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## Where Have All the Leaders Gone? A Holistic Leadership Model for these Uncertain Times

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# *Journal of the North American Management Society*

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## **Where Have All the Leaders Gone? A Holistic Leadership Model for these Uncertain Times**

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*Abstract: After seeking the wisdom of “sages” about what is needed to be a leader in the changing economy, the themes that emerged were developed into a holistic model that builds on creating an environment where people want to work. It is a process model that emphasizes attributes important for making a living and making a life in these uncertain times.*

### **INTRODUCTION**

The world has been a tumultuous place since 2000. The dot.com era that took over crashed spectacularly, yet its impact is and will be with us. The webbed world has blurred the lines between work and private life. The Information Age and an Internet-based platform combined with the fiber optic highway is flattening the world according to Tom Friedman (2005).

If all of this was not enough, the scandals that made stable companies such as Enron, WorldCom, and Arthur Andersen crumble highlighted the greed and privilege that can accompany leaders who lack strong personal moral frameworks. Meanwhile, the tsunami and hurricanes left thousands of people uncertain about their homes and their lives. These situations call for strong leadership. If we know leadership when we see it, then the lack of leadership also becomes apparent. Where have all the leaders gone?

Clearly, much work is needed to create the conditions for an effective work environment. While creating a quality culture for learning and working (Freed 2005) is the place to start, it becomes challenging to simultaneously make a living and make a life. We may be drowning in information, but we tend to be starving for wisdom.

The literature in the area of leadership is exploding (i.e. Albion 1997; Autry 1994; Bolman and Deal 1995; Briskin 1996; Burack 1999; Chatterjee 1998; Deal and Key 1998; Hawley 1993; Koestenbaum 1991; Kouzes and Posner 1999; Moxley 2000; Palmer 1996; Vaill 1998), and elements being advocated are often different than the traditional leadership models. The emphasis is clearly on developing more “soft skills” and less emphasis on the technical and analytical skills.

While the leadership theories and models of the past ( i.e. Trait Theory, The Ohio State University Studies, Life-Cycle Theory, The LPC theory of leadership, and Hersey and Blanchard Model ) (i.e. Hersey, Blanchard, and Johnson 1996) provide historical context and reflect how organizations have evolved, they seem too simplistic for the complexities that exist in organizations and the environments in which they operate. Conventional organizations are going away and nontraditional organizations that started with the dot.com boom are continuing to grow. The model and mind-set of the mass production era is incongruent with the needs and desires of people currently in the workplace (Reich 2000; Zuboff and Maxmim, 2002).

While Goleman (1998) makes a strong case for the soft skills in his work on emotional intelligence, there is a need to take this concept further as the aging baby boomers continue to live

longer and search for meaning and purpose. These dynamics are causing new forms of leadership to emerge and it is time to expand leadership skills into some new areas. Newer contributions to the field are advocating concepts such as spirituality (i.e. Biberman and Whitty 2000; Schachter-Shalomi and Miller 1995), imagination and creativity (Csikszentmihalyi 1996; Greene 1995; **Johnson 1993**), and **wisdom (Leider and Shapiro 2002; Marcic 1997; Vaill 1998)**. The current events of the past several years continue to remind us that the world has changed and these external environmental changes have drastically affected organizations and the people in them. According to Wheatley (2005), there is a need for many more storytellers. People who have insight from years of experience can tell stories to provide organizational memories through these uncertain times. From this study, emerges a story based on the wisdom from sages.

### **The New Adulthood in Uncertain Times**

As Bob Dylan wrote in the 1960s, “The times they are a-changing.” These words seem as true in 2005 as when they were written. The economy is changing which affects organizations and the people who work within them. This new economy is based on innovations at an increasingly rapid pace. Consumers may have numerous choices because of technology and globalization, but in the end do we have better lives? (Reich 2000; Zuboff and Maxmim 2002) Many of our modern management practices came from the Industrial Age based on command and control where people are viewed as expenses and machines as assets. The motivational philosophy of carrots (rewards) and sticks (punishments) drives fear into organizations. As organizations move to the Knowledge Age, people need to be inspired from within by the meaningfulness of work. “Motivation is an Industrial Age concept whereas inspiration is a knowledge worker concept, meaning motivation from within” (Covey 2006, p. 48).

Friedman (2005) recently identified ten forces he believes have flattened the world. These forces have contributed to the new economy in which organizations operate and people live: the falling of the Berlin Wall; Netscape going public; the proliferation of work flow software; self-organizing communities; outsourcing; offshoring; supply-chaining; insourcing; in-forming (Google and Yahoo) and wireless and mobile mentality. All of these forces can positively and negatively affect how people think, feel, and act. They influence how people work and live.

Another powerful force to be reckoned with revolves around demographic trends. In 1900, the average life expectancy was about 47 years. Today, the average life span in the United States is 77 years. For people born since 1946, large numbers are venturing into this new adulthood for the first time. Roughly, 10,000 baby boomers are crossing over the middle-age line daily and few have probably thought about how to thrive after 55. This new life phase provides the possibility of a new mentality. Since people are living longer, they want and need different things from workplaces.

The title of the book, *Retiring Retirement: A New Roadmap for Longevity and Quality Living*, by Burack and Burack (2002) reinforces the fact that this is the time to think differently about aging. This new adulthood includes preparing for emotional, physical, psychological, and spiritual needs as well as financial security. This new mentality is different from the thinking that led up to midlife. Zuboff (2004) characterizes early adulthood as a phase where the “need to earn a place in society kicks in: education, career, family, status, recognition, and achievement. Once those are accomplished, it used to be time to die. Now more decades stretch ahead” (p. 92). Planning for the future is more than having enough money and this realization should be incorporated into leadership and career development. Instead of talking about work/life balance, the goal becomes one of integrating work and life needs. There is a need for a viewing leadership of one’s life and work holistically.

## METHOD

Since an increasing amount of research is being devoted to leadership, the challenge becomes what to read, what model to adopt, how to differentiate or prioritize the themes being advocated. Each author appears to advocate one message, but what to do with that message is the question. In fact, this is reinforced by the title of Marcus Buckingham's latest book *One Thing You Need to Know* (2005).

In order to answer this question, sages were contacted to "pick their brains" about the leadership characteristics and attributes needed by people to lead organizations and to lead successful lives in the changing economy. Using the definition as described by Zalman Schachter-Shalomi and Ronald Miller in their book *From Age-ing to Sage-ing: A Profound New Vision of Growing Older* (1995), a "sage" is described as a person who:

- Constitutes wise, prudent leadership
- Offers their experiences and wisdom for the welfare of society
- Expresses their hope in the future by the contributions they make for the generations that come after them
- Gives generously with encouragement
- Mentors younger people who are drawn to their wisdom, and
- Models a life that finds validation, self-worth, and meaning from within.

Email messages were sent out to the "sages" with a one-page attachment explaining the study. They were asked if they would be willing to participate in a 30-minute telephone interview. The high response rate (n=40/42) indicated that the people identified were interested in sharing their knowledge with others. Initially, the list consisted of 12 highly recognized authors in the field of leadership. The list continued to grow through recommendations of the interviewees. While almost all of the sages are authors, 18 are academicians, 17 are executive coaches, and five are former CEOs (See Table 1). The executive coaches are primarily known for their efforts on helping people find meaning in their life and work. Many of these coaches have been identified by the *Wall Street Journal* and *Forbes* as some of the top executive coaches in the country.

The driving motivation for this study was to seek the wisdom of sages; people old enough to be reflective on their work and life experiences. Since the sages in this study are intimately familiar with workplace issues, the goal was to seek their wisdom about what is needed to be a leader in the challenging and changing world of work referred to by Peter Vaill as *permanent white water* (1997). It is important to exploit the knowledge of wisdom keepers who are also experts. Without studies such as this, we are missing opportunities to apply useful knowledge from people who have the power of reflection. Five broad questions were asked of these authorities, but the focus of this paper is on the leadership characteristics needed in order to sustain making a living and making a life. The themes that emerged from the sage interviews have been developed into a holistic model.

## Findings

Using the constant comparative method for discovering theory from data (Glaser and Strauss 1967; Lincoln and Guba 1985), 12 major themes emerged across interviews. These themes have been summarized into constructs as listed in Table 1.

**TABLE 1**  
**CONSRUCTS FOR A HOLISTIC LEADERSHIP MODEL**

Self-insight	Recognizing strengths and opportunities for improvement through feedback and self-exploration.
Spirituality	Finding meaning and purpose to life. Developing the inner strength. Discovering one's soul.
Wisdom	Reflecting on experience to gain more understanding.
Experience	Incorporating a variety of experiences to enhance the other constructs.
Vision	Valuing aspirations and confidence. Forward thinking and proactive both professionally and personally.
Passion	Committing energy focused interest to causes and goals.
Creativity	Thinking and behaving differently. Using the imagination to be innovative.
Mentoring	Sharing knowledge with others. Appreciating the wisdom gained from experience.
Citizenship	Making holistic ethical decisions that go beyond the bottom-line. Doing well by doing good. Creating a caring community.
Courage	Involving one's heart and instincts in the decision making process.
Learning	Transferring information into knowledge through application.
Authenticity	Displaying genuine and honest behaviors and communication.

While individually these constructs are not necessarily new to the leadership literature, viewing these concepts holistically is a new perspective. Since these constructs are interdependent and reinforcing, each of them increases in value for helping people integrate life and work. Each construct affects another, but there is no order or priority. After analyzing each construct, it became apparent that the model needed to reflect a “web” because they are all woven together. Many constructs are embedded in several others and the power of the model comes from understanding that the constructs have to be viewed as a whole. This is a good example of synergy where the whole is greater than the sum of the parts. Since self-insight is the *heart* of the model, the web serves as “arteries” pumping life into the system; going in and out of the “heart.” Without self-insight, the constructs are not likely to come alive and each part is weakened. Figure 1 illustrates the constructs for creating an environment for peak leadership performance and organizational development.

### **Self-Insight**

One clear theme was the emphasis on qualitative rather than quantitative skills. No interviewee stressed spending more time and energy on the technical and analytical skills while every person interviewed talked about the value of being more self-aware. While self-awareness is a common concept in the literature, self-insight is thought of as a continuum that ranges from being aware to recognizing what one can accomplish and gaining confidence (London 2002). The people in this study had creative ways on how to gain insight. They suggested journaling, personal retreats, meditation, yoga, Thai Chi, or centering prayer. It is essential to quiet the mind in order to gain greater clarity and a broader perspective. As stated by one sage, “Find ways to get to a higher ground so that you have a better view.”

Insight can also be gained through self-assessment and feedback. The Myers-Briggs Personality Indicator is often used to obtain feedback based on self-reported information. There are a variety of feedback techniques to gain input from others (Ashford and Cummings 1983; Butler and Winne 1995; Huba and Freed 2000) such as a Plus/Delta tool. The sages almost always felt that self-insight is the *heart* of the other constructs which is why it is located at the center of the model. All of the constructs flow in and out to inform self-insight. When people are committed to continuous improvement on a personal level, they are less threatened by feedback and have a strong motivation to improve. As people increase their self-awareness and self-insight, they are more in touch with their inner selves and their desire for having purpose and a more meaningful life

## Spirituality

For the purposes of this study, spirituality was defined as meaningfulness, purpose, soul, or connectedness (i.e. Bolman and Deal 1995; Neal 1997); to something or someone beyond material things. This interpretation includes religion, but is not exclusive to religion. In fact, in the recent *Fortune* article (Colvin, 2006) on the 100 best companies to work for based on employee surveys, it was reported that finding a sense of purpose in one's work was a common denominator among these companies.

Much has been written about how leaders need to inspire hope in others. Hope is defined by the American Heritage Dictionary as "a wish or desire accompanied by confident expectation of its fulfillment." To wish or hope for something is to aspire it. Aspire comes from the Latin root meaning "breathe," which is also connected to the word spirit. The breath, in many faith traditions is part of a spirit. Peter Senge defines leadership as the ability "to breathe life into something or someone" (Personal Communication, 2002). It is a sense of spirituality that breathes life into the other constructs.

Vaill (1998) concluded that "there is a growing consensus that learning for leadership needs to occur at this quite personal and profound level of spirituality if a person is to have resources and the resilience to lead under trying modern conditions" (p. 95).

One sage stated, "You can't give what you don't have. Therefore, it all starts with the heart and building an inner strength." After self-insight, there was a strong consensus that people need to conduct the inner work necessary to effectively lead others. It is in the process of conducting the inner work that wisdom often emerges.

## Wisdom

Wisdom comes from the root word meaning "to know" (Srivastva and Cooperrider 1998). According to one of the sages, wisdom is "being able to access what's really important in the moment." Several of the sages expressed how putting in time and gaining experience was not the same as reflecting upon one's work and gaining wisdom. Although age provides more experience of coping with adversity, just getting older does not guarantee wisdom.

Sharing wisdom is one way for people to find meaning both professionally and personally. Since wisdom is dependent on the power of reflection, the sages stressed how leaders need to learn and to practice methods of reflecting. The same methods used to gain self-insight and to reduce the perception of stress can be used for reflection: journaling, meditating, and praying. Finding ways to reflect and to learn from previous experiences can lead to enlightenment and fulfillment. Learning how to reflect and making the time to practice one or more of these methods is essential in leading an effective life. Perhaps Winston Churchill said it best, "We are all happier in many ways when we are old than when we young. The young sow wild oats. The old grow sage" (Vaillant 2002 p. 256).

**Figure 1**  
**HOLISTIC MODEL OF ENLIGHTENED LEADERSHIP Model**

Characteristics of a Quality Culture and Constructs of Enlightened Leadership		Model		Outcomes
Changing the questions	Self-insight			Peak Performance for Leadership and Organizational Development
Focusing on learner-centeredness	Spirituality			
Emphasizing self-awareness	Wisdom			
Communicating openly and honestly	Experience			
Cultivating relationships	Mentoring			
Sharing value systems	Vision			
Practicing reflection	Passion			
Making connections	Creativity			
Achieving peak performance	Mentoring			
Serving the community	Citizenship			
Not knowing the answers	Courage			
	Authenticit			

**Freed (2005)**



## **Experience**

These sages described how a sense of spirituality often leads to wisdom and is based on experience. Reflecting on these experiences and learning from them is more important than the experience itself. Another theme that emerged was the significance of integrating activities that help people develop the self-awareness and reflection that leads to wisdom. The model reflects how the constructs are woven together; each having an impact on the others. Learning how to operationalize one construct actually enhances several constructs.

Creating organizations to meet the wants and needs of these uncertain times for people in the new adulthood is necessary. Leaders need to be social architects and pay attention to the constructs of this model. Designing, structuring, and shaping organizations to create more meaning is a significant role of leaders. In order for people to perform at their peak performance, leaders need to create environments where people are encouraged to be grow and have a vision for themselves for the future; to be creative and to use their imagination; where they can take risks and demonstrate courage; where they can continue to learn and grow; where they can find meaning and renew their inner strength; and where they are valued for their experience and wisdom.

## **Vision**

Vision was mentioned throughout the interviews, but often in a different way. The sages talked about having a vision for life as well as work. This included focusing on an inner life as well as a work and family life (Leider 1997; Warren 2002). They talked about vision as a way of thinking of the bigger picture that is beyond organizations such as building communities and creating dialogues and conversations around important questions that need asking.

Vision is also important in thinking about this new adulthood. If we are what we do and we don't do it anymore, then who are we? According to the sages, answering long-term personal questions should start earlier rather than later in life so that people can be better leaders of their own destinies. Engaging in visioning exercises is one way to start thinking about the whole of life. Sages talked about finding a purpose and doing work, even volunteer work that is meaningful. This is directly related to one's self-insight and being intentional about a personal vision. One sage said, "The key question is: Why do I get up in the morning (purpose)? The answer should drive one's life and work."

## **Passion**

One common theme among the sages was the significance of passion. The word "enthusiasm" comes from the Greek, *enthousiasmos*—to be possessed—*en theos*, "in God" (Leider and Shapiro 2004). Discovering what one is enthusiastic or "in God" about should be a goal. One sage stated that "to be a leader is to be awake and alert." Finding one's calling allows people to engage in meaningful work in which they contribute their gifts and talents. Being passionate enhances energy and commitment devoted to tasks. Sages talked about the value of being involved in activities both in the workplace and in the community with a desire to make a difference. Passion supports creativity, stimulates learning, and breathes life into projects. Passion can breathe life into others through mentoring and teaching (Soloman 1993).

Interestingly, several of the sages mentioned how valuable it is as a leader and as an enlightened person to acknowledge the fear of dying or the deeply ingrained habit of denying the presence of death. Death puts life into perspective. Having a healthy perspective of dying as a key to living was a theme throughout most of the interviews. According to one sage, "Denying one's death as an individual leads to self-deception and inauthenticity. Whereas recognizing, accepting, confronting, and integrating death leads to authenticity, meaning, and courage." In other words,

“When you learn how to die, you learn how to live” (Albom 1997, p. 82). Steven Jobs, CEO of Apple Computer and Pixar Animation Studios, concluded, “Death is very likely the single best invention of Life. It is Life’s change agent” (Jobs 2005 p. 32).

### **Creativity**

According to the sages in this study, creativity (Csikszentmihalyi 1996) and imagination (Greene 1995) are critical leadership development in the new economy. Innovations come about by thinking differently and this takes creativity. Continuous improvement is based on thinking “outside of the box” and encouraging paradigm shifts. Changing perspectives helps to see new solutions to new and old problems. Since technology is “flattening the world,” the issues facing organizations will depend on creative solutions and human imagination. This holistic view of these leadership constructs depends on demonstrating creativity. Creating an environment that encourages and rewards imagination is necessary. Creativity is needed to lead organizations in these uncertain times and to create fulfilling and meaningful lives.

The new adulthood is uncharted territory full of challenges and opportunities as people explore what it means to grow older gracefully. Americans are obsessed with aging, but more emphasis needs to be placed on “sage-ing” or “approaching life filled with new possibilities, enriched with wisdom and learning gleaned from life experience” ([www.spiritualeldering.org](http://www.spiritualeldering.org)). Imagine how workplaces and the people within them would benefit by utilizing sages. Organizations that do not value their people with history and wisdom are missing opportunities to exploit knowledge that is lost when they are no longer in the organization. One way to capitalize on this wisdom is to encourage and reward people to mentor others.

### **Mentoring**

Mentoring has been an important element in leadership development for years, but the sages partnered the term with eldering to take advantage of wisdom within the workplace. Most of them mentioned how valuable it is for people to reflect on their experiences and share that experience with others. This is also an important theme in the books written by these sages (Autry 2002; Burack and Burack 2002; Leider and Shapiro 2002; Schachter-Shalomi and Miller 1995). Passing on knowledge to others and helping them to learn is one of the keys to “sage-ing.” Leaving a legacy is essential in continuing to feel value and self-worth.

Several of the sages mentioned the metaphor of tribes and sitting at the fire listening to elders pass on their wisdom. They suggested that this practice is missing and organizations and communities are hurt because of it. Appreciating elders and seeking their advice on professional and personal issues should be encouraged. This expression might be applicable: “You don’t miss what you don’t know.” Most people have lived at a time when the sense of community is being lost. This concept was summarized in Putnam’s *Bowling Alone* (2000). Based on scholarly research, Putnam makes a strong case that the United States has lost much of the social glue that once allowed society to have communities. He believes we are in danger of becoming a nation of strangers to one another with inadequate social bonds. Sharing knowledge and learning skills from mentors or elders is a valuable way to create social bonds that are important to both people and organizations in building a sense of community.

### **Citizenship**

It is not surprising that acting ethically and being good stewards emerged as another element for healthy organizations and a life well lived. Since spirituality is defined as meaningfulness and connectedness, citizenship refers to the recognition of being connected to some cause or to someone larger than oneself. It is understanding the need to create a caring community and it is

ethical to care about one another and to be in relationship with one another (Giroux and McLaren 1986; Noddings, 2002). While the Internet and Worldwide Web has literally connected people from countries around the world and redefined globalization, it can be shallow when used to communicate with each other. Email communication lacks the sense of authenticity since there is no visual, tone, or inflection. Even though people are “connected,” they often feel disconnected because email is being used too often to communicate and can be a liability in building effective relationships.

Given the current business scandals and recent trials, leaders need to be good citizens and the sages described different ways of being productive citizens. They talked about Generativity or taking care of the next generation. Volunteering and giving back to communities is not just important for organizations, but essential for feeling valued and it contributes to one’s legacy. There comes a time when the focus changes from how high one is climbing the corporate ladder to thinking about what one is leaving behind.

In *Outliving the Self*, John Kotre summarizes Generativity in this way, “To invest one’s substance in forms of life and work that will outlive the self” (1984 p. 10). As most of the sages pointed out, people get so caught up in *doing* that they often don’t know what to do with themselves when they are not working. More time needs to be spent finding interests beyond one’s work that outlives the self and this often takes courage and getting out of one’s comfort zone.

### **Courage**

*Courage* is derived from the French word for “heart” (Srivastva and Cooperrider 1998). While risk propensity is often discussed in leadership literature, these sages talked about the importance of being courageous in these turbulent times. Having passion and showing compassion often takes courage (i.e. Kouzes and Posner 1999; Stampatori 2004) and this is different than taking risks. Courage is a strong emotional commitment that involves the heart. Authors have been encouraging the heart (Kouzes and Posner 1999), but viewing this as courage is a new perspective. It takes courage to shift one’s paradigm. In fact, it takes courage to incorporate many of the constructs being advocated by the sages in this study.

On a personal level, several of the sages mentioned learning about the transitions of life. It takes courage to understand the highs and the lows of life. Realizing the phases of adult development and the options and decisions that accompany each stage is important. As people live longer, there is more time to experience disengagement, disidentification, disenchantment, and disorientation (Bridges 1980). Endings of anything (i.e. career, marriages) are experiences of dying and it takes courage to deal with the consequences associated with transitions. In these turbulent times of stress, alienation, and burnout, real wisdom comes from learning how to work through life’s transitions. Maya Angelo said it this way, “Without courage, you can’t practice any other virtue consistently: be consistently fair, consistently just, consistently merciful, consistently loving” (Pierre 2005, p. B1).

### **Learning**

The sages emphasized different aspects of learning such as self-learning and developing a commitment to life-long learning. Learning often comes from reflecting on all of the constructs. As Vaill (1997) points out, “learning is a way of being.” When people stop learning, they quickly become outdated and disconnected. Life-long learning is a key requirement to successful living, not to mention successful leadership (Whetten and Cameron 2005). All of the previous constructs involve learning new skills or unlearning some skills that are counterproductive to living and working in the current environment. “Managerial leadership is not learned; it is learning. That is its essence” (Vaill 1998 p. 121). It involves learning to be more self-aware and using that

feedback for self improvement is important. Quality is personal and learning is involved in every aspect of continuous improvement.

John Gardner, author of *Self-Renewal: The Individual and the Innovative Society* (1995) captured the spirit of learning expressed by many of the sages by saying, “Don’t set out in life to be an *interesting* person; set out to be an *interested* person.” Learning people learn until they die, because they see learning as part of the reason for living.

For example, creativity can be used in seeking out the advice of mentors and sages and showing them how much their experiences are valued. Learning that “doing the right thing” is the essence of developing personal integrity and authenticity.

### **Authenticity**

Authenticity includes aspects such as honesty, integrity, and sincerity. It is often described as being “real” and the sages emphasized that it is almost impossible to practice any of the other constructs previously described without being genuine. It is hard to be passionate, encourage and have courage, be creative and imaginative (Greene 1995; Johnson 1993), and be committed to continuous learning without being genuine and authentic (Ayim 1997). It is the layer of realism that makes the constructs believable and influential. Emotional intelligence (Goleman 1998) is living an authentic life based on self-awareness and empathy. Authentic leaders “remain focused on where they are going (vision), but never lose sight of where they came from” (Goffee and Jones 2005, p. 88). Since authenticity reflects aspects of the leader’s inner self, it can’t be an act. Therefore, behaviors must consistently embody beliefs and values.

Developing the inner soul so as to sustain self would be a waste of time without a genuine concern for self and others. During the conversations with sages, authenticity kept winding in, out, and around all of the topics being discussed. In fact, several sages talked about the problems caused by poor leaders. One sage expressed a real concern about the return of command and control leadership that drives in fear instead of driving out fear as advocated by Deming (1986). In contrast, the holistic model is based on creating a more humane workplace where people want to work and enables them to create a life of purpose beyond work.

## **CONCLUSIONS**

Yet, it is not enough for leaders to create an environment where people want to work. This study expands the concept into new areas by drawing attention to aspects of leaders needed to sustain their effectiveness and their life balance. While the constructs in this study are often discussed individually, this study treats them holistically emphasizing how one construct affects all of the others. When viewed in this way, there is no hierarchy or priority. The focus is on realizing the “web” of influences upon living a life others want to follow and a life that is personally fulfilling. As people lead others in organizations and think about leading themselves into new phases of life, all of these constructs need to be considered as important. Some of these interrelationships are summarized by Csikszentmihalyi (1996):

Even though personal creativity may not lead to fame and fortune, it can do something that from the individual’s point of view is even more important: make day-to-day experiences more vivid, more enjoyable, more rewarding. When we live creatively, boredom is banished and every moment holds the promise of a fresh discovery. Whether or not these discoveries enrich the world beyond our personal lives, living creatively, links us with the process of evolution” (p. 344).

If “creativity is the muscle of the soul” (Seaward 2005), woven within the construct of creativity is the significance of living passionately, continuing to learn and grow, having a vision

for life that is authentic, and being rewarded for acting as good citizens. When we live and work with creativity and passion, we feel connected to others and breathe life into people and projects. Holistic leaders know themselves, know their boundaries, know their gifts and are generous. They focus on being human *beings* more than on their human *doings*. In creating these organizations, it may be important to examine reward systems to determine what behaviors are being rewarded and reinforced. If the strategy is to become a more humane economy and more balanced society, organizations will have to be reshaped by leaders responsible for designing these organizations and the reward systems.

This kind of leadership is a calling. Where have all the leaders gone? There is a call for holistic leaders at this time:

The need for new leadership is urgent. It is needed in communities everywhere. We need leaders who know how to nourish and rely on the innate creativity, freedom, generosity, and caring of people. We need leaders who are life affirming rather than life destroying ... New leadership becomes a central and pressing challenge of our time" (Wheatley 2005 p. 164).

**TABLE 2**  
**LIST OF SAGES**

<b>Interviewee</b>	<b>Role</b>	<b>Interviewee</b>	<b>Role</b>
Russ Ackoff	Academic	Barry Heerman	Executive Coach
Patricia Adson	Executive coach	Peter	Academic
Ray Anderson	Former CEO	Koetstenbaum	
Jim Autry	Former CEO	Richard Leider	Executive Coach
Richard Barrett	Executive Coach	Yvonna Lincoln	Academic
Warren Bennis	Academic	Dorothy Marcic	Academic
Peter Block	Academic	Russ Moxley	Executive Coach
Lee Bolman	Academic	Judi Neal	Academic
Marilyn Blair	Executive Coach	David Noer	Executive Coach
William Bridges	Academic & Executive Coach	Robert Ouimet	Current CEO
		Parker Palmer	Academic
Juanita Brown	Executive Coach	Dan Peterson	Executive Coach
Elmer Burack	Academic	John Renesch	Executive Coach
David Campbell	Academic & Executive Coach	Peter Senge	Academic
		William Thomas	Current CEO
Kim Cameron	Academic	Michael Thompson	Executive Coach
Terry Deal	Academic	Peter Vaill	Academic
Andre Delbecq	Academic	Margaret Wheatley	Academic
Anne Doshier	Executive Coach	David Whetten	Academic
Max DuPree	Former CEO	Zalman Schachter-Shalomi	Academic
Ann Fabor	Executive Coach		
Marshall Goldsmith	Executive Coach	Shoshana Zuboff	Academic

**\*Note: Additional details on the research group and questions can be obtained by contacting the author.**

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