Spirituality and Leadership: The Confluence of Inner Work and Right Action

By Judy L. Rogers

I agree with Parker Palmer (l998) that the ground on which we stand as leaders and educators is a critical influence on our practice. The state of one's inner life greatly influences the environment we create for our collaborators, followers and students. The current scholarship on spiritual intelligence (Emmons, 1999; Vaughn, 2002; Zohar & Marshall, 2000) persuades me that leadership is enhanced when it is practiced from a place of spiritual maturity. I would like to explore these ideas with you here, and I invite you to consider the role of spirituality in your own leadership practice as you read the thoughts and examples of other scholars and practitioners who have come to recognize the connection of spirituality and leadership.

"The state of one's inner life greatly influences the environment we create for our collaborators, followers and students."

To frame this conversation, I propose to use the definition of spiritual maturity offered by Frances Vaughn (2002):

> As I understand it, spiritual maturity implies exercising wisdom and compassion in relationship to other people, regardless of gender, creed, age or ethnic origin, as well as reverence and respect for all forms of life. Spiritual maturity also suggests a subjective sense of insight and understanding based on the willingness to recognize illusions, to love in the face of impermanence, and to come to terms with existential freedom and mortality. It implies a depth and breadth of vision that encompasses a whole spectrum of perspectives and multiple modes of knowing. Furthermore, spiritual maturity implies connecting the inner life of mind and spirit with the outer life of action and service to the world. (p. 22)

This conceptualization of spiritual maturity has significant implications for those who would take on leadership. Spiritually mature leaders recognize the interdependence of the inner life and the external world. This contrasts with traditional, Western images of leadership that focus on "doing, doing, doing" as a mark of excellence and productivity. In this view, if we aren't doing as leaders we are wasting time. Yet the new perspective on leadership coming out of Peter Senge's think tank at MIT (Senge, Scharmer, Jaworski & Flowers, 2004) and from Parker Palmer (l998) is that leadership is much more about "being" than about "doing." Rather than ask, "What do I do as a leader?" the really critical question is, "Who am I as a leader?" The new literature on leadership argues that we spend far too little time reflecting on the big questions of, "Why am I here?" and, "What really matters?" in contrast to our emphasis on efficiency and productivity. What is missing in the traditional Western views of leadership is the spiritual dimension.   Thus, I would ask you now to reflect on the wisdom of several authors who provide food for thought about the path to discovering our inner truth and then engaging in action that is

Connections From The Director

I am spending significant time these days thinking about the interdisciplinary nature of leadership studies. I frequently describe our understanding of leadership traits, styles, and behaviors as Jello tossed on a wall. It never seams to stick. Not that I have spent significant time testing this concept, but I think you understand the metaphor. I notice we tend to look for one clearly defined perspective to explain the leadership phenomena we teach in co-curricular and curricular settings. In many cases, the result is a minimalist understanding of the topic or a lack of clarity regarding the deeper and more meaningful questions posed to us by our students. What is the solution? Is there a solution? I am unclear to the answer, as my own 20 years of leadership learning only becomes more complex as I read, think, apply, teach and reflect in an attempt to understand and share meaning about this puzzling phenomena.

Spirituality, the focus of this edition of Concepts and Connection, serves as a rich discipline and important lens to examine and search for meaning in the study of leadership. Almost a decade ago, we examined the topic of spirituality and leadership in volume 4, issue 3 of this publication. I want to bring forward two thoughts Dr. Parker J. Palmer, an independent writer and traveling teacher, shared with our audience. His thoughts help me wrap my mind around the nature of spirituality. In an interview with then NCLP Director Alison Breeze, Palmer shares:

Spirituality is not so much about values and ethics, doing right or living well; it is first and foremost about reality. Spirituality is about digging through the illusions of the external world to discover the underlying truth. The great spiritual traditions all aim to name that truth, to understand what it is, how it emerges, and how we relate to it. Spirituality is about living without illusions. It is about living a life that is grounded in reality. Spirituality concerns consciousness of the internal world and awareness of its complex interactions with the external world. It does not deny the reality of the outer world; it denies that the outer world is an absolute reality. Spirituality affirms that what is inside of us has a profound impact on what is out there.

Palmer established a sturdy frame for our understanding of spirituality and then painted a vivid portrait of the influence of spirituality on one's leadership capacity. When asked about the relationship between spirituality and leadership, he shared, "The relationship between spirituality and leadership, then, is a conscious use of power to create conditions that uplift the human experience towards the goals of justice, peace, and common good." This relationship and its resulting effect are critically linked to how we approach our work with leadership education. My hope is that this issue will continue to shape your understanding of both spirituality and leadership.

Finally, I am excited to share an opportunity offered this summer by the National Clearinghouse for Leadership Programs (NCLP) and the National Association for Campus Activities (NACA) to delve into the complexities of the study of leadership from an interdisciplinary studies lens. The National Leadership Symposium (NLS), a three day immersion in leadership education, will take place July 14-17, 2005. The NLS is celebrating its 15th year. The 2005 program, hosted by the University of Richmond and located in the Jepson School of Leadership Studies, will provide 50 participants an opportunity to engage with four scholars representing select academic disciplines. Registration information is available at _www.naca.org_ or _www.nclp.umd.edu_. I encourage you to consider attending this exceptional leadership development opportunity!

Craig Slack

Craig's Signature

Spirituality and Leadership: The Confluence of Inner Work and Right Action

grounded in that truth in our leadership work.

First, let's consider this definition of leadership from Parker Palmer (2000):

A leader is someone with the power to project either shadow or light onto some part of the world and onto the lives of the people who dwell there. A leader shapes the ethos in which others must live, an ethos as light-filled as heaven or as shadowy as hell. A good leader is intensely aware of the interplay of inner shadow and light, lest the act of leadership do more harm than good. (p. 78)

Our own experiences tell us this description of a leader rings true. We have all had teachers, supervisors, leaders who in not being cognizant of what is going on inside of them have made our lives hellish. Their problems become our problems because they project their difficulties on us. The critical point that Palmer makes here is that we are co-creators of reality. The world does not exist separate from us. Who we are on the inside is what we take to the outside in the form of our relationships, val-

ues and behaviors. What this signifies is that knowing who we are is a central requirement for enlightened leadership and very much dictates the reality we create for ourselves and others.

In a similar vein, Estella Benismon and Anna Neuman (l993) define leaders as 'meaning-makers.'

> Leadership requires skill in the creation of meaning that is authentic to oneself and to one's community. It also requires the uncovering of meaning that is already embedded in others' minds, helping them to see what they already know, believe and value, and encouraging them to make new meaning. (p. xv)

I think this role of "meaning maker" is especially vital in the environment today when as leaders we help others make sense of reality in a context of innumerable choices, overwhelming amounts of information, chaos, ambiguity and turbulent change. As meaning-makers, leaders tell stories, frame experience and offer interpretations that help their people understand and cope with events. For example, in the wake of 9/11 New Yorkers flocked to Rudy Giuliani as a leader because of the way he helped them make meaning of who they were in the midst of that crisis. The lesson here is that as leaders we have to have a sure inner compass that helps us know what is authentic and what is illusion in this uncertain world.

If we are persuaded by Bensimon and Neumann, Palmer, and Senge, et al. that leadership is about "being' as well as 'doing," then the congruence of the leader's beliefs and actions is a critical consideration for enlightened leadership. James Kouzes (l998) states that in over 15 years of doing leadership research one fact emerges over and over. Namely, "Credibility is the foundation of leadership" (p. 259). People don't believe the message if they don't believe in the mes-

"The current scholarship on spiritual intelligence persuades me that leadership is enhanced when it is practiced from a place of spiritual maturity."

senger. People don't follow technique. They follow you – your message and your embodiment of that message. John Lewis (l998), the civil rights activist who marched with Dr. Martin Luther King, Jr., captures this sense of embodiment when he states that, "Leadership is the personification of an idea." John Lewis, Rosa Parks, and the three young men killed for registering voters in Mississippi all personified their deepest beliefs in the equality of every human being through their actions. What they believed and what they did were congruent. Max DePree (l992) calls this the congruence of voice and touch. If our voice manifests our truest self, our touch is acting on our truth. In John Lewis' vernacular, what we do as a leader should personify who we are and what we believe. Parker Palmer (l990) argues that this congruence is the genesis for "right action" (p. 55). However, as DePree observes, there is a prior task to connecting one's voice and touch. It is finding one's voice in the first place. Discovering our voice is a search for self. Parker Palmer (2000) describes this journey as moving down and in to face the monsters, to realizing, "The harshest realities of our lives" (p. 80). It is only if we make this downward journey through the darkness and terror that we touch the deep place where we are at peace with ourselves and in community with each other. It is in facing our demons that a space for the true self emerges. We have to come to terms with what is at our core before we can use our voices with integrity and truth. We have to understand and embrace our weaknesses as well as our strengths if we are to be whole, authentic and congruent. This is the vital link between spirituality and leadership. The journey down and in, which is a spiritual quest, helps us to recognize and embrace our own inner truth. With a clear sense of what is true we

then can engage in right action - the capacity to create and shape the future for ourselves, our collaborators and our organizations in ways that uplift, in ways that make this world a better place for all. ◆

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Program Spotlight

Marian College Center for Spirituality & Leadership

By Jeffrey G. Reed and Mary C. Klein

Background

In every dimension of contemporary society — church, government, business, and education — we face a crisis of leadership. Institutions of higher education are challenged to prepare leaders with a deep sense of responsibility toward the common good, a clear personal and professional ethic, and a solid awareness of personal integrity and core values.

The Center for Spirituality and Leadership was founded with the intention of making the College Mission and Core Values more visible within the Marian College Community. As a community committed to learning, dedicated to service and social justice and joined together by spiritual traditions, it was also an intent of the Center to promote servant leadership to develop authentic leadership among the College's internal and external constituents.

Marian College is a Roman Catholic, applied liberal arts college founded in 1936 located in Fond du Lac, Wisonsin. The college offers more than 30 undergraduate and graduate programs at its main campus and a variety of adult accelerated-degree programs throughout Wisconsin. Its traditional undergraduate enrollment has grown steadily over the past eight years. In the past three years it has added a Master of Science in Nursing and a doctoral program in Leadership to offerings that included a Master of Science in Organizational Leadership and Quality.

Development of the Center

A faculty-staff-trustee team investigated the emerging topic of integrating spirituality and leadership in contemporary organizations. As a result, the Virginia L. Duncan Professorship in Spirituality and Leadership was established in 2000, and Dr. Gary Boelhower was appointed Professor of Spirituality and Leadership. The professorship focused on creating new coursework; forming a Council of Equals to help determine mission, vision and strategy; collaborating on the continuation of the values-integration process within Marian College; meeting with local and national focus groups to identify key concerns and opportunities; and speaking with regional organizations about dimensions of spirituality and leadership. The Center for Spirituality and Leadership was established in 2001.

In 2003, when Dr. Boelhower left the College, Dr. Jeffrey Reed, Associate Professor of Management, and Mary Klein, Associate Professor of Communication, became Co-Executive Directors of the Center. The Co-Directors report jointly to the Vice President for Community Relations and Mission and the Vice President for Academic Affairs, reflecting The Center's internal and external mandates.

Academic Program

The first curricular offering developed was a course on Spirituality and Leadership offered fall 2000 in the college Honors program by Drs. Boelhower and Reed. The course helped students understand the connection between personal spirituality and authentic leadership practice. It has become the introductory course for a 24-credit minor in Values-Based Leadership for undergraduates.

The Values-Based Leadership Program provides an opportunity for learning current leadership theories and effective practices, and reflecting on one's own core values, gifts and talents, personal mission, vocation and call to service. It begins with the understanding that effective and authentic leadership springs from

> *"Institutions of higher education are challenged to prepare leaders with a deep sense of responsibility toward the common good, a clear personal and professional ethic, and a solid awareness of personal integrity and core values."*
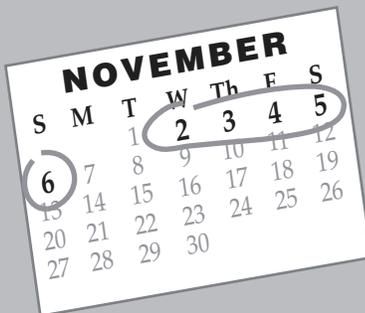
one's identity and integrity. The program helps students understand that values-based leadership hinges on important skills and competencies that include deep listening, dialogue, personal reflection, visioning, written and oral communication, interpersonal skills, assessing and evaluating, systems thinking, marketing and budgeting, teamwork and small group processes, and others. These concepts are taught through a variety of courses offered by a number of different academic programs across the campus.

This format encourages integrative thinking and broadens students' interdisciplinary understanding. The minor program is offered both in the traditional, day program targeted at traditional age full-time undergraduate students and in the evening / weekend accelerated program for adult learners.

External programming

Since its inception, the Center has offered training and development programs in spirituality and leadership of benefit to organizations and leaders in Wisconsin. Programs and workshops have included Introduction to Dialogue, Creating a Culture Where Every Voice Matters, Nurturing Team Spirit and Community: Leading from Story, Nurturing Spirit at Work, Team Spirit Workshop, and Integrating Values throughout Your Organization.

Customized programs have also been provided to organizations such as Wisconsin College Registrars, ADVOCAP, and Leadership Council of the Wisconsin Society for Human Resource Management. The Center is currently working with a management team to develop a values-based curriculum for leader development within a health care context that integrates spirituality and leadership.

It was believed that executive development would be a place to create value in exploring the inner

> *"In every dimension of contemporary society — church, government, business, and education — we face a crisis of leadership."*

side of leadership. A year-long reflective process for exploring the leadership questions of senior leaders was offered to executives in the *Institute for Authentic Executive Leadership.* The program offered in 2002-03 was supported and facilitated by Gary Boelhower, Joyce DeShano, Virginia Duncan, Michael Kipp, Judi Neal, and others.

A current focus is the *Summer Institute 2005 on Board and Leader Development*, with a theme of "Collaboration and Community: Empowering Teams & Organizations." In partnership with the Fond du Lac Area United Way, and several member agencies, the Center is developing a day-long June 2005 conference and workshop to develop leaders and members of boards of directors of not-for-profit organizations in Wisconsin. The goal is to assist not-for-profit leaders to develop the leadership skills needed to function more effectively as board members, aid in recruitment and retention of board members, improve quality of organization governance, and improve quality and level of service for their agencies.

Vision / Mission / Values / Goals

The work of the Center continues in large part due to its clear mission and goals. Early in its existence, the Council of Equals crafted a mission, vision statement, core values statement, and goals for its operation. The mission of the Center is as follows:

The Center for Spirituality and Leadership promotes leadership that nurtures the gifts and spirit of each person and cultivates caring community environments in which persons become more whole, healthy, free, creative, and dedicated to service.

The mission of the Center is underpinned by a strong statement of core values which align closely with the core values of the College. The Center's values are:

- providing exceptional learning in leadership;

- developing leaders to create nurturing community environments;

- integrating service into the concept of success for leaders and their organizations;

- teaching leadership in the context of the social justice concerns in the broader community;

- recognizing that effective leadership supports the whole person within an organization including the individual's spiritual dimension.

To that end, the continuing vision for the center is to position Marian College as a leader in the integration of leadership and spirit.

The Continuing Vision

The work of the Center on campus continues in a number of venues aimed at meeting its mission. For example, efforts have been made to integrate spirituality and leadership within the campus community. Speakers such as Jack Lowe, CEO of TDIndustries in Dallas, Texas, have been brought to campus for discussions of leadership. Members of the Council of Equals have participated in workshops on Dialogue, Plexus Team Spirit, and Leadership Live.

Members of the Council of Equals have conducted programs for staff, students, and faculty. In addition to programs on spirituality and leadership, they have provided training workshops for Resident Assistants and Hall Directors in areas such as personal practice, communication, and problem solving.

To expand awareness and increase understanding of spirituality and leadership, the Council of Equals sponsors an ongoing book discussion group, open to the entire community. Discussions facilitated by council members have focused on books including: *First, Break All the Rules* (Buckingham & Coffman, 1999), *Good to Great* (Collins, 2001) *Leadership and Spirit* (Moxley, 2000), and *Turning to One Another* (Wheatley, 2002).

Members of the Council of Equals have attended the Greenleaf Servant Leadership Conference, the Babson Spirituality and Business

Symposium, the Organizational Behavior Teaching Conference, the Center for Creative Leadership Spirit and Leadership Conference and the Systems Thinking Conference.

Each of the endeavors of the Center has continued the original mission and vision of the Center which is to make the mission and core values of Marian College more visible within the college and to external constituents, and to support development of more effective leaders and organizations. ♠

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Learning by Design

The Spiritual Dimension of Leadership

By Jon Dalton

To write about leadership and spirituality is to attempt to connect two concepts in our language that are extremely difficult to define. "Spirituality" can refer to religious faith, mystical experiences, introspection and contemplation, encounters of awe and wonder, the search for meaning and purpose, feelings of oneness with others, nature and things ultimate and transcendent. Likewise, "leadership" is a word that has many layers of meaning and usage. Perhaps the simplest meaning of leadership is the "art of motivating people to do specific things" (Tichey, 1997, p. 52). But the literature on how the art of leadership should be practiced, what constitutes effective leadership, and what should be the proper goals and outcomes of leadership is extremely diverse. "Leadership" is a multifaceted concept that, like spirituality, conveys many different meanings. The lack of agreement on meaning and usage of the term is one reason that the literature on leadership is often of a poor quality. A visit to the "leadership" section of the local bookstore reveals everything from serious scholarship to the worst kinds of hucksterism. This is one sure sign, I suppose, that the subject has a very broad appeal.

To attempt to explore the relationship of spirituality and leadership is, therefore, to ask for double trouble. To say anything useful on this topic requires at least some preliminary definition of terms and meanings. So, let me begin with a brief effort to do this. By "spirituality" I mean the personal inward search to find meaning and make connection with ultimate life pur-

> *"To write about leadership and spirituality is to attempt to connect two concepts in our language that are extremely difficult to define."*

poses. Parker Palmer (2004) describes this process as the inward journey. All of us are spiritual to some degree but some of us are much more deliberately introspective and connected to transcendent meanings and purposes. To connect spirituality and leadership is, therefore, to engage in the effort to understand how leadership is influenced by spiritual introspection and the search for ultimate meaning and purpose. If the essence of leadership is the ability to motivate people to do specific things, then we must ask what relevance introspection and the search for ultimate meaning have for the practical tasks of influencing and motivating others to act in particular ways. Does spirituality contribute to leadership effectiveness and is it a positive attribute to be cultivated in leadership education?

Increasingly, the personal search for internal meaning and external truth is referred to as "spiritual" because it reflects an individual's deepest struggles to understand their own identity and authenticity in the context of ultimate meaning and to connect the wisdom gained from this process as closely as possible to their daily life and work. Individuals who are grounded in spiritual wisdom seem especially concerned with finding ways to integrate their inner and outer lives in ways that will create a sense of wholeness and consistency. Traditionally, these personal qualities were associated with a style of leadership in which integrity (i.e., the integration of beliefs and behaviors) was a defining virtue.

Why Spirituality is an Important Quality of Leadership

There was a moment during the 2004 presidential debates when the moderator asked a surprising question that changed the tone of the debate and revealed a very personal side of the candidates. The moderator asked the candidates to comment on the role that their faith played in their lives and work. Up to that moment my observation was that John Kerry had command of the debate. He seemed more knowledgeable, more articulate and more in control of the issues. But this question, this foray into the inner lives of these two men, revealed something very interesting and different about them and had an impact, I think, on how many people viewed the personalities and leadership styles of the two candidates.

George Bush answered the question first and seemed immediately relaxed and natural in his response to it compared to most of the earlier questions he had fielded. He talked candidly about the role of prayer in his life, the gratitude he felt for those who prayed for him and how his faith sustained him in the pressures of the presidency. His words and demeanor had the feel of authenticity. Moreover, he seemed comfortable with this public glimpse into his inner spiritual life.

John Kerry's response to the question was also relaxed and direct but more formal and less revealing about his personal spiritual life. He made it clear that his faith played an important role in his life but did not determine his position on issues as a public leader. While I was pulling for John Kerry to "win" the debate, I found myself reflecting on this one crucial question and how much it may have unexpectedly helped George Bush to communicate something very important about leadership. Bush was able to use the question to disclose to viewers a very personal glimpse of his inner life and to connect his beliefs and values about leadership to his personal faith. His manner of response had the effect, I think, of conveying a sense of disclosure and vulnerability that many people evidently viewed in a positive way.

What does disclosure of one's spirituality have to do with leadership? There are several ways in which a leader's spirituality can enhance their leadership effectiveness:

1. A sense of trust is promoted when leaders are able to communicate their inner beliefs and values in ways that seem genuine and authentic;

2. Leaders connect with others in powerful ways when they are seen as willing to be vulnerable and open about their inner spiritual lives;

3. The perception of integrity or authenticity is enhanced when leaders are able to connect their leadership goals to their spiritual beliefs and purposes.

> *"The perception of integrity or authenticity is enhanced when leaders are able to connect their leadership goals to their spiritual beliefs and purposes."*

Opening a Window to the Soul

There is growing evidence that people appreciate and respond to leaders who value spirituality and are able to disclose aspects of their inner beliefs and values. The secular culture in the United States and the tradition of keeping matters of religion and government separated have created an atmosphere in which discussion of faith and spirituality is often regarded as outside the domain of public debate and leadership. Parker Palmer (2004) notes this problem with American culture in his recent book, *Hidden Wholeness*, "....we live in a culture that discourages us from paying attention to the soul or true self" (p. 35). However, an interesting change has occurred in recent years. Spirituality has come to be understood and accepted as a legitimate topic of leadership in business, politics and other areas of public life. Bolman and Deal (2001) argue that, "Integrity is rooted in identity and faith. That's one reason that spirit and soul are at the heart of most successful leadership" (p. 42).

In a time of great cynicism about fallen leaders and heroes, it may be that people are looking for a deeper, more personal assurance of integrity and genuineness on the part of leaders. Leaders who are able to communicate their deepest personal values and spiritual beliefs may be able to connect with people more effectively and foster greater trust and loyalty. This can, however, be a problem for some leaders for whom disclosure of personal spirituality is awkward and creates a sense of being vulnerable. The practical benefit of such "spiritual" disclosure is that it can convey to others a sense of moral authenticity and purpose that can be very important in motivating them to trust and follow a leader. Leadership with spirituality involves the courage to provide win-

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Learning By Design

dows to the soul for others so that they can see the connections between the leader's inner purposes and their outward behaviors.

Responding to Students' Growing Interest in Spirituality

Those leaders who work directly with college students have another reason to be concerned with spirituality and leadership. Recent research indicates that there has been a significant increase in student interest and involvement in personal spirituality and spiritual search activities. Kathleen Mahoney (2001) cites evidence that college students are thinking more about religion and spirituality and that a spiritual revival may be underway on campuses. Recent research (Sax, Gilmartin, & Keup, 2002) on student interests and changes during the first year in college reflects students' growing concern about religion and spirituality. Some claim (Roof, 1999) that there is a "quest culture" in the American society today that promotes reflection and introspection as part of an individual pursuit of self-knowledge and spiritual meaning.

We know from the research literature on college student development that young adulthood is typically a time of inward reflection and exploration. Sharon Parks (2000) observes that young adults are attracted to spiritual search because of their struggle with the big questions of identity, career, relationships, and purpose. Tisdell (2003) argues that spirituality is a key to understanding how students make meaning and connect knowledge with deeper life purposes and values. So, it is important that leaders who work with college students understand the crucial

"Leaders who are able to communicate their deepest personal values and spiritual beliefs may be able to connect with people more effectively and foster greater trust and loyalty."

role that spirituality plays in the lives of young adults and why interest in spirituality is on the increase. We must also consider how we can facilitate spiritual growth in college students if we are not ourselves open to our own spirituality.

Concluding Observations

Let me conclude with some observations and caveats about the effort to connect spirituality and leadership. One inherent risk is the temptation to use leadership as a vehicle for promulgating one's own version of spirituality or faith. This can easily lead to indoctrinating and intolerant leadership that alienates and diminishes the spiritual convictions of others. Leadership should not be an invitation to authoritarianism in any form. On the other hand, while there is a risk in too closely connecting leadership and spirituality there is an even greater risk in disassociating the two. When leaders disconnect leadership roles and responsibilities from their inner values and spirituality they are less likely to be effective leaders and more likely to feel alienated from the things that matter most to them.

I am hopeful that the current movement to reconnect leadership and spirituality will provide a new crop of leaders who will inspire a greater sense of integrity and wholeness for us all. The challenges we face now and in the future demand our undivided lives and leadership. This is especially true when leadership is conceived as an ethic, a gift of oneself to some greater good or higher calling (Bolman and Deal, 2002). ▲

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COMING SUMMER 2005

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Learning Outcomes for Leadership Development

The Leadership Bookshelf

Blink: the Power of Thinking without Thinking

By Malcolm Gladwell

Reviewed by Cara Meixner

In his widely known bestseller *The Tipping Point*, Malcolm Gladwell of *The New Yorker* draws the reader into a series of astute, captivating stories about the quick, unexpected, and epidemic nature of change. True to R.D. Cumming's musing that "A good book has no ending," the real story begins when the reader finishes the book and begins to reflect on his or her personal experiences with social phenomena.

Several years later, Gladwell has done it again. In *Blink: the Power of Thinking without Thinking*, the author has masterfully woven together a series of stories, observations, and musings that take even the most cynical readers into a reflexive self-journey. Gladwell demystifies the frequently held, logical-positivist conception that the "quality of a decision is directly related to the time and effort that went into making it" (p. 13). Highlighting the importance of intuition, Gladwell evokes historical and contemporary examples of leaders and leadership to illustrate the power of a two-second *blink* – the image of one's unconscious ability to *think without thinking* and produce striking results.

I picked up a copy of *Blink* in an airport, where it was stacked amongst a dozen nauseating, corporate, "how-to" leadership texts. Initially suspicious, I was quickly captivated by *Blink's* structure, content, and fluid prose. The 277-page book is thick at first glance, but Gladwell is a skilled and determined weaver of theory, practice, and research. *Blink's* eight sections (an introduction, six chapters, and a conclusion) flow seamlessly, each centered on case studies to which the average-Joe can easily relate. Gladwell writes to a variety of audiences, couching his hypotheses in inter-disciplinary contexts and exploring their claims through fields from neuroscience to psychology. In a quest to understand human cognition, for instance, he observes museum curators, *Coke* executives, expert taste-testers, professional sports figures, and military gamers. *Blink* is a book that will appeal to the masses, from MTV-voyeurs to post-doctoral neuroscientists.

Blink opens with the story of a *kouros*, a rare statue of a nude male about to be purchased by Getty Museum officials for nearly $10 million. To establish the statue's authenticity, the Getty moved forward with caution – appealing to myriad tests involving high-resolution x-ray techniques. Fourteen months into the investigation, the Getty agreed to purchase the statue. But one thing was wrong: the statue just didn't *look* right. On separate occasions, three art historians *sensed* something was off about the statue. One described a wave of "intuitive repulsion." Gladwell writes, "In the first two seconds of looking – in a single glance – [the art historians] were able to understand more about the essence of the statue than the team at the Getty was able to understand after fourteen months. *Blink* is a book about those first two seconds." (p. 8)

In an ensuing six chapters, one task of *Blink* is to convince its readers that decisions made quickly can be, and are, just as effective as those that are made with caution, preci-

> *"In essence, Gladwell teaches us that successful decision making is hinged on a balance between deliberate and instinctive thinking."*

sion, and systemic planning. The reader is engaged in a game of mental toggle, where s/he is challenged to meet with his/her own suspicion about cognition, intuition, and snap judgments. *Blink* is more than a book to be read – it is a book to be *experienced*.

Gladwell argues that our mind includes a component called the *locked door*, a place that works subconsciously. Though we might try to look inside that room, we cannot, as "the machinery of our unconscious thinking is forever hidden" (p. 64).

Simply stated, conscious and subconscious cognition are irreconcilable. Take, for instance, the extremely popular phenomenon called *speed dating*. Across the nation, singletons meet up in restaurants and spend six minutes in rotation cycles. At the end of the occasion, each dater is given a short form to complete, where s/he checks the box next to the prospect(s) that s/he liked. For most, this is a relatively painless and instinctive process – one that yields consistently positive results. Gladwell alters the game, eager to delve behind the locked door of first impressions by engaging daters in pre- and post-reflection exercises that elicit conscious decision-making processes. With the help of two Columbia University professors, he discovers a hidden conundrum. *"What they find when they compare what speed-daters*
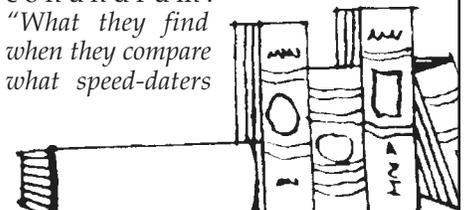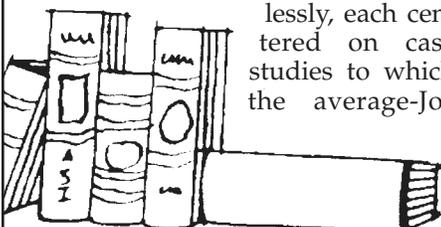
say they want with what they are actually attracted to in the moment is that those two things don't match" (p. 65-66). Why does this happen? Discovering the answer to that and similar questions is the book's second task.

Gladwell relates the hidden door to our ability as humans to *thin-slice,* our extrapolation of the whole of a phenomenon from a miniscule part. Sometimes, however, our unconscious attitudes are incompatible with our conscious values. As a leadership educator who often struggles to understand students' incongruent behaviors – particularly around issues of bias and privilege - I was drawn to the author's case studies of race and gender. Employing the Implicit Association Test (IAT), Gladwell shows that we don't deliberately choose our unconscious attitudes, which are often biased. What we need to know, however, is that these attitudes are powerful predictors of *how* we act in spontaneous situations.

He writes, "Our first impressions are generated by our experiences and our environment, which means that we can change our first impressions – we can alter the way we thin-slice – by changing the experiences that comprise those impressions" (p. 97). In other words, we can discover ways to understand, interpret, and control our snap judgments. By doing so, we unlock a piece of our inner mystique, elevating our understanding of self, others, and the global environment. *Wow,* I thought. This fits the postmodern ideal of leadership and the quest for self understanding.

In essence, Gladwell teaches us that successful decision making is hinged on a balance between deliberate and instinctive thinking. But he never tells us *how* our brains perform such brilliant feats. For leadership folks, here's where the book begins to shine.

Unlike many of the contemporary books on brain power and cognition, Gladwell allows the reader to contemplate the mysteries of his or her *own* decision making processes in the context of diverse case studies. A few things become clear: decision-making is reflexive, complex, and non-linear. Decision-making engages the *self* in a journey of introspection.

After reading this book, I was immediately struck by its connection to our quest to understand the intersection between spirituality and leadership; arguably, our desire to understand our individual and collective experiences as humans. Though there are many books that deal explicitly with spirituality, *Blink* presents an implicit gaze into the workings of self-leadership through the lens of human cognition. This quest is not new; it builds upon the age-old wisdom of spiritualists, religious groups, and philosophers. As such, this book connects well to sacred texts and contemporary leadership literature. Like *The Tipping Point, Blink* is a must-have for leadership libraries, intermediate-to-advanced leadership courses, and discussion groups/book clubs on self-leadership.

> *"Blink presents the reader with opportunities for inductive and deductive self-work."*

> *"After reading this book, I was immediately struck by its connection to our quest to understand the intersection between spirituality and leadership; arguably, our desire to understand our individual and collective experiences as humans."*

Blink presents the reader with opportunities for inductive and deductive self-work. Reading *Blink* is like peeling back the layers of an onion; the reader's understanding of him/herself is the core. My intuition tells you to buy this book. Your snap judgment will determine the rest. ◆

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Publication Spotlight

INSIGHTS & APPLICATIONS SERIES

Developing a Quality Leadership Retreat or Conference

This publication will be of benefit to those who are developing or enhancing a leadership retreat, conference, institute, or workshop. The purpose is to help you construct and facilitate a quality experience and to maintain fidelity to the outcomes inherent in a "leadership development" retreat by creating a space for leadership learning as well as development: personal, group, and ultimately leadership. Through examples of content, organizational structures, activities and projects, as well as planning tips, resources, and national examples, this monograph will help you create a quality leadership retreat or conference.

Order this publication online at: https://nclp.umd.edu/

NACA/NCLP National Leadership Symposium

Learning about Leadership through Interdisciplinary Approaches: Pathways to Practice
University of Richmond • Richmond, Virginia • July 14-17, 2005

The 2005 National Leadership Symposium is a professional development experience designed for faculty and student affairs professionals and staff practitioners involved with college student leadership development. Participants should have significant professional experience in leadership education. Given the intense learning environment of the Symposium, registration is limited to 50 participants.

The late Joseph Katz defined education as "the knowledge, skills, and attitudes that all of us use and live by during most of our lives-whether as parents, citizens, lovers, travelers, participants in the arts, leaders, volunteers, or Good Samaritans" (ACC 1988, 3). This definition invites leadership educators to explore the interdisciplinary roots of leadership by drawing on various perspectives and methodologies from more than one discipline. The 2005 National Leadership Symposium endorses the point of view that through examining a variety of subjects we are able to live and give in the world. Advancing our knowledge of leadership through interdisciplinary perspectives allows for a contemporary and broadened understanding of leadership.

Learning objectives for participants include:

- **Exploring** how the disciplines and fields of cultural studies, positive psychology, organizational culture and development, and spirituality and ethics influence leadership education programs and curricula;

- **Creating** learning communities to broaden their understanding of key published scholarly work on leadership;

- **Exploring** the connections between leadership theories/concepts and practical applications;

- **Engaging** with leaders from various sectors to broaden their understanding about leadership from practical experiences (theory-to-practice-to-theory);

- **Networking** with scholars, educators and experienced leaders through small group discussions, and promoting conversations about leadership and group projects; and

- **Designing** contemporary, interdisciplinary leadership programs (curricular or co-curricular) that can be tailored to multiple institutional settings.

Additional Reading:
In order to fully participate in the Symposium experience, participants are expected to have read the packet that will be sent with the participant registration confirmation.

Program Co-Chairs:

- **Dr. Jan Arminio,** Associate Professor, Department of Counseling, Shippensburg University (PA)

- **Dr. Nance Lucas,** Special Assistant to the Provost, Office of the Senior Vice President for Academic Affairs & Provost, University of Maryland

Scholars-in-Residence:

- **Dr. Walter Fluker,** Executive Director and Coca-Cola Chair for Leadership, The Leadership Center, Morehouse College (GA)

- **Dr. Dafina Lazarus Stewart,** Assistant Professor of College Student Personnel and Higher Education, Ohio University

- **Dr. Judy Sorum Brown,** Director of Education, Outreach and Training, National Center for Smart Growth, and Senior Fellow, School of Public Policy, University of Maryland

- **Dr. James O. Pawelski,** Director of Education and Senior Scholar, Positive Psychology Center, University of Pennsylvania

Accommodations and Meals:
The Symposium participants will stay in university apartments. Each apartment will be made to honor apartment-mate requests that are submitted on the Participant Information Form included in the registration confirmation packet. If you do not have an apartment-mate preference, an apartment-mate will be assigned to you. All meals will be provided through your registration. Please indicate any special dietary needs on the Participant Information Form.

Early Registration Fees and Deadlines: $495 for NACA/NCLP members and non-members until June 22, 2005

Regular Registration Fees and Deadlines: $525 for NACA/NCLP members and non-members after June 22, 2005

Workshop Registration Limit: This workshop is limited to 50 participants and is open to NACA/NCLP members and non-members on a first-come, first-served basis.

Be sure to reserve your space by registering early. Forms are available at the following web *address:*

http://www.naca.org/NACA/Events/Workshops_Events/Leadership+Symposium+2005.htm

Refund Policy:
Refunds for registration will be made only for requests received in writing at the NACA Office prior to the early registration deadline for each workshop. No refunds will be given for workshop registrations after the stated early registration deadlines: however, participant substitutions may be allowed. A $100 administrative fee will be charged for each cancellation.

Scholarship and Research Updates

Spirituality and Leadership

By Wendy Wagner and Susan Komives

Spirituality sometimes only emerges as a topic of discussion among student leaders who belong to a religious tradition, giving the impression that students without a religious faith are "less spiritual." Clearly this is not the case. As the theories of spiritual development discussed here will show, all students can benefit from taking time to reflect on their values and philosophy of life, as well as think critically about the beliefs and assumptions they have been taught. This column will describe and define spirituality, summarize two theories of spiritual development, briefly overview connections between spirituality and leadership made in the literature, and share some key spirituality and leadership resources.

> *"There is a natural human desire to have one's life add up to more than just the sum of ordinary, everyday acts."*

Spirituality

Spirituality is referred to in scholarly literature as a process of meaning-making, of searching for one's purposes in life (Love, 2002; Parks, 2000; Tisdell, 2003). There is a natural human desire to have one's life add up to more than just the sum of ordinary, everyday acts. So, one finds significance in these acts by connecting them to a wholeness that transcends that mundane equation (Parks). Awareness of this wholeness and the interconnection of all things bring a sense of order to the world. One's acts interconnect with each other to form a whole life, and all life interconnects in a state of interdependence (Parks; Tisdell).

Life-long reflection on one's central values and principles is an important aspect of spirituality as meaning-making. Just as important is learning to live in congruence with these values (Fowler, 1981;

Parks, 2000). In fact, Parker Palmer (1998) wrote that spirituality involves the human need to have authenticity, or correspondence between one's inner and outer lives.

Spirituality is distinct from religion. Religion is, for some people, an outward expression of their spirituality, and involves principles and beliefs that are shared by their particular religious group. For other people, spirituality is expressed outwardly through commitment to principles, causes or movements, rather than through a religious tradition (Love, 2002; Parks, 2000). While not everyone claims a religious faith, everyone has central principles from which they guide their lives (Fowler, 1981). However, these may not be principles that have been reflected upon with any depth. For example, a person's central principle may be to gain as much wealth and power as possible.

Spiritual Development Theories

It should be noted, that both theorists discussed here used the term "faith" to describe the process of meaning making, rather than "spirituality." While the two terms are not completely synonymous, the concepts in these theories certainly apply to this definition of "spirituality" as meaning-making.

The most widely used stage-based theory of faith development is James Fowler's (1981). This six-stage model tracks development from the simple trust of the toddler years through adulthood, culminating in a final, rarely achieved state of being committed to and guided by one's spirituality in all aspects of life. The middle stages will be briefly summarized here. While earlier stages include defer-

ment to an authority who is above being challenged or questioned, to decide the "right" way to be, stage three is marked by a growing awareness of others whose authority or values differ from one's own. Having a sense of belonging to a group whose faith or principles agree with one's own is important. One demonstrates this belonging through conformity to peers and through actions that show commitment to the values and beliefs of the group. The most difficult stage is the fourth, when for the first time one begins to reflect critically upon one's values and purpose. It is often triggered by circumstances in which a person begins to be responsible for one's own life (such as starting college) when questions of career choice, desired lifestyle and choosing friends and intimates become relevant. These questions lead to thoughts about what is important in life and the values to which a person would like to commit. This stage can involve doubt of formerly held beliefs and struggle with new ideas. It is often difficult to find a community to nurture this stage of questioning and searching, since most groups exist to support those who have already committed to the group's creed or purpose. This trying time results in either a retreat back to stage three where some will remain for life, or progress to stage five. Rarely reached before age 30, stage five is marked by a commitment to values and principles, and a comfortable understanding of life's meaning and purpose. One has an interest in and respect for the faith of others, and is able to commit to a personal faith while knowing the "right" answers are relative, rather than the universal, unchallenged "Truth" of his/her youth.

Transition through each of these stages is affected by seven aspects of development: the ability to use logic and reasoning, the ability to appreciate and understand others' perspectives, moral judgment (how one decides what is "right"), social awareness, relationship toward

authority, ability to construct an integrated, coherent world, and interpretation of symbols for meaning-making.

As a campus minister, Sharon Daloz Parks (2000) built upon Fowler's theory, focusing on the stages of traditionally-aged college students. She expanded Fowler's fourth stage into two stages in order to better understand this critical and challenging time, which often occurs during the college experience. Three interacting components provide a framework in which to consider an individual's faith development: cognitive growth, relationships and communities. The student's form of cognition progresses from believing in universal truths to exploring many ways of knowing and learning how to choose commitments. The student's relationships progress from being dependent upon others to decide what to believe, to gradually trusting oneself as a source of guidance, to inter-dependence, which finds a meeting place between the meaning others make and one's own. The communities a student chooses progress from groups that provide a sense of belonging by being exclusive to others and requiring conformity of members, to mentoring communities that encourage exploration of new ways of being, to a whole network of groups that share similar values. Being inclusive of others and new points of view is eventually accepted as a required aspect of making meaning of one's life.

An important aspect to note about both theories is that this development involves more than just reflection on one's values. Cognitive development, interpersonal skills, an expanded world-view are inextricably intertwined as one learns to make meaning of life. Similarly, leadership development involves development of many aspects of the whole person. Readers may enjoy Jablonski (2001) and her colleagues' overview of this array of spiritual dimensions of working with college students.

> *"Many of the key concepts connected with spirituality are also associated with post-industrial theories of leadership."*

Spirituality and Leadership

Many of the key concepts connected with spirituality are also associated with post-industrial theories of leadership. Over ten years ago, Dana Walling's dissertation on spirituality and leadership (University of San Diego, 1994) observed: "The language of leadership is becoming increasingly spiritualized." The emergent models in the interim have continued in that direction so that the terms used about spirituality and the terms used about relational, participative or authentic leader are convergent. The Social Change Model, for example, emphasizes self-awareness of (among other things) one's values and principles and living in congruence with those values (HERI,1996). Drath and Palus (1994) redefine leadership in a way that mirrors many of Fowler's aspects of spiritual development. Their definition of leadership shifts from being a process of social influence to a process of social meaning-making in groups of people, which involves the ability to understand oneself individual and as a part of a social group, to understand systems as interacting, the ability to see another's perspective, and the ability to dialogue with others.

Scholars have increasingly and explicitly used the term spirituality in connection to leadership. *Leading with Soul: An Uncommon Journey to the Spirit*, (Bolman & Deal, 2001) describes four gifts that leaders give: a sense of authorship in having created something new and unique, love or care and concern for others, power or the ability to have impact or make a difference, and significance from being a part of a something that had meaning. In a comprehensive piece in *Leadership Quarterly*, Fry (2003) puts forth a theory of spiritual leadership within the context of workplace spirituality that is rooted in theories of leadership and motivation such as path-goal leadership, transactional and transformational leadership. His review of the literature on workplace spirituality presents two spiritual needs: a sense of vocational calling and social connection. In this theory, followers are moti-

vated by a leader who meets these spiritual needs. This is accomplished by creating a vision that provides a sense of calling and establishing an organizational culture based on altruistic love, or genuine care and appreciation for others. A new line of research inquiry is exploring frameworks to measure the impact of spirituality on workplace outcomes (Jurkiewicz & Giacalone, 2004). This workplace spirituality explores organizational values in the work culture that connect workers to each other eliciting "feelings of completeness and joy" (p. 129). Their value frame includes benevolence, generativity, humanism, integrity, justice, mutuality, receptivity, respect, responsibility, and trust.

Resources

Further information can be found at *www.collegevalues.org*, the website for the Character Clearinghouse and the *Journal of College and Character*, published by the Center for the Study of College Student Values. A resource link for "spirituality on campus" highlights the latest dialogue on this issue. This Center also hosts an annual Institute of College Student Values. This year's theme was, "Leadership With Spirit: How College Prepares Students To Lead With Moral Purpose and Commitment."

Readers will also find a number of books (Conger, 1995; Fairholm,1997) on spirituality in the work place with implications for leadership. Those seeking a good anthology of readings on spirituality would enjoy Brussat and Brussat's (1996) book *Spiritual Literacy.* An earlier issue of NCLP's *Concepts & Connections* (volume 4, issue 3) contains an interview with Parker Palmer and other spirituality resources.

Another resource is *www.spirituality.ucla.edu*, the site for Spirituality in Higher Education, a national study of college students' search for meaning and purpose, which is being conducted by the Higher Education Research Institute (HERI) at UCLA. This study is longitudinal and in process, with initial findings available on the website, as well as an explanation of the process of developing the College Students' Beliefs and Values Survey instrument. ⌂

The Leadership Bookshelf

Paradoxes of Group Life: Understanding Conflict, Paralysis, and Movement in Group Dynamics

By Kenwyn Smith & David Berg • Reviewed by Trent Engbers

"Group life is paradoxical." At the root of this viewpoint is a belief that different perspectives exist in groups. These perspectives are not meant to be chosen between or reconciled, but can and do coexist in healthy, high-functioning groups. Paradoxes exist wherever individuals come together in groups and bring different frames for understanding their relationship and task. Smith and Berg (1987) give examples of the paradoxes of belonging (those associated with joining and being a member of groups), the paradoxes of engaging (those associated with participating in the group), and the paradoxes of speaking (those associated with influence in groups). Developing an understanding of these paradoxes not only enhances self-awareness, but is also a critical leadership tool that can be applied within the context of higher education.

For Smith and Berg (1987) the paradoxes of belonging include issues of identity, involvement, individuality, and boundaries. The notion of identity in group membership recognizes that individuals are often viewed as the sum of their group memberships. Consequently, a major part of a student's identity may be wrapped-up in their membership within the university. The same student also has an identity devoid of that membership, but the nature of this identity is uncertain. Inversely, the university may be aware that it possesses a communal identity devoid of one student, but without students at all, the university would cease to exist. As a result, the identities of both the university and the student are dependent on each other for an understanding of both of their existences. Similarly, the paradox of involvement affects the degree to which an individual is involved in the life of the group. Total involvement sacrifices the individual identity, but lack of involvement causes the group to lose a part of itself. This iss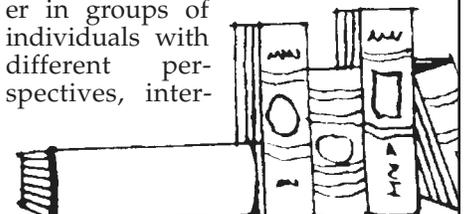ue of individuality forces groups to explore their purpose. The paradox of involvement and individuality arises from the tension that exists between the group's existence for itself and individuals' memberships for the purpose of the group. This is compounded by questions of boundaries. This includes both who is within the group as well as the function of the group. A sense of purpose and inclusion is necessary for the group to function but simultaneously limits the actions of the group. All four of these paradoxes affect the way that the group views itself and how the members and group interact with each other.

The paradoxes of engaging include issues of trust, disclosure, intimacy, and regression and explain how individuals participate in group life. The paradox of trust is easily witnessed in the classroom. Students are reluctant to vocally participate for fear that their contribution may be rebuked or diminished. Yet, the only way to establish the trust that would help them to feel better about speaking is to actually make contributions and have them accepted by the group. Consequently, having trust becomes a determinant of gaining trust. Similarly, issues of disclose arise from a group's unwillingness to fully expose itself to members for fear of losing them and member's unwillingness to share of themselves for lack of understanding the true nature of the group. This is compounded by issues of intimacy and members' common inability to connect with others because of the lack of awareness that they have in themselves. In others words, one's fixation on learning about others inhibits one's ability to learn about oneself, but focusing on oneself closes the door to learning about others. The authors explore joining and interacting with the group in the here and now, but this fails to reflect the paradox that comes with transference and the implication of past experiences for the current group. If a group experience is very similar to past experiences, it is difficult to recognize the importance of transference of past experiences and individuals fall sway to past habits. However, if the current group is different, one is likely to become intensely aware of past groups experiences, but these past groups now have less significance for the current situation. The paradox arises because in order to avoid operating in the past, one must be able to slip into the past. Thus, both the past and the present are filled with paradoxes for how the group goes about its work.

Finally, the paradox of speaking addresses the relationships of influence amongst group members and is represented by issues of dependency, authority, creativity, and courage. All are actions that individuals and the group manifest. For example, a student having newfound independence in college may resist connecting with the institution for fear of never becoming autonomous. This lack of connection leads to a void of support when the student may need it, and as a result the student becomes more dependent on others than they otherwise would have been. Conversely, an institution fleeing the stigma of in loco parentis might give students great freedom in their behavior. Yet, the increased freedom heightens liability and creates a greater need for university control. Thus, a desire for independence generates greater dependence and greater dependence encourages independence. Similarly, a fear of taking authority creates a vacuum of authority. The anxiety regarding a lack of authority in the group increases and amplifies the resistance to taking authority for fear of seeming power hungry. The issue of courage is reflective of all of the paradoxes. Through it, Smith and Berg (1987) demonstrate that action is required in spite of the previous paradoxes. It is only through the courage of action that we can overcome inaction and it is only because of fear that courage exists. Thus, there are many aspects of paradoxes that exist in group life and awareness of their existence aids groups in functioning in a healthy way.

The origin of these paradoxes is part of human nature. As social creatures we bind together in groups of individuals with different perspectives, inter-

ests, and values. However, this sense of paradox is created not just by the collision of these differing perspectives, but the tendency of individuals and groups to gravitate towards extremes in defining the reality that this convergence causes and the interpersonal ways of functioning that result from this psychological splitting.

These paradoxes, though complex, have tremendous implications for the practice of leadership. As opposed to industrial models of leadership, the paradox perspective moves away from rationalist understandings of leadership and recognizes the psychological nature of groups and the importance of emotion. Moreover, if one views leadership as a symbiotic process, understanding the group and its function is necessary for understanding leadership and its role. This understanding of group points to the need for leadership to create a holding environment in which the paradoxes can be explored. These forces are a normal part of group life and need not be expelled. In fact, they cannot be expelled because there are innately linked to each other. In order to work effectively as a group, one must recognize the paradox and work to find an undulating balance in the multiple perspectives. This becomes the role of leadership.

Smith and Berg's work provides insight into why students choose to join in group membership or remain uninvolved in the university community. The developmental level of many college students may predispose them to the traps of paradoxes. Specifically, a lack of cognitive development may sway them to choose one extreme over the other rather than explore the tension that exists amongst them. The psychological notion of splitting seems reflective of the dualism that many undergraduate students exhibit. Helping students to develop beyond dualism creates an ability to explore the tension and find meaning in the give and take of group life. This ability also alleviates the impassability of conflict that results in many interpersonal relationships.

Though the text provides tremendous insight into the nature of groups, conflict, and the importance of leadership, it would prove difficult to use directly with student leadership programs. The theory is nuanced and requires some basis in psychoanalytical thinking to fully absorb its meaning. Consequently, it would be inappropriate for short-term interventions or one-time instruction. The theory also may swing too far towards a psycho-emotional understanding of group behavior. Although the theory's greatest strength is its recognition that groups have an important emotional component, it fails to address any aspect of group behavior based on reason.

As a text for leadership educators, *Paradoxes of Group Life* provides tremendous insight into the nature of group membership and action and the role of leadership in healthy group functioning. Specifically, its psycho-emotional perspective is critical for a holistic understanding of leadership. Although applicable to students, its complexity lends to limited student use. Practitioners, however, would benefit from the text and should strive to integrate the concepts into their work in order to help students navigate paradoxes in group life. ⌂

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