As we move from one evolutionary cycle to another, we leave behind old values and social structures and move into new ways of being in the world. Astrology and teachings of ancient wisdom define Pisces as the watery sign of emotion, idealism, and devotion to authority and Aquarius as the airy sign of intuition, electronics, and group consciousness. Our comprehension, expression, and appreciation of human qualities deepens with each advancing cycle.

The feminine and masculine principles are among the evolving human attributes of the Piscean and Aquarian cycles. Throughout the Piscean cycle, the masculine obscured the role of the feminine. Both positive and negative masculine values drove the relationship between women and men. Masculine attributes of action, protection, and reason coexisted with weapons, brute force, and cruel justice. The negative masculine evolved into a patriarchy that valued power, production, achievement, and competition over feelings and emotional depth. When Piscean cultures devalued the position of women in society, the voices of women grew silent. The influence of the feminine in home, community, and world affairs diminished. Wounded and alienated from the feminine principle, women ceased questioning the relevance of the patriarchy, adopted its values as their own, and developed a wounded masculine principle. By professing patriarchal values and designating feminine attributes as inferior, men, too, developed wounded masculine and feminine principles.

Without a voice and relegated to less valued positions of authority and leadership, women failed to develop an understanding of their feminine psychology. Positive feminine values of relatedness, spontaneity, nurturance, and feeling brought them partial awareness. However, over time the feminine principle became deeply wounded by a loss of personal power. Women were expected to sacrifice personal preferences and yield to cultural norms. Not until the Piscean cycle bridged into the Aquarian did women as a group begin the long journey of confronting their feminine wounding and claiming their distinct psychology as women.

A leadership challenge of epic dimensions confronts humanity as it moves out of the Piscean evolutionary cycle into the Aquarian.

A leadership challenge of epic dimensions confronts humanity as it moves out of the Piscean evolutionary cycle into the Aquarian. To make this transition, our leadership model must transform from a hierarchical dynamic of parent/child, masculine-dominant relationships to a partnership dynamic of group consciousness and balanced masculine and feminine relationships. Aquarian leadership depends on reclaiming the feminine principle. Women leaders now have a distinct purpose: to lead humanity to a place it has not been before—into the Aquarian era.

Regardless of gender, Aquarian leadership requires the feminine energy of relatedness and synthesis as its driving force. In this leadership paradigm, leaders educate themselves about the heart and its relationship to the mind, and consciously define and implement a shift to balance positive masculine and feminine energies. Women and men leaders will share responsibility for decisions and participate equally in matters of national and international importance. Human survival depends on this critical shift in consciousness because of the ecological devastation and the collapse of economic, social, and institutional structures that took place in the Piscean era.

Women of the Silent Generation

The Silent Generation was born between 1925 and 1945, sandwiched between the get-it-done GI generation and the self-absorbed baby boomers. They were protected children who grew up during the Great Depression and Second World War. GI historian William Manchester named the generation "silent" because,

as youth, they were "withdrawn, cautious, unimaginative, indifferent, unadventurous—and silent." They conformed to their parents' values and developed no culture exclusively their own. Silents seemed destined to a lifetime of refining and humanizing the GI-built world. Actor James Dean aptly conveyed the Silents' frustration as "rebels without a cause." Silents had the lowest crime and suicide rates in history. They missed the sexual revolution and the initiation of the drug culture. Many married early, had families, and went to work. Others enrolled in college at a time when government invested in its youth by awarding scholarships.

David Riesman has called the Silent Generation the "Lonely Crowd" because they possessed an "outer-directed" personality and took cues from others. He describes them as humanitarian and service oriented. The Silent Generation was responsible for the 1960s surge in the professions of teaching, medicine, and ministry, and the explosion of public interest advocacy groups. They were the nation's voice for equal rights and produced virtually every major figure in the modern civil rights movement, from the children of Little Rock to the youths at the Greensboro lunch counter; from Martin Luther King, Jr. to Malcolm X; from Cesar Chavez's United Farm Workers of America to Russell Means's American Indian Movement.

A watershed for Silent Generation women came in 1963 when President John F. Kennedy's Commission on the Status of Women documented discrimination against women. This report and the publication of Betty Friedan's *The Feminine Mystique* the same year ignited the modern women's rights movement. From the midsixties through the eighties, American women met one-on-one or in small groups to discover their feminine psychology. Collectively, women heeded Jungian analyst Esther Harding, who thirty years earlier warned, in *The Way of All Women*, that the feminine soul was destined to die if women failed to define their psychology as separate from that of men.

The qualities of the Silent Generation described by historians are characteristics of the feminine principle. For example, historians have spoken of the Silent Generation as the most considerate of current generations because it specializes in the care and welfare of people rather than in grand constructions or lofty ideas. Silents approach change through their self-conscious humanity and tender social conscience. With a capacity to ask and listen, they are skilled arbitrators, mediators, and reach out to people of all cultures. Appreciating the crazy twists of life and its lighter side, which is also a feminine attribute, Silents are America's greatest generation of psychiatrists, comedians, and songwriters.

Women of the Silent Generation, along with some of its men, have played a seminal role in bringing feminine attributes into the Aquarian cycle. Now in their sixties and seventies, they have become the wisewomen who bring the light, warmth, wisdom, and spirituality of the feminine principle into the world. Jean Bolen writes that the elder women of the Silent Generation are the first group to emerge en masse from suppression by the patriarchy and claim individual rights without fear of being denounced and tortured. Within the collective unconscious of women lies a fear of being condemned to die that dates at least to the Inquisition. Up to eight million independent and knowledgeable women in Europe, most identified as midwives and healers, were executed between 1252 and 1816 under order by Catholic and Protestant leaders. Well into the 1970s, American women, especially women of

Women of the Silent Generation, along with some of its men, have played a seminal role in bringing feminine attributes into the Aquarian cycle. Now in their sixties and seventies, they have become the wisewomen who bring the light, warmth, wisdom, and spirituality of the feminine principle into the world.

color who were impoverished or had had a child out of wedlock, were subjected to forced sterilization. Many states in the 1990s reintroduced this idea as a way to limit the number of children of women on welfare. Women's unconscious fear of being condemned to die if they challenge cultural norms continues today. Many women still hesitate to use their feminine voice in positions of authority.

The success of today's wisewomen, according to Bolen, depends on the forty-five million American women over fifty who own their personal power and who are competent, compassionate, resourceful, and action-oriented. Whereas women of the Silent Generation have been the way-showers of the values of the Aquarian era, women in subsequent generations will manifest these values in the context of soul, heart, and the feminine.

Soul, Heart, and the Feminine Principle

In myths and diverse spiritual traditions the world over, the soul is considered feminine. The voice of the soul communicates through the heart. The heart is the seat of wisdom, intuition, and emotional experience. If asked, the heart will convey the cause of a problem and the path to overcome it. "Let me think about it" becomes "Let me take this matter to my heart."

The nature of the heart is both receptive and expressive. Because the receptive heart registers both near and distant information concerning people and events on the planet, it is as aware of the time of arrival of visiting relatives as it is of endangered Sumatran tigers in Southeast Asia. The expressive heart emanates natural, peaceful, and healing vibrations. It creates an electromagnetic field that radiates twelve to twenty-five feet beyond the body, showering others with calming energy.

The mind is under the power and supervision of the heart. The heart gives the command to the mind to select the proper words and manner to match the heart's

intent. The mind as servant to the heart learns to accurately explain the heart's wisdom and intuition.

Emotions cause different messages to be sent through the nervous system to the heart and body, resulting in physiological changes in the interactive network of the heart, brain, and nervous and hormonal systems. Different emotions impact the nervous system, causing changes in the speed and rhythm of the heart. Positive emotions of appreciation, compassion, and peace move the heart into synchronized resonance with the brain waves. Negative emotions, such as irritation, criticism, resentment, and anxiety, cause energy drain and irregularities in heart speed and rhythm. The healing of the body and emotions starts with the healing of the heart. Healing our disturbed emotional states and their corresponding heart dysfunctions brings heart and brain into coherence.

Damaging emotions debase the feminine principle within the psyche and harm the physical heart. When we debase the feminine, we empower the masculine and create a chasm between the wisdom and compassion of the heart and the logic and problem-solving capacity of the mind. We fail to balance mind with heart and make decisions for personal and material gain rather than for the good

The separation between heart and mind wounds both feminine and masculine principles.

of humanity. When the masculine is debased, we fail to balance heart with mind. We focus on the good of humanity but make ineffective decisions because of unclear boundaries, lack of planning, and unfocused goals. The separation between heart and mind wounds both feminine and masculine principles. The wounding of these principles is a consequence of cultural values of the Piscean era and affects the soul development of both women and men.

Soul Development of Women Leaders

Women from the Silent Generation now stand prepared to guide younger women in leadership. Because they are in tune with the soul's feminine qualities, these wisewomen are innately accepting, compassionate, and heart-centered. They are less afraid of shadow issues, often warrior-like in their pursuit of inner understanding, and more willing to synthesize the commonalities in opposing points of view.

To lead, however, women must heal the wounded feminine that causes them to overdevelop or misuse emotions in their leadership. The healed feminine can sustain harmony between the feeling functions of the heart and the thinking of the brain in order to practice wisdom, compassion, and intuition.

In "Soul Development of the Leader," I describe a model of soul evolution that can be used to explain motivational differences between a woman leading from the wounded feminine of the Piscean cycle and a woman leading from the balanced feminine and masculine of the Aquarian cycle. Using my soul development model, women leading from the wounded feminine are in Stage Four: The Wounded Healer. Because their heart energy is out of balance, they may allow the following traits to interfere with their leadership:

◆ the desire to have those they lead and their organization meet their own emotional needs of worth, inclusion, and personal validation

◆ the tendency to sacrifice their well-being for that of others, creating an imbalance of energy between care of the self with care of others

◆ a misunderstanding of inclusiveness resulting in a failure to discern when to say yes and when to say no

◆ a tendency to assume responsibility for the feelings of others rather than practicing and teaching others to be self-responsible for their decisions, feelings, and actions

- a high tolerance for inappropriate behavior, resulting in a failure to confront conflict
- a lack of discernment about whether they are or are not the cause of interpersonal conflicts
- a failure to see the truth beyond appearances as exemplified by a tendency to believe words rather than behavior
- a tendency to take mistakes personally rather than seeing them as part of the leadership role
- a failure to recognize the complexity of dual relationships by not being explicit about personal boundaries

A personal crisis of loss often precipitates a woman's transition out of leading from her wounded self to leading with self-responsibility for her inner life. The crisis serves to motivate her to question the meaning of existence and facilitates her letting go of beliefs and values that no longer serve her growth and leadership. She begins her inner work with commitment and gains a deep understanding of the nature of the human psyche. She recognizes that knowledge alone does not foster lasting change; true change occurs when experience is integrated with knowledge and when the head and heart speak with one voice.

A personal crisis of loss often precipitates a woman's transition out of leading from her wounded self to leading with self-responsibility for her inner life.

Once anchored in Stage Five: Healing the Healer, women are able to move into Aquarian leadership. With their heart energy in balance, they integrate the following standards into their leadership:

- self-responsibility for balancing care of the self with care of others while supporting others to do the same

◆ recognition that there is a direct relationship between their personal and spiritual growth and the quality of their leadership

◆ ability to view all events and interactions as opportunities for personal and organizational growth

◆ ongoing balance of attributes of both feminine and masculine principles

◆ recognition of the power of carrying leadership lightly by observing and not identifying with the role of leader

◆ letting go of attachment to the form and outcome while attending to the well-being of others

Once women move out of the Wounded Healer Stage and into the Healing the Healer Stage, they become conscious of the motivation of their leadership and their areas of vulnerability. With awareness, they are psychologically and spiritually prepared to work with qualities that reflect the feminine face of leadership.

Characteristics of the Feminine Face of Leadership

Leadership requires an extraordinary ability to analyze and problem solve issues that are made complex and intricate through the interweaving of historical events and cultural differences. Analysis and problem-solving abilities are expressions of the masculine principle. Leadership also requires an ability to synthesize, mediate, and relate expressions of the feminine principle.

Women have an innate capacity to synthesize feminine with masculine attributes. Their leadership style, therefore, has the potential of being process-oriented, relationship-focused, and intuitive (traditionally feminine attributes) and action- and product-oriented, analytical, and verbal (traditionally masculine attributes). By nature, women easily connect to the soul. This connection can enable them to maintain their personal boundaries and a meaningful inner and personal life

Women have an innate capacity to synthesize feminine with
masculine attributes…By nature, women easily connect to the soul.

while in the role of leader. In Femininity Lost and Regained, Robert Johnson warns, "If woman remains firmly rooted in her femininity, she may make the most excellent use of masculine characteristics; but if masculine characteristics dominate her basic personality, she will, at best, be only an imitation male."

By selecting relevant spiritual, metaphysical, and scientific knowledge about the heart and mind, we can propose a beginning model for the feminine face of leadership. Regardless of gender, Aquarian leaders will likely convey a balance of the following feminine (heart) and masculine (mind) principles:

◆ Idealism (heart) combines with practicality (mind) to bring higher values into reality.

◆ Intuition (heart) joins with intelligence (mind) to emanate a coherent light that shows others the way to their inner light.

◆ Synthesis (heart) and analysis (mind) develop together to form interdependence between task and relationship.

◆ Sensitivity (heart) combines with creativity (mind) to manifest artistic expression in the world.

◆ Feelings (heart) desire to be verbally explained (mind).

◆ All-giving (heart) joins discernment (mind) to take the right action.

◆ Freedom and possibilities (heart) help resolve limitations (mind) to result in greater energy efficiency and improved physical, emotional, and mental health.

◆ Inner security (heart) is visible in outer security (mind) to enhance living one's

core values with integrity at home and at work.

◆ Beauty (heart) asks knowledge (mind) to be used for the good of humanity and planet Earth.

◆ Identifying the needs of humanity (heart) requires action (mind) to find ways to meet these needs.

◆ Wisdom and intuition (heart) give the command to select the proper words and manner (mind) to match the heart's intent and create congruence between inner and outer realities.

◆ Experience (heart) is integrated with knowledge (mind) to create one coherent voice, enabling us to apply what we know.

Conclusion

Even in the midst of multiple demands, leaders with a feminine face tend to their inner life and maintain their boundaries and their relationship with Source. Knowledgeable about the intricacies of organizational structure and design, they have a grasp of the practicalities of systems thinking, team learning, and shared vision. They focus on principles and goals, are team players, and balance reflection with action. Facilitating others to evolve and manifest their potential is an integral part of their leadership.

Leaders with a feminine face choose their role because it is meaningful to them; therefore, they carry their responsibilities with a light step. Their motivation to lead comes from within, creating a sense of the sacred. With heart and mind one with their soul, they emanate joy and enthusiasm, light and beauty.

Reflection

How would I describe my inner balance
(or imbalance) of feminine and masculine principles?
How is this balance (or imbalance) affecting my leadership?

Epilogue

The impetus to write a book about leadership came about in 1997 as a companion to *Born to Serve: The Evolution of the Soul Through Service*. Initially, I titled the book *The Reluctant Leader*, a clear reflection of how I then viewed my role. To my surprise, over the past seven years, I have shifted from being a reluctant leader to a willing one. Midway through these seven years, I experienced an epiphany. I realized my soul had chosen a leadership classroom in which to learn, grow, and serve. I viewed my experience of leadership with its responsibilities and challenges, joys and sorrows, through a different lens. My epiphany, however, represented something bigger—that the time was right for more leaders around the world to lead through the light of their soul. *The Awakened Leader* is about leadership as an expression of soul evolution.

Our country and our world are in crisis. Environmental, financial, economic, political, social, educational, and health care structures are collapsing because they no longer serve our needs. We keep patching and mending the old structures and shoring up their foundations. Yet the unraveling continues. As the old collapses, a new and enriching reality comes into being. During this period of endings and beginnings, grief and loss coexist with unlimited and inspired possibilities.

Writing *The Awakened Leader* has confirmed my suspicion that my leadership is not about shoring up the old institutional structures but about establishing a template for a new structure for leadership and for group consciousness. In the process of writing, aspects of this template emerged with greater clarity.

Two years before I began writing *The Awakened Leader*, I developed a throat condition. Years of undelivered communications and denial of my true voice had led to a blockage of energy in my throat. Reduced energy flow through my throat area produced less energy flow to my heart, making it difficult for me to access the heart's voice of truth and wisdom. I compensated for this difficulty by redirecting my energies and seeking wisdom from the intellect. While exploring leadership in *The Awakened*

Leader, these patterns began to dissolve. With energy no longer siphoned off into my intellect, my throat opened and I reconnected with my heart. I felt empowered to express my personal perspective of leadership. My voice freed, I returned home to the sacred place of the feminine.

It is time for leaders to consciously integrate the feminine principle into their leadership. To separate and make masculine attributes superior to those of the feminine does not serve the good of humanity. The time has ripened for the feminine qualities of relatedness, nurturing, care, and intuition to come into balance with the rational, analytical, and problem-solving mind of the masculine. Unless we learn how to live and lead from the head and the heart, we will not succeed in moving through our planetary crisis.

To separate and make masculine attributes superior to those of the feminine does not serve the good of humanity.

I had a glimpse of the leadership of the future as I wrote the final essay, "The Feminine Face of Leadership." I recognized the Silent Generation's seminal role in shifting society out of patriarchal leadership into a leadership that synthesizes a healed feminine and masculine. The Silent Generation, of which I am a member, spans a cultural shift from leadership that is patriarchal to leadership with a feminine face. I notice, however, that some members of society are distorting the feminine as it struggles to survive and prosper. The potential power of women and the feminine principle continues to frighten those Americans who fear change and hold rigid beliefs based on Piscean-age paradigms. As we enter the Aquarian era and the tender gift of the emerging feminine begins its journey into full flowering, we must nurture, not stifle, it.

"A leader is someone you choose to follow," says futurist Joel Barker, "to a place you wouldn't go by yourself." Such a definition embodies the call for women and men of courage to use the gifts of the soul to guide others into the next evolutionary step.

"A leader is someone you choose to follow,"

says futurist Joel Barker, "to a place you wouldn't go by yourself."

The Awakened Leader: Leadership as a Classroom of the Soul is the second book of a trilogy (with *Born to Serve: The Evolution of the Soul Through Service* as the first book) about the future of leadership as an evolutionary form of service. My third book will explore models for leading with a synthesis of healthy feminine and masculine principles.

THE AWAKENED LEADER

Appendices

Inventory of Soul Lessons of Leaders

To benefit from the self-inquiry questions below, set aside time on a regular basis for reflection and journaling. Select only one or two of the four leadership soul lessons — vision, right relations, analysis, and/or synthesis — then identify sub-lessons within the chosen primary lesson(s). Remember that the soul lesson To Stand Alone can only be learned after you have mastered each of the first four.

SOUL LESSON OF VISION

Formulate a vision

- ◆ Have I educated myself about how to formulate a vision and have I sought counsel from those who know how to do so?
- ◆ Is my vision so lofty as to be unattainable?
- ◆ Am I tempted to adopt a vision from another person, organization, or movement as my own?

Maintain a vigilant eye for needed organizational change in direction or structure

- ◆ Am I comfortable with change?
- ◆ Am I comfortable facilitating needed change in my organization?
- ◆ Am I aware when my organization needs change in its direction, philosophy, or structure?
- ◆ Do I have the skills to lead my organization through change?

Acquire knowledge about vision

- ◆ Have I educated myself about all aspects of vision?

◆ Has my board and staff educated themselves about vision and its relationship to mission?

◆ Has my board educated itself about the purpose and responsibilities of a board as a whole and of individual board members?

◆ Am I confident that the board wholeheartedly understands and accepts my vision?

◆ Have I assessed whether board members' individual visions align with my vision as leader?

◆ Am I confident of the commitment of individual board members?

Ground the vision through mission and organizational structure

◆ As a visionary, am I aware of administrative details and do I tend to them?

◆ Do I understand that the vision, administrative structures, and the mission are interdependent and parts of the organization as a whole?

Skill in head-centered, practical, day-to-day operations

◆ Am I a creative visionary who stays informed of the daily events and needs of my organization?

◆ Am I both practical and visionary?

◆ Do I allow administrative staff to make decisions that are not in alignment with the vision?

Translate personal vision into slow, step-by-step creation of a shared vision

◆ Do I know my personal vision and how it relates to the organization's vision?

◆ Do I know how to facilitate moving the organization to its next step in manifesting its shared vision?

◆ Do I know how to create a climate of creative tension that will guide my

organization to move closer to its vision?

◆ Do I know what it means to be a steward of the vision?

◆ Can I serve as the integrator who keeps the organization congruent, on purpose, healthy, and whole?

Create shared vision while maintaining healthy working relationships with staff and the population served

◆ Do I take time to develop and maintain healthy relationships while guiding the creation of a shared vision?

◆ Does the staff support me as I remain steady and true to the vision?

◆ Do I feel overwhelmed, overworked, and/or mentally and physically exhausted?

Develop a holographic philosophical framework

◆ Can I identify the appropriate philosophical framework for my organization?

◆ Do I have the skills to develop a holographic philosophical framework for my organization?

◆ Am I able to encourage members to participate fully in the step-by-step evolvement of a philosophical framework?

SOUL LESSON OF RIGHT RELATIONS

Acquire self-knowledge and identify obstacles to personal growth

◆ Am I enthusiastic and inspired about my organization and its purpose?

◆ Am I an inspired and energetic leader who is able to balance inner reflection with outer action?

◆ Do I engage in continual psychological and spiritual self-development?

◆ Do I balance attributes of mind and heart when making a decision?

◆ Do I have conflicted work relationships?

Identify personal shadow issues and do shadow work

◆ Do I understand the shadow and its impact on leadership?

◆ Can I identify the personal shadow issues that affect my leadership?

◆ Do I engage in continual shadow work?

◆ Am I able to support members and staff to work with their shadow issues?

Study the nature of the human psyche and healthy boundaries and implement this understanding in the workplace

◆ Have I studied and do I understand the human psyche?

◆ Do I recognize my personal boundary issues and do I work toward healing them?

◆ Do I model healthy boundaries in my organization?

◆ Do I know how to implement understanding of boundaries in my organization?

Acquire communication skills and learn how to reframe mistakes as learning opportunities

◆ Do I have a centering practice?

◆ Do I engage the observer part of myself?

◆ Am I a good listener?

◆ Do I use inquiry in my communications and encourage others to do the same?

◆ Do I reflect before making a decision and taking action?

◆ Can I reframe mistakes as learning opportunities and support members to do the same?

◆ Can I effectively communicate difficult messages from a sincere and gentle

inner state and allow the person receiving the message to be responsible for her or her reaction?

Establish wise counsel of two or three trusted mentors, helping professionals, and spiritual advisors

◆ Do I have trusted supporters outside the organization whose expertise and unconditional regard can facilitate my personal growth and healing as a leader?

◆ Do I seek outside professional help when I need to do so?

◆ Do I have a leadership mentor?

SOUL LESSON OF ANALYSIS

Perceive and experience feedback as objective information

◆ Do I perceive and experience feedback as supportive, instructive, and a tool for learning regardless of the form in which it is given?

◆ Do I assume I am the cause of other people's reactions and therefore misinterpret situations?

◆ Am I open to and comfortable with other points of view?

◆ Can I hear critical comments about my organization or myself without taking them personally?

◆ Do members and coworkers feel comfortable expressing and discussing their points of view, differences, and concerns with me?

Develop the skill of analysis by learning to think systemically

◆ Do I understand systems thinking and how it relates to the functioning of an organization?

◆ Can I think systemically, parsing out the many variables that might contribute to the cause of a problematic situation?

◆ Do I approach problems and events with the question, "What are the conditions that brought this about?"

◆ Do I look for the causes of problems and not focus only on symptoms?

◆ Am I able to identify creative solutions based on cause?

◆ Do I select competent people to do jobs or be on committees?

◆ Do I encourage and support those staff members who need development?

SOUL LESSON OF SYNTHESIS

Recognize that every piece of the organization, be it a person, idea, task, program, or event, contributes to the creation of a shared vision and mission

◆ Am I willing to serve as the "glue" that creates cohesiveness within our organization?

◆ Do I experience leaders and members as cocreators and thus integral parts of the organization and its destiny?

◆ Can I stay true to the vision and mission of our organization by bringing together different persons with differing talents and duties to function as a united whole?

Seek both/and thinking and use intuition and imagination for problem solving

◆ Do I use both/and rather than either/or thinking?

◆ Do I access intuition and imagination for problem solving?

◆ Do my decisions create imaginative, unified solutions rather than conflict or polarization?

◆ Do I see beyond dualism and avoid extreme and oppositional behaviors such as irresponsibility/over-responsibility, passivity/aggression, retreat/attack, or acceptance/rejection?

Develop the witness, that part of the mind that can stand back and observe without judgment

◆ Have I given up an investment in outcome?
◆ Can I objectively note opposing views and needs within my organization?
◆ Do I know how to unify opposites into a higher truth?
◆ Can I honor opposites yet acknowledge that a reality exists beyond duality?
◆ Can I stand back and see the truth of the bigger picture?

SOUL LESSON TO STAND ALONE

Develop self-reliance

◆ Do I feel connected to my spiritual essence?
◆ Do I experience the spaciousness that comes with the acceptance of life as it is?
◆ Do I trust my inner authority?
◆ Do I validate myself as a unique human being without using the tactic of pleasing others?
◆ Have I developed the inner strength and courage to stand alone and take appropriate and sometimes unpopular action when necessary?
◆ Have I developed the inner strength to face opposition and blame?
◆ Do I have sufficient psychological and spiritual strength to face my fears and feelings of isolation?

Face feelings of ambivalence about being a leader

- ◆ Do I have feelings of love/hate and attraction/repulsion about my role as leader?
- ◆ Do I place my authority in the hands of others because I doubt my abilities as a leader?

Avoid misplacing trust

- ◆ Have I trusted someone only to learn later that he or she has betrayed my confidence?
- ◆ Do I understand the dynamics of betrayal and my part in bringing it about?
- ◆ Do I doubt my leadership abilities when I am betrayed and abdicate my role?
- ◆ Do I have advisors to mentor me when I sense I am ambivalent about my role?

Love humanity

- ◆ Do I respect others and honor their choices and chosen paths?
- ◆ Am I committed to developing wisdom and the intuitive qualities of my heart?
- ◆ Am I able to bring my mind and my heart into coherence so I speak with one voice?
- ◆ Am I willing to experience unconditional love and respect for others regardless of what they say or do?

Appendix B

Possible Components of an Organization's Philisophical Framework

Ideally, the philosophy of an organization is holographic and permeates all programs and activities. As a container, it supports all members by providing clear direction toward achieving shared vision. The philosophical framework helps members stay on purpose while carrying out the organization's mission. The framework evolves over time and is periodically revised and updated. The leader of the organization articulates the philosophical framework, invites all members and staff to coshare its creation and development, maintains constant awareness of its application in programs and activities, and initiates periodic revisions.

One example of an organization's philosophical framework is that of the Institute for the Advancement of Service. It contains the following components, all of which would not be present in every organization:

Purpose, Vision, and Mission Statements
Philosophical Assumptions
Curriculum: Core Processes and Contributing Disciplines
Organizational Hologram
Organizational Chart
Principles of a Holographic Learning Organization
Communication Guidelines
Philosophical Container for Teams
Philosophical Container for Groups

Policy and Standards Handbook
      Spirit of the Handbook
      Staff Right Relations with Organization
      Member and Participant Right Relations with Organization
      Working with Conflicts and Grievances
      Confidentiality
      Special or Dual Relationships
      General Policies
            Threat of Harm
            Alcohol and Drugs
            Smoking
            Housekeeping Responsibilities

Principles of a Holographic Learning Organization

The Institute for the Advancement of Service developed organizational principles that reflect its holographic philosophical framework. These principles help staff, members, and volunteers maintain the spirit of the Institute while engaging in all Institute activities.

1. Within the holographic field of an organization, a balance of giving and receiving provides opportunities for members and leaders to learn, grow, and serve.
2. As an organic and evolving system, the organization is made up of parts that are interconnected, interrelated, and interdependent.
3. Leaders and members generate visionary thinking, conscious intention, and right action through observation, listening, reflection, and inquiry.
4. With inspiration and commitment, leaders and members join personal visions to form a shared vision.
5. The evolution of the organization reveals the shared vision and the philosophy, and how these are applied.
6. Willingly, the leader serves with integrity as a demonstration teacher and as steward of the vision.
7. Leaders and members cocreate a safe physical, emotional, and spiritual environment that supports the shared vision, its philosophy, and its application.
8. Members, regardless of role, view events, relationships, and reactions as learning opportunities for personal and spiritual growth.

9. Members share responsibility for the creation and well-being of the organization through participation, dialogue, and feedback with one another and with the leadership.

10. Persons in all roles endeavor to walk their talk by gleaning wisdom from experience and applying what they know.

Copyright: Institute for the Advancement of Service, Alexandria, VA, 2002

Code of Right Relations for Leaders

Most leaders with integrity develop a personal code of ethics that articulates professional standards for right relations. The following is an example of a code of right relations:

Communication

- ◆ Refrain from dissuading a member from withdrawing from a role or leaving the organization.
- ◆ Listen to incidental comments as though they contain a truth needing attention; anticipate and prevent problems by listening to the "whispers."
- ◆ Err on the side of not offering advice; avoid commenting on or advising a member on personal affairs.
- ◆ Deliver difficult messages from a sincere and gentle inner state and allow the person receiving the message to be responsible for his reaction.
- ◆ Use words sparingly and choose words carefully, acknowledging the power of words spoken by leaders.
- ◆ Use inquiry and advocacy, making reasoning visible and checking out assumptions.
- ◆ Maintain confidentiality and keep promises and commitments.

Leadership Style

- ◆ See the need. Declare the need. Seek council. Take action.
- ◆ Strive to see the bigger picture.
- ◆ Understand that it takes time to save time.

◆ Be willing to make critical decisions in the face of challenges.

Dual Relationships

◆ Refrain from encouraging a sexual attraction or engaging in sexual relationships with members and staff.

◆ Honor dual relationships by ensuring explicit boundaries; recognize dual relationships may not serve the leadership or the purpose of the organization.

◆ Respect all members and staff equally and have no favorites; have an inner circle that honors boundaries and believes in the leader's potential and goodness.

Self-development

◆ Seek support from a leadership mentor who is outside the organization who is advanced in experience and wisdom about leadership.

◆ Seek education about the nature of the human psyche.

◆ Develop wisdom and intuition of the heart.

◆ Maintain an inquiring mind and welcome changes that promote personal and organizational growth.

◆ Identify personal soul lessons and make a commitment to bring them about.

◆ Engage in continual self-development and address shadow tendencies through inner work.

Personal Qualities

◆ Convey an aura of enthusiasm and inspiration.

◆ Convey responsibility for personal choices and mistakes through example; acknowledge mistakes as opportunities for learning.

◆ Deflect comments from people who put the leader on a pedestal of perfection.

◆ Learn to love humanity, seeing beyond words and actions; do not confuse loving humanity with not setting limits or saying no.

◆ Balance care of the self with care of others.

◆ Call upon courage and inner strength in the face of adversity and crisis.

◆ Be spontaneous without being impulsive.

◆ Avoid the temptation to become discouraged; observe but do not succumb to negativity.

◆ Accept everyone's perceptions and intuitions, but choose action based on your own.

◆ Learn discernment, remembering things are not always as they appear to be.

◆ Acknowledge and enjoy the lighter side of life.

Bibliography

Argyris, Chris. *Integrating the Individual and the Organization*. Brunswick, NJ: Transaction Publishers, 1990.

Assagioli, Roberto. *The Act of Will*. New York: Penguin, 1974.

Bailey, Alice. *Discipleship in the New Age II*. New York: Lucis Press, 1955.

——. *Ponder on This*. New York: Lucis Press, 1971.

——. *Serving Humanity*. New York: Lucis Press, 1972.

——. *The Soul, the Quality of Life*. New York: Lucis Press, 1974.

Block, Peter. *Stewardship: Choosing Service over Self-Interest*. San Francisco: Berrett-Koehler, 1993.

BoardSource: Building Effective Nonprofit Boards, 128 L Street NW, Suite 900, Washington, DC 20003-5114, 202-452-6262, www.boardsource.org, accessed December 2004.

Bolen, Jean Shinoda. *Goddesses in Older Women: Archetypes in Women over Fifty*. New York: HarperCollins, 2001.

——. *Synchronicity and the Self*. New York: HarperCollins, 1979.

Bolman, Lee G., and Terrence E. Deal. *Leading with Soul: An Uncommon Journey of Spirit*. San Francisco: Jossey-Bass Publishers, 1995.

Bryner, Andy, and Dawna Markova. *An Unused Intelligence: Physical Thinking for 21st Century Leadership*. Berkeley, CA: Conari Press, 1996.

Caldicott, Helen. *A Desperate Passion*. New York: W.W. Norton, 1996.

Cameron, Anne. *Daughters of Copper Woman*. Vancouver, BC: Press Gant, 1981.

Cedercrans, Lucille. *Leadership Training*. Whittier, CA: Wisdom Impressions, 2003.

Chatterjee, Debashis. *Leading Consciously: A Pilgrimage toward Self-Mastery*. Boston: Butterworth-Heinemann, 1998.

Childre, Doc, and Deborah Rozman. *Overcoming Emotional Chaos: Eliminate Anxiety, Lift Depression, and Create Security in Your Life*. San Diego, CA: Jodere Groups, 2002.

Childre, Doc, and Howard Martin. *The HeartMath Solution*. San Francisco: HarperSanFrancisco, 1999.

Chittister, Joan D. *Heart of Flesh: A Feminist Spirituality for Women and Men*. Grand Rapids, MI: William B. Ferdmans Publishing Company, 1998.

Cooke, A. B. *Margaret Thatcher: The Revival of Britain*. London: Aurum Press, 1989.

De Castillejo, Irene Claremont. *Knowing Woman: A Feminine Psychology*. Boston: Shambhala, 1973.

De Pree, Max. *Leadership Jazz*. New York: Bantam Doubleday Dell, 1992.

——. *Leadership Is an Art*. New York: Bantam Doubleday Dell, 1989.

Ferrucci, Piero. *Inevitable Grace: Breakthroughs in the Lives of Great Men and Women*. Los Angeles: Jeremy P. Tarcher, 1990.

——. *What We May Be: Techniques for Psychological and Spiritual Growth through Psychosynthesis*. New York: Putnam, Jeremy P. Tarcher, 1982.

Friedan, Betty. *The Feminine Mystique*. New York: Dell Publishing, 1963.

Gardner, Howard. *Leading Minds: An Anatomy of Leadership*. New York: HarperCollins, 1995.

Goffee, Robert and Gareth Jones, "Followership — It's Personal, Too," *Harvard Business Review* (December 2001): 148.

Goleman, Daniel. *Emotional Intelligence: Why It Can Matter More Than IQ*. New York: Bantam Books, 1995.

——. "How to Tap the Primal Power of Leadership," *Harvard Business Review* (December 2001): 42-51.

——. "Leadership That Gets Results," *Harvard Business Review* (December 2001): 117.

Goleman, Daniel, Richard Boyatzis, and Annie McKee. *Primal Leadership: Realizing the Power of Emotional Intelligence*. Boston: Harvard Business School Publishing, 2002.

Groeschel, Benedict. *Spiritual Passages: The Psychology of Spiritual Development*. New York: Crossroads, 1992.

Hammarskjöld, Dag. *Markings*. London: Faber and Faber, 1964.

Hanh, Thich Nhat. *Old Path White Clouds: Walking in the Footsteps of the Buddha*. Berkley, CA: Parallax, 1991.

Harding, M. Esther. *The Way of All Women*. New York: Harper & Row, 1970.

Heifetz, Ronald A., and Marty Linsky. *Leadership on the Line: Staying Alive through the Dangers of Leading*. Boston: Harvard Business School Press, 2002.

Heilbrun, Carolyn G. *Writing a Woman's Life*. New York: Ballantine Books, 1988.

Heller, Stuart, and David Sheppard Surrenda. *Retooling on the Run: Real Change for Leaders with No Time*. Berkeley, CA: North Atlantic Books, Frog, Ltd., 1994.

Hunter, James C. *The Servant: A Simple Story about the True Essence of Leadership*. Rochlin, CA: Prima Publishing, 1998.

Jaworski, Joe. *Synchronicity: The Inner Path of Leadership*. San Francisco: Berrett-Koehler, 1996.

Johnson, Robert A. *Femininity Lost and Regained*. New York: Harper & Row, 1990.

——. *Inner Work: Using Dreams and Active Imagination for Personal Growth*. New York: Harper & Row, 1986.

——. *Owning Your Own Shadow: Understanding the Dark Side of the Psyche*. New York: HarperCollins, 1993.

King, Martin Luther. *I Have a Dream: Writings and Speeches That Changed the World*. San Francisco: HarperSanFrancisco, 1992.

Klein, Kim. *Fundraising for the Long Haul*. Oakland, CA: Chardon Press, 2000.

Kübler-Ross, Elisabeth. *The Wheel of Life: A Memoir of Living and Dying*. New York: Scribner, 1997.

Maslow, A.H. "Theory Z," *Journal of Transpersonal Psychology* I, no. 2: 31-47. Reprinted in A.H. Maslow, *The Farther Reaches of Human Nature*. New York: Viking Press, 1971: 280-95.

Medwick, Cathleen. *Teresa of Avila: The Progress of a Soul*. New York: Alfred Knopf, 1999.

Paddison, Sara. *The Hidden Power of the Heart: Discovering an Unlimited Source of Intelligence*. Boulder Creek, CA: Planetary Publications, 1992.

Painter, Nell. *Sojourner Truth: A Life, a Symbol*. New York: W.W. Norton, 1996.

Parker, Palmer. *Let Your Life Speak: Listening for the Voice of Vocation.* San Francisco: Jossey-Bass, 2000.

Parouty, Michael. *Mozart: From Child Prodigy to Tragic Hero*. New York: Harry N. Abrams, 1993.

Pearce, Joseph Chilton. *The Biology of Transcendence: A Blueprint of the Human Spirit.* Rochester, VT: Inner Traditions International, 2002.

Ray, Paul, and Sherry Anderson. *The Cultural Creatives*. New York: Harmony Books, 2000.

Remen, Rachel Naomi. *Kitchen Table Wisdom: Stories That Heal*. New York: Riverhead Books, 1996.

Saraydarian, Torkom. *Cosmos in Man*. Cave Creek, AZ: T.S.G. Publishing Foundation, 1984.

——. *The Flame of the Heart*. T.S.G. Publishing Foundation: Cave Creek, AZ 1991.

___. *Leadership*. 5 vols. Cave Creek, AZ: T.S.G. Publishing Foundation, 1955-1998.

___. *The Psychology of Cooperation and Group Consciousness*. Cave Creek, AZ: T.S.G. Publishing Foundation, 1989.

Schaef, Anne Wilson, and Diane Fassel. *The Addictive Organization*. San Francisco: Harper & Row, 1988.

Senge, Peter. *The Fifth Discipline: The Art and Practice of the Learning Organization*. New York: Doubleday, 1990.

Senge, Peter, Art Kleiner, Charlotte Roberts, Rick Ross, and Bryan Smith, eds. *The Fifth Discipline Fieldbook: Strategies and Tools for Building Learning Organizations*. New York: Doubleday, Currency, 1994.

Senge, Peter, C. Otto Scharmer, Joseph Jaworski, and Betty Sue Flowers. *Presence: Human Purpose and the Field of the Future*. Cambridge, MA: Society for Organizational Learning, 2004.

Sinetar, Marsha. *Ordinary People as Monks and Mystics: Lifestyles for Self-Discovery*. New York: Paulist Press, 1986.

Skowronek, S. *The Politics Presidents Make: Leadership from John Adams to George Bush*. Cambridge, MA: Harvard University Press, 1993.

Smith, Bryan, and Charlotte Roberts, "Finding a Partner," in *The Fifth Discipline Fieldbook*, eds. Peter Senge, Art Kleiner, Charlotte Roberts, Rick Ross, and Bryan Smith. (New York: Doubleday Dell, 1994): 74-77.

Soames, Mary. *Clementine Churchill: The Biography of a Marriage*. New York: Houghton Mifflin, 2002.

Spears, Larry, ed. *Insights on Leadership*. New York: Wiley & Sons, 1998.

Stauffer, Edith. *Unconditional Love and Forgiveness*. Whittier, CA: Triangle Publishers, 1987.

Strauss, William, and Neil Howe. *Generations: The History of America's Future, 1584 to 2069*. New York: William Morrow and Company, 1991.

Trout, Susan. *Born to Serve: The Evolution of the Soul Through Service*. Alexandria, VA: Three Roses Press, 1997.

Turner, Frederick. *John Muir: Rediscovering America*. Cambridge, MA: Perseus Books, 1985.

Tutu, Desmond. *God Has a Dream: A Vision of Hope for Our Time*. New York: Doubleday, 2004.

Wall, Bob, Robert Solum, and Mark Sobol. *The Visionary Leader*. Rochlin, CA: Prima Publishing, 1992.

Washington Council of Agencies: Washington Area Nonprofits Working Together, 1666 K Street NW, Suite 440, Washington, DC 20006, 202-457-0540, www.wcanonprofits.org,

accessed December 2004.

Wheatley, Margaret. *Leadership and the New Science: Discovering Order in a Chaotic World*. San Francisco: Berrett-Koehler, 1999.

___. *Turning to One Another: Simple Conversations to Restore Hope to the Future*. San Francisco: Berrett-Koehler, 2002.

Whitfield, Charles. *Boundaries and Relationships: Knowing, Protecting, and Enjoying the Self*. Deerfield, FL: Health Communications, 1993.

Woodman, Marion. *Conscious Femininity*. Toronto: Inner City Books, 1993.

Zweig, Connie, and Jeremiah Abrams, eds. *Meeting the Shadow: The Hidden Power of the Dark Side of Human Nature*. New York: G. P. Putnam's Sons, 1976.

Index

205

ABOUT THE AUTHOR

Susan S. Trout, PhD, has focused her life on a single purpose—to practice true service and teach others to do the same. Dedicating her life to teaching about personal healing, service, leadership, soul development, and group life, Susan has served leaders and organizations worldwide. Her training guides them to view and practice their service and leadership as a classroom for spiritual development and self-transformation—a classroom of the soul. Susan's work has been cited in countless publications of various disciplines.

In 1980, Susan cofounded and pioneered an educational and spiritual organization in Washington, DC, which ultimately became the Institute for the Advancement of Service (www.showanotherway.org). The Institute's school of thought is known as **The Clarion Way**—the name given to the collective teachings of her seminal work, *The Soul and Service Trilogy*. *The Trilogy* synthesizes universal psychological and spiritual principles and translates them into practical templates for transforming the lives of individuals and groups. Providing a unique spiritual roadmap to navigate this challenging time in the history of our world, *The Soul and Service Trilogy* includes *Born to Serve: The Evolution of the Soul Through Service*, with a foreword by His Holiness the Dalai Lama (1997); *The Awakened Leader: Leadership as a Classroom of the Soul* (2005); and *The Clarion Call: Leadership and Group Life in the Aquarian Era* (2009).

Subsequent to receiving a bachelor's degree in speech and hearing therapy at Ball State University, Susan earned graduate degrees from Stanford and Northwestern Universities in psychoneurology, speech pathology, audiology, deaf education, and communication disorders. In the 1970s, she cofounded and served as the chair of an innovative, nationally recognized clinical training program in neurological learning disorders at the

University of the Pacific Medical Center in San Francisco. During this decade, she also served as a researcher in neurological learning disorders in children at the San Francisco-based Langley Porter Institute, University of California Medical Center. In the 1960s, Susan was a specialist in communication disorders and a teacher of both deaf and brain-injured children at a children's treatment center in Anchorage, Alaska. She also served as a research audiologist for the Arctic Health Research Center, traveling to numerous Native villages throughout Alaska.

For more information about Susan Trout or **The Clarion Way** programs, visit www.showanotherway.org. To sign up for her blog, visit www.susantroutsblog.com.

ABOUT THE INSTITUTE FOR
THE ADVANCEMENT OF SERVICE

The Institute for the Advancement of Service ("The Institute") is a globally aware service organization that serves as a wayshower for individuals and groups who feel called to bring into manifestation a soul-inspired, holographic model of leadership and group life.

Founded in 1980 as an educational and nonsectarian spiritual organization, the Institute offers classes and trainings in the dynamic relationship between soul development, service, leadership, and group life, providing support and practices that build and sustain humanity's inner strength during this time of crisis on Planet Earth.

The Institute's mission is

◆ to disseminate the teachings and practices of **The Clarion Way**, the psychospiritual path of the Institute, through publications, classes, lectures, and the Institute's teaching website;

◆ to support individuals, groups, and organizations who are ready to recognize Earth as a school in which we learn, grow, and serve, **showing another way** to navigate these challenging times;

◆ to help our planet heal and evolve by radiating Light into the world and guiding others in applying new methods to usher in the new reality of a Planet Earth illuminated with Divine Light.

The Institute's teachings, known as **The Clarion Way,** awaken our inner knowing and guide us in applying that knowing in the world through action. They have been

published in four books by Susan S. Trout, PhD: *To Show Another Way: How to Learn, Heal and Serve at a time of Crisis on Planet Earth* and *The Soul and Service Trilogy*. *The Trilogy* consists of three books: *Born to Serve: The Evolution of the Soul Through Service* with a foreword by His Holiness the Dalai Lama; *The Awakened Leader: Leadership as a Classroom of the Soul*; and *The Clarion Call: Leadership and Group Life in the Aquarian Era*. Ten Universal Tributes provide a roadmap for attaining self-transformation through service. Three Roses Press publishes all Institute books and materials. The Institute is a nonprofit 501(c)3 organization.

As awakened individuals, leaders, and groups,
we can transform our communities and organizations so that they
truly support their members and those they serve.
We harvest the good from where we have been
and welcome change as new models unfold.
We call on the wisdom of the universe to help us
with the practical application of that knowledge.
We deepen our collective understanding
of what wants to emerge in the world.
Taking a step through the Aquarian doorway,
we move out of the personal into the collective
and out of duality into wholeness.
We choose to articulate a new template for the evolution
of soul-inspired leadership and group consciousness.

~ FROM *THE CLARION CALL*