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**A GROUNDED THEORY IN THE DEVELOPMENT
OF THE TANTRIC PROPOSITION
IN LEADERSHIP EDUCATION**

by

Marsha Wislocki Goin

**A Dissertation
Submitted to the
Faculty of The Graduate College
in partial fulfillment of the
requirements for the
Degree of Doctor of Education
Department of Educational Leadership**

**Western Michigan University
Kalamazoo, Michigan
August 1995**

**A GROUNDED THEORY IN THE DEVELOPMENT
OF THE TANTRIC PROPOSITION
IN LEADERSHIP EDUCATION**

Marsha Wislocki Goin, Ed.D.

Western Michigan University, 1995

The advancement of a new theory in the field of leadership education directed the focus of this study. A new paradigm directed toward an inclusive leadership model was advanced and the findings integrated, resulting in the development of a model reflecting four dimensions of leadership theory: (1) transformational, (2) transactional, (3) charismatic, and (4) intuitional.

These four dimensions, supported within a quadrilateral design and incorporating an Eastern philosophical motif represented as a mandala, were then interfaced with the four dimensions of tantric philosophy: (1) spiritual, (2) emotional, (3) intellectual, and (4) sensing, resulting in a tantric mandala of leadership design.

Utilizing a postpositivistic research methodology (Lincoln & Guba, 1985) and generating a grounded theory (Glaser & Strauss, 1967) to advance a new theory in the field of leadership education, this study incorporated the three components of the grounded theory process in order to provide a triangulation of the data: (1) review of the literature on leadership theory, (2) field interviews with persons who are leaders in their respective fields, and (3) personal reflections of the author. These data sources then became the foundation from which the theory was

advanced.

The findings of this study indicated that persons who act in a leadership capacity tend to maintain one of four dominant leadership styles found within the design of the tantric mandala. This is then reflected in the way these individuals tend to lead organizations and the people within those organizations.

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ACKNOWLEDGMENTS

This project began as a dream and ended as one might awaken from a dream. In between, many people supplied me with prayers, love, laughter, ideas, patience, and an unwavering faith in my ability to continue dreaming the dream. Now, much like Chuangtse, I do not know whether I was a student dreaming I was a butterfly, or a butterfly who dreamt I was a student.

I would wish to offer a special note of gratitude to my committee, Dr. Patrick Jenlink, Dr. Richard Cooper, and Dr. Charles Warfield. Thank you, gentlemen!

Throughout this experience, many people taught me that true leadership can be found to exist in the most unlikely of places, beneath a leaf lying on the forest floor, within the strains of a Beethoven sonata, and in the joyous laughter of a soul seeking its own bliss. Thank you Rick and Eric for your patience, support, and belief in my vision. I love you. Louis and Betty, my parents, who were my cheerleaders throughout this game. To my computer genius, Dick, who helped with the technical component; my friend Mary, whose sense of humor kept me moving forward when I wanted to escape; and to the staff at the Carnegie Public Library in Ironwood, MI. "Tout est bien que finit bien!"

Marsha Wislocki Goin

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CHAPTER I

INTRODUCTION

The heart has reasons, reason knows nothing of.

--Blaise Pascal (cited in Hodgkinson, 1991, p. 5)

Historical Background of Problem

Leadership is generally recognized as an image reflecting a society from which it derives its authority (Conger, 1992). Frequently analyzed in retrospect as a manifestation of the zeitgeist (from the Greek: world spirit), it is often difficult to describe when it is currently at work. World history is replete with examples of great men and women who inspired their people and nations to achieve goals that were thought to be impossible. Yet, leadership has often been seen wearing the identity of a strong, objective, commanding male issuing orders to those who, by choice or through force, came to see themselves as his followers (Beard, 1972). Likewise, the identity of exemplary followers has generally been that of compliant females taking orders and efficiently performing tasks for purposes of attaining the leader's goals for the group (Daly, 1978).

However, recent findings would suggest that this dance of male leaders and female followers hasn't always been the norm throughout human history (Eisler, 1987). Now, as a new millennium approaches, a new zeitgeist may indeed be appearing through the windows of the house of leadership; one which has lived there before. Historically,

many women were known to exist as leaders of their people. Somehow, these women's names and faces became lost in time. Is it possible that the house of leadership is being haunted by apparitions from the past?

A Brief Overview of Leadership Education

Education (from the Latin educare: to lead) offers individuals an opportunity to study and learn concepts through an exchange of information agreed upon by both teachers and students; each entity necessary in order to complete the learning exchange process. While leadership requires an agreement between leaders and followers to move along a common path together toward a goal, education might suggest the possibility of individuals traveling along the path of learning together, exchanging information about the nature of who or what the essential nature of leaders and followers might be.

Many people have attempted to define the word leadership (from the Middle English leden: to travel) through a taxonomy derived from Western religious ideologies, military terminology, and mercantile concepts. Thus, leadership is often seen as the domain of those who are chosen to guide self and others along a singular path in order to attain a vision, or realize a goal (Brock-Utne, 1985). Yet, leadership can be seen in Chaucer's (1954) Canterbury Tales, disguised as a series of participative commuter activities among a group of travelers. Is it possible that leadership might be about the movement of ideas connected to groups as well as to individuals?

While the concept of participative leadership may seem to be a new wrinkle in the fabric of the leadership tapestry, history might suggest otherwise (Lerner, 1993). Civilizations in existence prior to 2,000 Before the Common Era (B.C.E.) were known to divide leadership of their people among both men and women. Then, women were recognized for their unique ability to use sensing and intuition to problem solve, while men were valued for their logical and rational minds to do the same. Leadership was seen as a situational construct; an equal opportunity for participation by all members of the group; male and female, alike. However, in the second millennium B.C.E., the world-spirit experienced a major shift in its collective unconscious, and women were suddenly eliminated from the leadership process.

Now, as the society of mankind approaches the year 2,000 C.E., women are beginning to reemerge as leaders within the societies of the world; four millennia of teachings to the contrary (Armstrong & Pettigrew, 1990). The emergence of women into the arena of leadership has created a need to begin to revision leadership as being, once again, the domain of both men and women. It would appear that the ancient past and the dawning millennium are about to meet, face to face, for the first time in many millennia, and leadership may never be the same.

Traveling the Path of Leadership

In Hesse's (1951) Journey to the East, the story's leaders and followers experience interchangeable identities along a mystical pilgrimage. Hesse leads the reader on a journey in order to illustrate how leaders and followers, disguised as masters and servants, travel a

separate but equal path, and come to realize that one is merely a lens-filtered, parallax view of the other. Are the classics in literature (van de Bogart, 1977) telling something about leadership, without numbing the readers' brains with an over-used taxonomy relative to the reductionist mentality of old leadership theory?

It is significant to note that the subjective domain of learning (Edwards, 1979) has been the province of those who experience life from a more feeling and/or sensing perspective, not the traditional pool from which leaders and students of leadership study in the past have been drawn (Estes, 1992). It should come as no surprise, then, that many new concepts in the field of leadership study are waiting to be explored by those people who have (traditionally) not been allowed to access its teachings, the same pool of individuals who have most often been recognized only as followers (Pilardi, 1990). In redefining leadership, one might begin to see artists, dancers, musicians, and poets become social architects (Bennis & Nanus, 1985) of a new form of leadership.

While it might appear unusual to think of leadership as being a work of art, expressed as a dance form, sung as a melody, or videotaped as a tree bearing fruit, it is possible to begin to revision leadership to be all of these things and more. Indeed, what if leadership were a dance form, an opera, or a painting? How would it sound? What would it look like? How would it move its body? Where would it reside? How might it touch people, or people, it? Perhaps it is time to pave a new path for leadership and followership upon which to travel toward the future.

Can Leadership Survive Yet Another Paradigm Shift?

In order for leadership and followership to ascend to new heights in the future, a new leadership paradigm must begin to emerge from its current chrysalis state. The dawning of the second millennium C.E. brought us the great learning institutions in Europe, a radically new paradigm in education which ended the Dark Ages, and ushered in the Renaissance of Europe. Leadership shifted from the religious domain of the church (Bloom, 1987) and entered into the structured, secular realm of education. If it is to remain a viable construct in the affairs of mankind in the third millennium C.E., then leadership must shift away from the structured realm of the past millennium and seek a new place in the world of tomorrow. Yet, reinventing an extant identity may not be enough to carry leadership into this new age. It would appear that the time is right for another paradigm shift to occur. Rather than reworking old definitions of extant theory, perhaps redefining leadership might be the better idea.

Definition of Terms

The use of metaphor (from the Latin metaphora: a transfer) to enhance the understanding of a construct is significant in that it permits for an enhanced sense of a concept through symbolic imaging (M. Adler, 1979). With regard to the use of metaphor, Jenlink (1992b) stated: "The making and managing of metaphors have significant implications for teaching educational leadership, for conducting research on leadership and communications, and for improving leadership practice" (p. 2).

As this work is considered to be of a research nature, it is most appropriate that metaphorical imagery become a primary means with which to express leadership as having a body, mind, soul, and spirit; as a living entity.

In Eastern philosophies, Buddhism, Taoism, and Hinduism, tantra (from the Tibetan rgyud: thread) is seen as a cord connecting both the separate but equal yang/male/objective and the yin/female/subjective (Trungpa, 1981). Tantra incorporates two paths of Buddhist philosophy as they relate to a full and complete expression of self; a point where two opposite constructs, hinayana (yang) and mahayana (yin), converge to become a synergistic vajrayana (blend of strengths).

To the Western/analytical mind, the study of tantra might seem unusual--perhaps even exotic. Yet, to the Eastern/holistic mind, it represents the balance between two great forces, the thinking mind and the feeling being. It might be said that tantra is a parallax view of the mind's eye as it views life experiences (Rawding, 1975).

Mandala as Leitmotif

Metaphors often serve to create a larger sense of an idea in much the same way that a leitmotif (from the German leitmotiv: leading with a motif) forms a representation of a person or a certain force within the context of a larger construct. The representation of a mandala (from the Sanscrit mandala: circle) is a circular design having four directional points radiating outward from a central fixed point (Campbell, 1974). Thus, the leitmotif will represent a number of extant leadership theories, interfaced with the same identical number of the components of tantric

philosophy thought to have similar properties. Together, they will comprise the mandala of tantric leadership.

Quantum Theory Along the Path

Prior to the discovery of quantum theory, the ancient Greeks believed that a beam of light from a source was thought to exist as a by-product of the process of seeing an image with the eye. However, it was believed that the eye could only see particles of light, or a wave of light, not both at once (Gutzwiller, 1992).

Leadership theory, too, has often been seen from a limited perspective, as particles of individual activity originating from within a closed system of discrete traits. Current theories often classify leadership as being transactional, transformational, or charismatic (Yukl, 1989). Each is seen as having behaviors which describe the specific classification, possibly a by-product of seeing leadership as deriving its origin from within the individual particles of leadership, rather than as a wave of movement away from the nucleus of its essence. This system of classification, much as light was once thought to derive its source from the eye, has resulted in leadership remaining in a static dimension, rather than moving as a series of waves within an orbiting cloud of living leadership experiences.

With the advent of quantum physics, light was classified as a form of energy. Hewitt (1974) stated that "energy is radiated in definite units known as quanta, or photons. Just as matter is composed of atoms, radiant energy is composed of quanta. The theory further states that all material particles have wave particles" (p. 591). Niels Bohr, a

Danish physicist, applied quantum theory to the investigation of energy states, using the electron as a unit of measure, and hypothesized that while an electron might spend only a moment of time within the nucleus of a cell, the majority of its life will be spent at an average distance which is contained within the orbital radius of the electron cloud (Hewitt, 1974).

Creating the analogy of light as being composed of leadership energy and Eastern philosophy radiating within the cloud of a mandala, leadership may come to be seen as a bright light composed of individual typologies, moving within the cloud of human experiences.

Utilizing quantum theory as a vehicle for advancing a new, enlightened leadership design composed of particles of leadership light, four major leadership typologies (Norris & Achilles, 1988) were incorporated into the mandala: (1) transformational leadership, (2) transactional leadership, (3) charismatic leadership, and (4) intuitional leadership, interfaced with four tantric principles (Trungpa, 1981): (1) philosophy (spirit), (2) language (mind), (3) passion (body), and (4) sensing (soul), thereby creating a tantric mandala of leadership.

A New Methodology

Traditionally, research within the field of education has required a methodology relevant for the testing and verification of a given construct. As such, a quantitative methodology was valuable in its ability to provide the verifiability principle (Borg & Gall, 1989) when it was significant to attach meaning to the research theorem being explored. The authors stated that "something is meaningful if and only if it can be

observed objectively by the human senses" (p. 17). Yet, leadership is not always something that can be perceived by the known human senses of sight, sound, touch, taste, and smell. Leaders often appeal to people through an indefinable and intangible sense of trust through positioning (Bennis & Nanus, 1985), something not necessarily filtered through any of the five senses.

Thus, a research challenge began to present itself: How might a researcher investigate a construct such as leadership, which cannot be tasted, or felt by the body, but is often sensed within the soul, or guided by the spirit, concepts which do not yield to quantitative measures. It was at this point the researcher began to investigate qualitative methodology as a possibility.

Borg and Gall (1989) compared and contrasted quantitative and qualitative methodologies and characterized them according to a relation to self:

Quantitative researchers attempt to keep themselves from influencing the collection of data. Instruments with established psychometric properties, such as achievement tests and standardized observation schedules, are used to collect data. Statistical methods are used to analyze the data and draw conclusions. In other words quantitative researchers attempt to be objective, meaning that they wish to develop an understanding of the world as it is "out there," independent of their personal biases, values, and idiosyncratic notions.

In contrast, qualitative researchers view themselves as a primary instrument for collecting data. They rely partly or entirely on their feelings, impressions and judgements in collecting data. They also rely heavily on their own interpretations in understanding the meaning of their data. Their findings often are reported in the form of verbal descriptions (from whence probably came the label "qualitative research") rather than in the form of quantitative summaries of the type yielded by statistical analysis. (p. 23)

In deciding to approach leadership research from an a priori (from the Latin for: first) perspective, rather than from the a posteriori (from the Latin for: from what comes later), the researcher made the decision to utilize a qualitative methodology for purposes of exploring the construct of leadership as a living concept, moving among people who act or have acted in leadership capacities, and impacting those who are their followers. A need also began to arise, from within the nature of this inquiry, to learn how these leaders define their concepts of what leadership means to them and where they may have derived these definitions.

The emergence of qualitative research (Lincoln & Guba, 1985) within the postpositivistic era of social science research has given rise to the concept of paradigm shifts within research methodology (Bernstein, 1983). In deciding to look at leadership from a parallax view, the focus began to move toward a postpositivistic design in order to provide a suitable framework for advancing this new theory in the field of leadership. Lather (1986b) stated:

Broadly speaking, postpositivism is characterized by the methodological and epistemological refutation of positivism, much talk of paradigm shifts, and by increased visibility of research designs that are interactive, contextualized, and humanly compelling because they invite joint participation in the exploration of research issues. (p. 267)

With this in mind, the researcher examined the criteria required of grounded theory (Glaser & Strauss, 1967) and evaluated the benefits of employing a methodology which might act as a bridge between quantitative and qualitative constructs and found an appropriate methodology for advancing a new theory which provides a suitable vehicle for research.

The Concept of Theory

There is no value attached to a theory. It exists as a concept. A theory can stand untouched indefinitely or be restructured to generate a body of research at a later date. With regard to theory development, Jenlink (1992b) stated that "any given theory may be tested or untested, true or false, predictive or nonpredictive but theory is always a basis for describing, predicting, or explaining actions or thoughts" (p. 1). With regard to the advancement of a theory, Hewitt (1974) stated:

If a new theory is valid, it must account for the verified results of the old theory. This is the correspondence principle, first enunciated by Bohr. New theory and old must overlap and agree in the region where the difference between their assumptions does not matter. (p. 495)

This perspective is also known to exist within Eastern philosophical thought: As above, so below. Thus, there might be a point at which extant leadership theory and an emerging theory might be able to coexist in harmony.

Leadership as Metaphor for Change

Leadership is currently undergoing a serious challenge to its present identity. An increasingly diverse population within the world is seeking parity in the workplace, affirmation within the society of mankind, and a voice in defining quality of life within the human experience (Gilligan, 1982). The demand for relevant leadership education, in order to access leadership positions, is growing.

Kelley (1992) stated that exemplary followership is in decline and that the function of leadership might be at the source of this malaise.

An architect might draw the comparison that unless a structure's foundation is strong, its spire will eventually topple. Might the decline in exemplary followership be seen as a symptom of an underlying problem within the house of leadership? Perhaps leadership is in need of some repairs to its foundation, if it will withstand the requirements of the inhabitants who wish to dwell within its structure.

Increasingly, women, people of color, and the disabled, traditionally those outside the closed circle of inner power, are beginning to question their rationale for remaining followers of any leader involved in excluding them from entering into the leadership equation (Starhawk, 1987). The fifth generation of the feminist movement (Faludi, 1991), the presence of a new American identity forged in the fiery crucible of the 1960s (Spence, 1993), and a growing acceptance of multicultural perspectives within education has created a need for leadership to be examined in a different light, perhaps one illuminating new faces as well as new identities.

Statement of the Problem

Leadership should be about the business of creating new paradigms as it moves through the space-time continuum. As in the discussion of the illusory nature of light, leadership has, in the past, been viewed from only one perspective: that of discrete typologies created with a one-size-fits-all approach to the study of leadership theory. While this approach may have been manageable for past consumers of leadership study, a new group of leaders is emerging who are looking for a custom fit garment to wear to their leadership banquet.

The products of this research effort may one day be utilized within a program of study in leadership education. To date there is no such model being used in the field of leadership education within any university setting, and this raises questions regarding the viability of a new leadership design.

Purpose of the Study

The purpose of this study is to reexamine current leadership theories, revisit past leadership designs, and combine them with an Eastern motif to generate a new leadership theory within the field. The future of leadership education no longer lies in hierarchical structures, quantitative data collection, and access by only a few chosen individuals. Rather, the future lies in taking risks, in taking old constructs apart and putting them back together in new ways, of looking at those who identify themselves as followers and having them consider also becoming leaders as well.

This study has significance for teachers who work with women, people of color, and persons of multicultural heritage within the field of leadership education, to facilitate greater access to the study of leadership education in a manner which is congruent with the values syntonc with the experiences of those persons who would become leaders of their people. Through the utilization of a postpositivistic research methodology, integration of the findings, and the advance of a new theory, it is hoped that researchers may make use of the study to expand upon the subject of leadership education.

Research Questions to be Addressed

The process of engaging in a postpositivistic research study opens several doors which lead into hidden rooms, which contain windows of many shapes, sizes, and directions. Through the constant comparison process it is possible to direct a focus which will generate fewer and fewer questions, until those that remain become distilled into a concentrated essence suitable for advancing a theory. These questions slowly began to form themselves into distinct categories which came into focus and gave rise to these three questions:

1. Is it possible to introduce a new leadership theory based upon an Eastern system of values where every force in nature is believed to be either male or female?
2. How might a new leadership typology be developed which would represent the essential nature of a woman, without diminishing the significance of extant theories within the field of leadership education?
3. How might a tantric leadership design be introduced in a manner which would not be used to replace leadership models currently in use?

These three questions will serve as a focus of the study.

Chapter Summary

This chapter has presented an overview of the subject of leadership education study as the focus of a topic for research, the need for further inquiry into this construct for purposes of reevaluating current

theories, the possibility of introducing a new theory, and the advancement of a model of leadership design based upon an Eastern philosophical motif. Utilizing a postpositivistic research methodology appropriate for the exegetic appraisal of leadership as a metaphysical construct, the new theory will expand the primary category currently comprised of three leadership typologies into four categories.

Chapter II provides a review of the literature on the subjects of Western religion, leadership as praxis, feminist scholarship through the ages, Eastern philosophy as a study in balance, and those leadership beliefs/values which have given rise to the study of leadership as a topic of research. Chapter III addresses the nature of qualitative research and the process of advancing a theory. Chapter IV presents the data generated from this study and an analysis of the findings. Chapter V concludes with a summary of the study, exploration of the new theory, discussion of the tantric mandala of leadership, and recommendations for future research into the construct of leadership.

CHAPTER II

REVIEW OF THE LITERATURE

Overview of Literature Selections

Chapter I gave a brief overview of the history of leadership study as it relates to theories currently in use within the taxonomy and the need to re-view leadership in order to advance a new theory, expanding the primary leadership categories from three into four.

This review is presented in five parts. The first chronicles the teachings of Western religions as they apply to the aegis of men in leadership positions and offers an exegetic appraisal of what may be the basis for the proscription against women as leaders. The second part examines the history of education, addressing the monastic tradition from which objective learning is derived. The third part looks at the historical contributions women have made to society when acting as leaders. The fourth part reflects a hermeneutical inquiry into Eastern philosophy and the development of a mandala of leadership. The fifth part reviews the literature on leadership as it relates to current theories being put forward at this time and the need for a synergistic leadership design for the future.

Part 1: Teachings of Western Religion and Leadership

To the Queen of Heaven, the goddess of the universe, the one who walked in terrible chaos and brought life by the law of love; and out of chaos brought us harmony, and from

chaos thou has led us by the hand. (Babylonian, 1700 B.C.E. as quoted in Daly, 1978, p. 47)

Leadership as the Art of War

The early civilizations which inhabited the lands of the African, Asian, and European continents (5,000 B.C.E.) were primarily agrarian peoples. They worshipped nature and felt their existence to be akin to the life cycles of the plants, animals, and seasons which comprised their universe. They believed their deity dwelled in the bodies of females, and their religious iconography and fetishes were centered around the fertility cycles associated with the women of their tribes (M. Adler, 1979). Leadership of the tribe was based on small communal groups. Women were accepted as valid decision makers alongside men (Eisler, 1987), and they developed leadership models congruent with the life forms they observed in nature. Women made decisions regarding the raising and education of children and the planting and harvesting of crops. Men made decisions regarding the building of structures and organization of the tribal hunt. Shared decision making was based on a person's areas of expertise, not their gender (Campbell, 1974).

The people of this era lived in round dwellings based upon a common kinship traced through matrilineal relationships (Gimbutus, 1982). Small family groupings had a leadership system based upon respect for one's place in the tribe based upon chronological age, as well as one's physical and mental abilities. Men were valued for their physical strength, long-range visual acuity, and hunting prowess. Women were respected for their life-giving capabilities, their sorting and

gathering skills, and for their use of symbols and language with which they communicated.

Leadership was situational, the province of those who could communicate their visions for direction of their social unit. At the source of these people's lives was the presence of an experiential religion, based upon the ability to see, hear, touch, smell, and taste, and to feel their connection to the earth, their deity, and to life.

Approximately 3000 B.C.E. a new people began to invade the lands of the Middle East. Referred to as kurgans or aryaans (Eisler, 1987), they were known to be a nomadic, pastoral people who were skilled in the use of weaponry, worshipped a male warrior god, and believed that their deity lived in the minds of the men of the tribe known as priests. These men were known to offer human sacrifice to their god in return for a successful hunt or as a prelude to battle (Daly, 1973). The role of women in this tribe was to provide male offspring who would build the ranks of the society into ever greater numbers of warriors who would do battle for their god.

Leadership as a Cult

Leadership in the tribe was conferred by the priests of the deity, and a military hierarchy determined the distribution of power. These were a patriarchal people who relied on a hierarchical model of leadership within the tribe. Only strong males were placed in positions of authority, and warfare was seen as a valid test of one's ability to conquer and subdue weaker individuals for purposes of securing one's status within the group. A system of in/out groupings determined one's

power base.

These people practiced a dominator leadership mentality within their tribes based upon a belief in a deity which commanded them to kill and subdue their enemies. The earlier people of the goddess were decimated by the warrior people's invasions (Eisler, 1987), and history was rewritten to reflect a new leadership paradigm: male only.

The new warrior society required a tremendous sense of dedication to overcoming the limitations imposed by the climate in which they lived. As a result, newer, stronger fortifications were devised in which to house the people, livestock, and harvested foodstuffs. Round, communal group dwellings were replaced by small, square, individual family structures. A system of leadership based upon physical size, strength, and stamina became the norm (Highwater, 1990). The people built temples, which served as arsenals dedicated to their deity who commanded them to do so via the leadership of the priests of the tribe. Soon, the old belief in the fertile goddess was replaced by the religion of the god who lived in the minds of the chosen male priests. The older goddess of the belly was replaced with the belief in the newer god of the head (Paglia, 1990).

This new deity became identified as Yahweh by the priests of the tribe by 1700 B.C.E. (Rausch, 1988), and as they moved into new territories the cult of Yahweh gained strength. A residual effect of worshipping this warrior-god made for another leadership paradigm: Religious leadership created a militaristic leadership, which in turn created a social leadership system governing the people, which placed women outside the loop of leadership since they could not participate in warfare. Yet, it

is the loop of political power (Hodgkinson, 1991) which was the most important loop women were left out of.

Hodgkinson (1991) believed power to be a factor involved in the leadership equation but excuses leaders from engaging in the pursuit of ethical responsibility on behalf of others, since this may not be possible, given a climate which denies the individual person access to the hierarchy of organizational politics. He stated:

The intimate connection between power, political power (itself a value), and the resolution of common problems emphasizes the necessity for the educational leader to have political skills and to be, in part at least, a politician. This in itself, of course, entails no guarantee of ethical responsibility; it only recognizes that without understanding of and access to the hierarchy of political decision making, ethical responsibility may simply be impossible. (p. 37)

This pronouncement is highly evocative of Gilligan (1982) in that possibly men as well as women can have no real power within an organization if they are unable to access political power and are constantly kept outside the loop of leadership authority in order to ensure perpetuation of one's in-group/out-group status.

It is significant that power and political power are seen as two important tools for a leader to have who wishes to engage in the process of conflict resolution. Clearly, the enigmatic nature of leadership study would suggest that power, politics, and ethics are necessary components embedded within the construct of leadership.

Back to the Scene of the Crime

Men were the only beings allowed to worship this deity, and a covenant was made between them and their god (Steinsaltz, 1976).

Women were outside of the covenant because the priests of this god decreed that women did not possess the ability to hold the image of this god in their heads. The priests of Yahweh proclaimed that women were the source of all evil in the world, and women were placed outside the inner circle of in-group power (Starhawk, 1982). Next, a myth was created to explain why women could not be trusted with any decision making and why men made better leaders than women (Stone, 1976).

According to the myth of the Yahwists, after God created the earth, he decided to make a man, Adam. The man was given control of all the living things of the earth. Adam became a metaphor for men as leaders. The creation of Eve, the wife made from his rib, became a metaphor for women as followers of the man and his god.

Generations of the Cult

Among some groups of the first generation of the Yahweh cult (Judaism), some priests permitted for a dual deity: Yahweh, the warrior, and Shekhinah, the wisdom principle (Matthews, 1991), a dual male/female deity. Men worshipped Yahweh, while women were allowed a worship of the intuitive wisdom principle, the Shekhinah (Reuther, 1985), as a way of replacing worship of the goddess Ashtoreth by the people of the earth goddess.

Worthy men of the tribe were brought into the cult through a ritual initiation rite. Women were not allowed inclusion in the cult because they lacked a male identity and were, therefore, seen as being unclean in their bodies. Being unable to participate in the ritual worship of the deity and lacking inclusion within the closed circle of cult

membership, women were unable to participate in the decision-making process of their society. As such, women were found to exist far outside the loop of political power (Henderson, 1984). However, the teachings of the priests regarding the child-like nature of women, while placing men in leadership positions, encouraged women to begin to see themselves as devoted followers of any man who would choose to protect them.

Christianity made a significant break with this tradition. Now, women would be allowed into the cult, would share in the punishments as well as the heavenly reward promised by the covenant of this second generation of the Yahweh cult, and would be permitted to be taught from the new sacred text. Men were told that only they could be expected to follow the teachings of the cult through their devotion to a revised god who was believed to be both flesh and spirit, usurping the previous physical/spirit role of Ashtoreth. The leader of the cult, Paul, put women in a subsidiary role, used them as metaphors for evil, and warned men that women were instruments of the devil used to tempt even the most righteous man away from the new man-god (Daly, 1978). Women were seen as being (again) unclean and were told they must be subject to men, as are good men to God, or risk losing their eternal salvation. Leadership continued to be an honor conferred only to men, this time through patrilineal monarchs who then conferred it upon soldiers, with the blessings of the clergy who were called by their god to preach the virtues of exemplary followership. Women, because they could not become monarchs were, once again, out of the loop of leadership.

Islam, the third generation of the cult made another significant change with respect to the roles of women and the covenant. This time, women would be left out of the covenant and share only in the punishments they incurred by breaking the covenant laws. They would be made to hide their faces, do the bidding of men, and to accept whatever treatment a man decided was appropriate for them as this was the will of Allah. The leader of the cult, the Prophet Mohammed, secured a new sacred book of the teachings and advanced a model of the god which commanded the men of the covenant to fight for their belief in the teachings of the prophet. Again, women were seen as unclean and lacking in any importance unless they were able to bring forth male offspring. Indeed, this generation of the cult even permitted the wholesale mutilation of its female children to insure fidelity and obedience to the male head of the family unit (Walker, 1992). Women were bought and sold freely. They never even saw the loop of leadership.

The generations of the Yahweh cults have justified the reasons why women in Western society had no right to (a) ownership of any land or property (Eisler, 1987), (b) legal recourse or representation in open court (Armstrong & Pettigrew, 1990), (c) the use of any birth control (Chicago, 1979), (d) work outside the home (Dinnerstein, 1976), (e) publish under their name (Wollstonecraft, 1974), (f) attend school (Belenky, Clinchy, Goldberger, & Tarule, 1986), (g) to study science (Kieckhefer, 1976), (h) cast a vote in public elections (Faludi, 1991), (i) serve in the military (Starhawk, 1982), and (j) hold elective office (Daly, 1978).

Only now, 4,000 years later, does one wonder why the presence of women in leadership positions is such a new concept. The fallout from the teachings of the generations of the Yahweh cult decimated women in the Western Hemisphere. Where once women and men had worked side by side to develop their society, now only men had the right to decide who would be educated, what would be learned, and how leaders would lead the people.

Part 2: History of Higher Education and Leadership

Help Wanted: Males Only Need Apply Within

Throughout the early history of the human race, learning was seen as a natural process. While the present millennium saw the creation of the great universities in Europe, attended only by men, it also saw attempts at formal learning by women banned by church doctrinaires. Learning was seen not as a right for all people, but rather a privilege for a select few males.

One might wonder exactly how it is possible that women used to be mathematicians, astronomers, philosophers, monarchs, engineers, and physicians in other parts of the world in 1000 B.C.E. (Roberts, 1981). While the history of women attending college in this country is less than 150 years old, women were known to have been literate in other parts of the world as long as 4,000 years ago. Iyengar (1983) reported that during the Vedic times in India (2000 B.C.E.) women were skilled in the art of self-defense, reading, writing, and dance, those things which gave dimension to the human existence. Even the

misogynistic Chinese warrior Sun Tzu (Clavell, 1983), a B.C.E. military strategist in China, demanded the teaching of military strategy to women as well as to men. Nitobe (1979) stated that martial arts proficiency in women was required in the Japanese code of the bushido (warrior), as was reading and playing music. As this point it is necessary to revisit the recent past, to develop an understanding of how women were left out of the education and leadership process, and how learning came to be seen as a male/objective practice.

At the beginning of the Scholastic Era (1200 C.E.), the Catholic church opened its doors of higher learning to nonclergy men in an attempt to bring enlightenment to the newly civilized European continent. Founded by celibate, monastic men dedicated to the study of thought, women, it was decreed, would not participate in the process, as they were thought to be much too emotional and subjective in their approach to problem solving.

With the elimination of the feudal system on the European continent, the church began to extend its teachings into the secular male community along with the established practice of educating the sons of royalty. Students came from many different regions, each speaking a different native language. However, having trained as mass servers, each one already knew High Latin (the language of the church at that time) and that language was employed as a common instructional one at all of the major universities. The curricula consisted of two faculties (courses) with degrees conferred at three levels: bachelor's, master's, and the doctor's. The two primary curricula addressed seven separate areas of focus: (1) trivium: grammar, rhetoric, and logic;

(2) quadrivium: astronomy, arithmetic, geometry, and music.

The bachelor's degree was conferred which was equivalent to an apprenticeship in a guild. The three higher faculties: theology, canon law, and medicine conferred the master's and doctor's degrees, with the privilege of staying and teaching at the university once the degree had been conferred (Minnich, 1981).

And I Will Speak Less and Less to You

As this new phenomenon of formal education grew, so did the need for teachers and wealthy patrons to support these institutions of higher learning. Moneyed families all over Europe began to endow a particular university with funds to purchase a chair for the second-born sons who, although they would never inherit the family estate, would never have to earn a living through work, either. Thus, the university was able to teach its students without worry over how it would pay for its instructors.

This system of education, most famous in Germany, gave rise to the scientific method whereby every idea was examined for a potential area of weakness. A rationalist philosophy (M. J. Adler, 1985), the product of reductionist thinking, dominated the lecture halls of the great universities, and students were taught that if an idea could not be defended in a logical manner, then it was an idea without merit.

Thus, the concept of feeling one's way through a problem, or demonstrating one's mastery of a given subject area in a manner which was not dialectic was considered invalid. All learning was reduced to a convergent construct. Learning became the product of years spent in

seclusion, away from the real world of the common man and woman, the creation of celibate, monastic men who dwelled in the world of the objective mind for the benefit of a few wealthy, select males.

Part 3: Women as Leaders

The roles of women during this era of scholastic learning was centered around marriage and family issues. Women were not permitted to attend classes with men or to be taught by men. Thus, all doctors, lawyers, teachers, scientists, and clergy were men. Where once women had been healers (Caldecott, 1988), now they were being replaced by doctors. Where women had once been able to enjoy participation in the arts, now the arts were the province of the universities. Gradually, women began to lose their claim on any form of teaching. Women known to secretly study and learn from books were thought to be obtaining this skill from the devil, and widespread purges on the European continent from the 14th through the 17th centuries resulted in the deaths of between 5,000,000 and 8,000,000 women (Armstrong & Pettigrew, 1990). By the time the period of the Enlightenment dawned in Europe in 1600 B.C.E., women had become illiterate, ignorant, and accepting of their lot in life as being unable to think, to learn, or to problem solve in acceptable manner (Hall, 1980).

If not for the presence of convents and the protection of wealthy women who became abbesses of these refuges during this time, female illiteracy would have been commonplace and without exception. Women such as Hildegard von Bingen, Clare of Assissi, and Hrosvitha of Germany went about the business of teaching the fine and domestic arts

to wealthy young women of privilege. Yet, it was not without interference from the church fathers, who constantly threatened to use the teaching of Paul to close the doors on these centers (Newman, 1987), that these women continued their labors of love.

The Burning Times

Cantor and Bernay (1992) have addressed the need for women in leadership positions to recognize that while history has not been accepting of women as leaders, that women do, in fact, share in the power/leadership equation when they engage self to act upon their visions.

The social architect (Bennis & Nanus, 1985) has no gender, only a vision. Yet, women who aspired to a leadership position in the past were restrained from working to make their visions become a reality. Instead, many were tortured, executed, and made to believe that their roles would be only that as followers of men (Starhawk, 1979). When faced with denigration, torture, even death, most women stood silently in the background while men assumed the mantle of leadership--a zero-sum game for women. Perhaps it is necessary to revisit the past, to explore the leadership equation, and to learn how women were never meant to have the correct answer.

In the year 1590 C.E., William Shakespeare wrote a play about the heroics of a young king who demonstrated his courage and leadership skills by waging war to retain his crown. In that same year a young mid-wife, Rebecca Lempe, was waging war on the pain of childbirth. She was a healer who carried herbs within her bag of healing medicines.

In birthing children, the only health career still left open to women, this woman gave laboring women various herbal teas during their labor to reduce the discomfort of their contractions. Accused of committing heresy because she read books and charged with defying the teachings of the church which commanded women to bring forth their children in pain as a punishment for Eve's disobedience, she was arrested and charged with being a witch. It was decided that she had been taught to read by the devil. Had she not attempted to clear her name, she might have escaped imprisonment. Instead, she argued with the interpretation of church teachings. Imprisoned and scheduled for execution by the officials of the small French village in which she lived and practiced medicine, Rebecca sent a final word via an illiterate messenger before being hanged:

Oh husband, they take me from thee by force. How can God suffer it? My heart is nearly broken. Alas, my poor, dear children; orphaned. Husband, send me something that I might die. For I must expire under torture. If thou cans't not today, do it tomorrow. Write to me directly. R.L. (Armstrong & Pettigrew (Producers) & Read (Director). (1990). The Burning Times (Film).

This letter represents a lens through which European society viewed women as being outside of the learning experience (Kieckhefer, 1976). This particular woman not only read from the sacred texts of the church fathers, she dared to argue its meaning; something only men had the right to do.

One hundred and fifty years earlier another young French woman had her life taken when she, too, was proclaimed a witch by the church fathers. Jeanne d'Arc distinguished herself as a military strategist at the battle of Orleans and saved the French Army from defeat at the hands of

the British. She was known to have visions and to speak with the spirits. Yet, she was burned to death for refusing to end the practice of wearing a soldier's uniform, which had not been a problem only 2 years earlier, and for speaking with the spirits. Later canonized by the same church which had ordered her execution, St. Jeanne's legacy as a brave military leader stands as a testimony to the leadership skills of a 17-year-old girl (Chicago, 1980).

In a Different Voice

Two hundred years before this incident, a woman in Germany had visions, sapientia. Hildegard, the abbess of a Benedictine order of nuns, required the services of a monk to record what she saw since she had not been allowed to learn how to read and write (von Bingen, 1987). The daughter of a wealthy man, she was forbidden to study through the admonitions of the church. Yet, her music and revelations continue to stir the hearts and souls of people today, as they did the great popes and princes of the 12th century (Newman, 1987).

Seven hundred years before Hildegard, a woman taught philosophy at the university in Alexandria. The bishop of a monastery there, Cyril, decreed that it was sinful for any woman to teach, and that those who did would die. Hypatia, the great mathematician, astronomer, and philosopher was seized by monks, had her skin scraped off with sharpened oyster shells, her body quartered, set aflame, and left to burn in the dust of a crowded market place. Cyril, who would be later canonized a saint, watched this torturous execution and forbid any other women in Alexandria to ever step foot inside the university or else risk

identical treatment (Chicago, 1979). None of Hypatia's works survive as they, too, were shredded and burned by these same fanatical monks.

Nearly 800 years prior to this event, a young Greek woman, Esther, was selected to marry the powerful king of Persia, Xerxes. When she received word that the Jewish people in the empire were to be sold into slavery, she obtained the original transcript, read it, and devised a strategy to prevent this catastrophe. She went to her husband and begged the king not to sell her, a Jew, to a cruel master, but to sell her to a kind man, instead. When Xerxes discovered that his queen was Jewish, he asked her how it was that she knew of this plan, and who had written such a decree, to which she replied that she had read it after his vizier had written it. Xerxes quickly executed the vizier. Esther saved her people and became her husband's trusted advisor (Rausch, 1988). Because Esther could read, she was able to save herself and her people.

In a Different Voice (Gilligan, 1982), the seminal work on the subject of women and morality, the author speaks to the biased perception of women in society as being concerned only with their own agendas--rather than with the advancement of society's agendas--and how women are more likely to be perceived as weak and unable to take a stand on a difficult issue when asked to do so. Clearly such was not the case with these women, yet the formal study of leadership makes no mention of their extraordinary accomplishments.

Part 4: Illumination From the East

Eastern philosophy is often thought, by Western minds, to be comprised of an abstruse collection of complicated metaphysical constructs dealing more with the immaterial world of the spirit, rather than that of the mind. This appraisal is not altogether inaccurate. However, there is much to glean from even a casual study of even a few examples of Eastern philosophical teachings: Buddhism, Taoism, and Tantrism.

Tantra is a system of relating to life based upon Taoist (Mair, 1990) principles, and the creation of a mandala incorporating the essence of the outer self (objective) and the inner self (subjective).

A definition of tantra is derived from the Tibetan word meaning thread of continuity (Trungpa, 1981). It is a process which connects unlike things, binds them into a new identity, and creates an entirely new construct.

The Three Paths

As a process, it becomes a means toward learning to incorporate the objectivity of the hinayana (narrow way) of disciplining the mind, taking next the subjectivity of the mayahana (open highway) of compassion and understanding, and combining the two paths to become a single tantric one, using the vajrayana (diamond indestructible mind) as a means of attaining a balanced system of movement (see Figure 1) as one travels the path of life.

Hinayana requires a study of meditation for purposes of making the mind small or narrow in order to tame the speed and confusion of

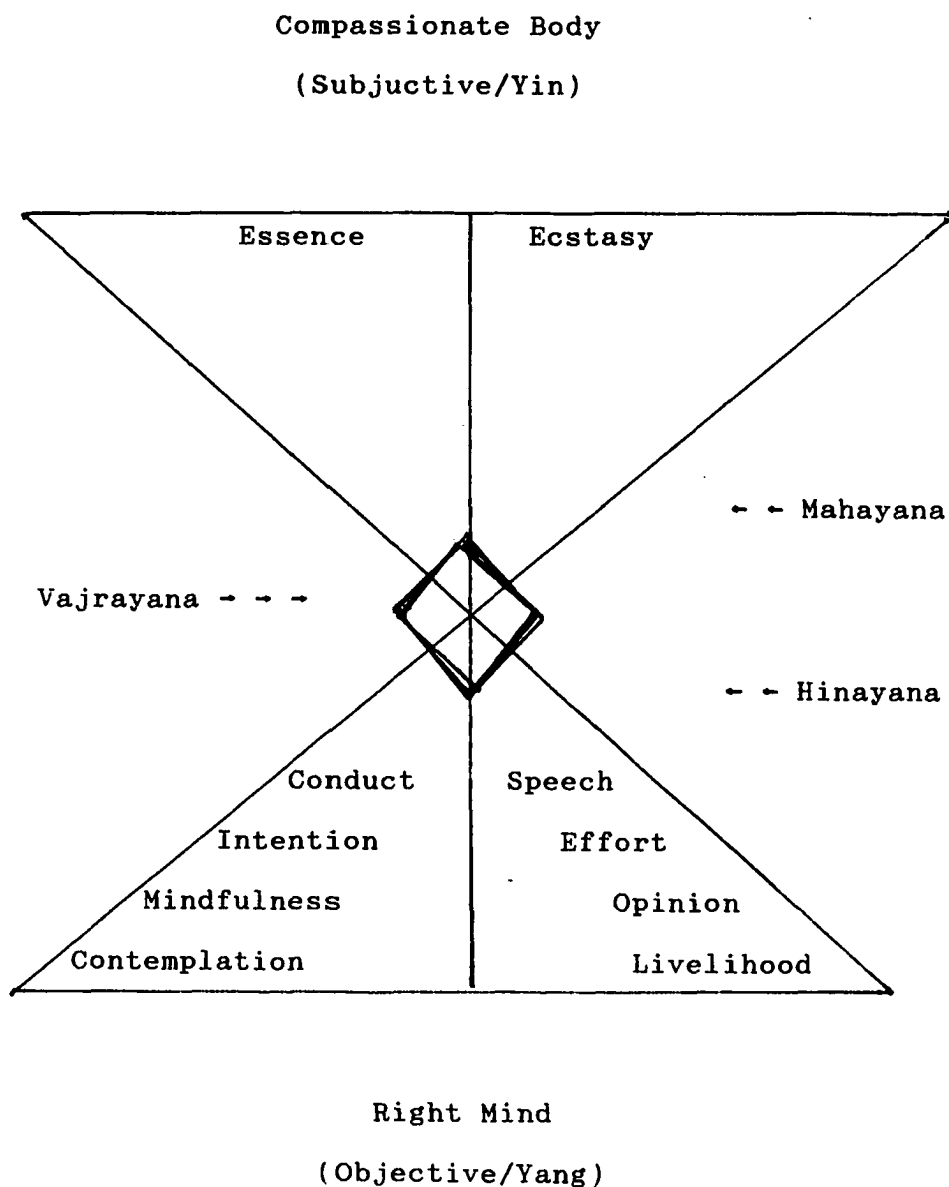


Figure 1. The Three Paths of Eastern Philosophy.

the mind. Here each is the objective ONE. Mahayana requires one to leave the narrow path of study and travel the open highway of compassion for all sentient beings. At this level one puts others before himself

or herself and becomes the subjective OTHER. It is the point at which these two paths converge that creates the properties of the middle path (Figure 2).

Mandala as Cosmos

The T'ai-ch'i T'u, or Diagram of the Supreme Ultimate (Figure 3) is often used to illustrate the correspondence principle in Taoist philosophy: A circle separated into two areas: one light (yang) half, having a small dark area contained within its center; the other dark (yin) half, having a small light area contained within its center. Each half possesses traits which have their opposite quality in the other half of the image. The light half is representative of all that is associated with the male: thinking, objective, rational, and spiritual. The dark half is representative of all that is associated with being female: feeling, subjective, intuitional, and physical. One half existing without the presence of the other results in an imbalance.

Four principles of tantra are displayed within a mandala (Figure 4). Each principle is assigned a positive (+) and negative (-) value. The mandala for tantra would have the T'ai-ch'i T'u surrounded by the four other principles radiating out in all directions. Colors become a metaphor for the visual essence of the male and female principles (Jacobi, 1973). Elements represent how identities are able to relate to nature and the essential element projected to others.

As three extant leadership theories, (1) transformational, (2) transactional, and (3) charismatic, and their associated attributes will comprise the extant theories of this study and will be used to frame the

PRINCIPLE	Vajra	Ratna	Padma	Karma
ELEMENT	Water	Earth	Fire	Air
COLOR	Blue	Yellow	Red	Green
DIRECTION	East	South	West	North
MEANING	Precise	Receive	Diffuse	Project
SYMBOL	Diamond	Tree	Lotus	Bell

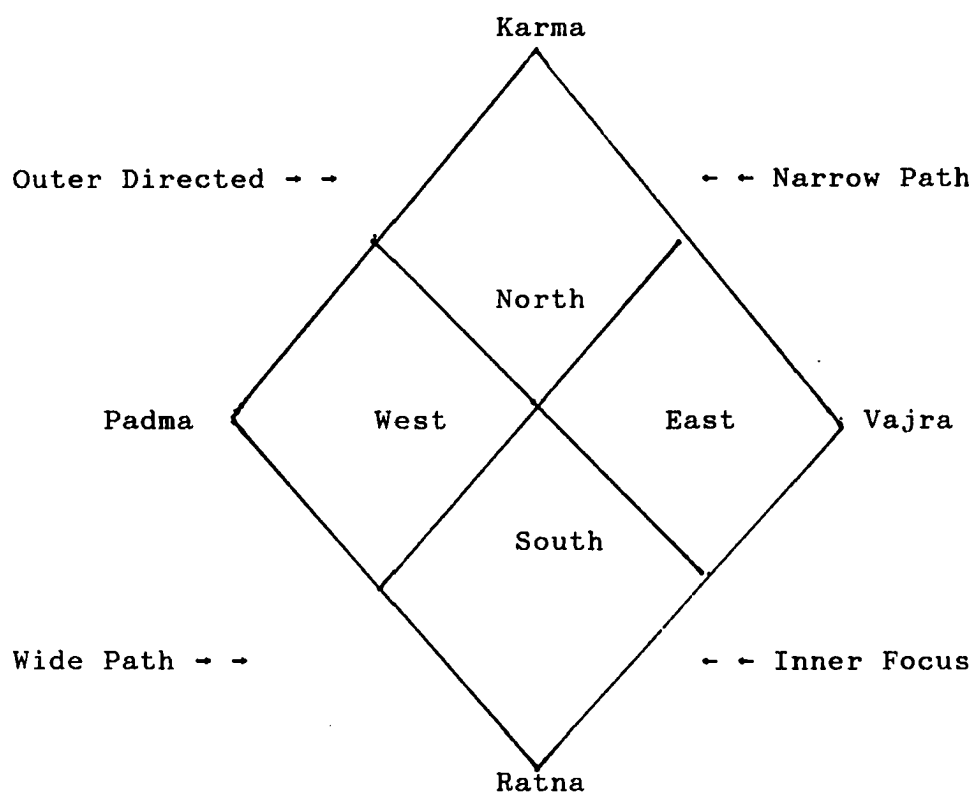


Figure 2. Properties of the Middle Path.

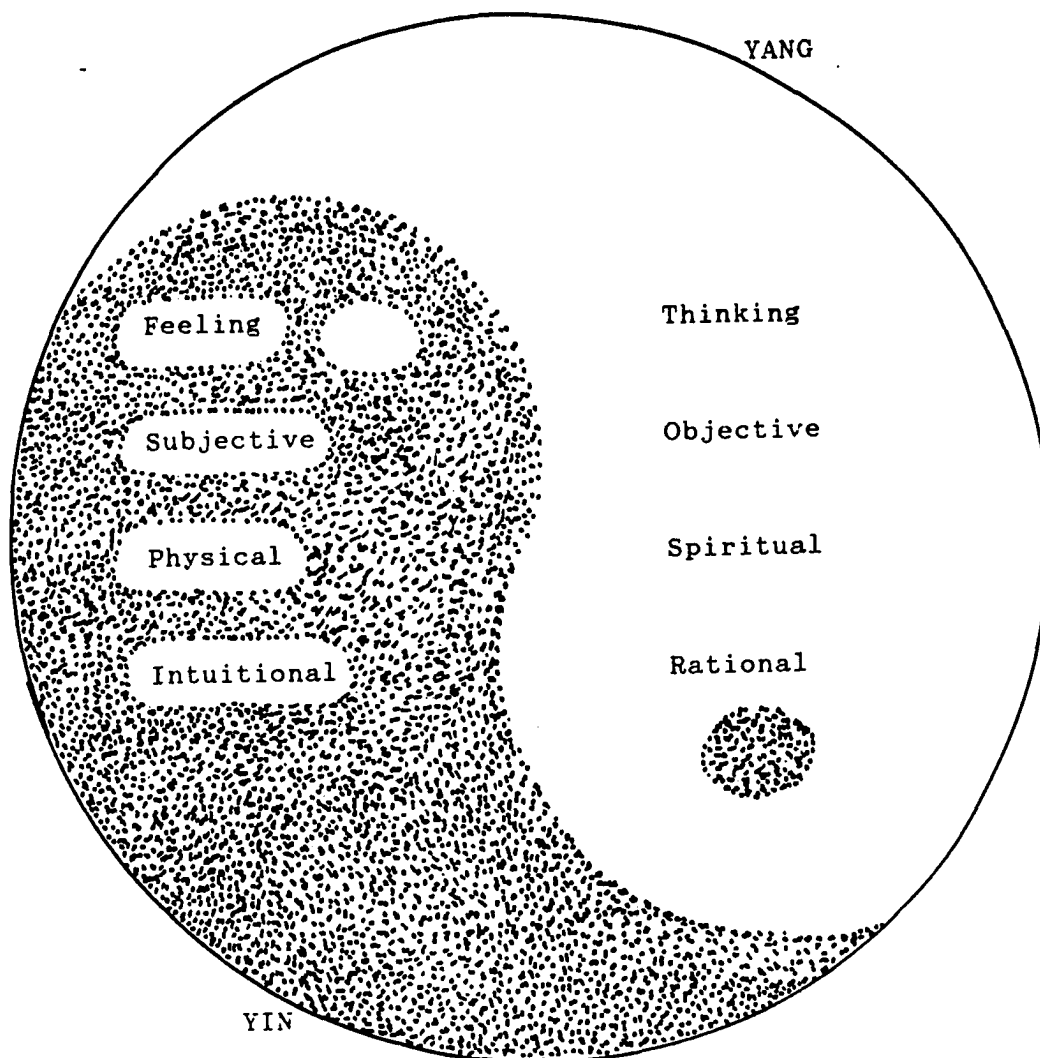


Figure 3. Diagram of the Supreme Ultimate.

new theory to be advanced in this study, it is at this point that the other dimension of leadership--intuitional--must now be incorporated into the new leadership design (Figure 5). The use of extant leadership theories, as a basis for validating this new typology, will use the correspondence principle of quantum design as a justification for the introduction of the fourth dimension. Assumptions existing between the other three and

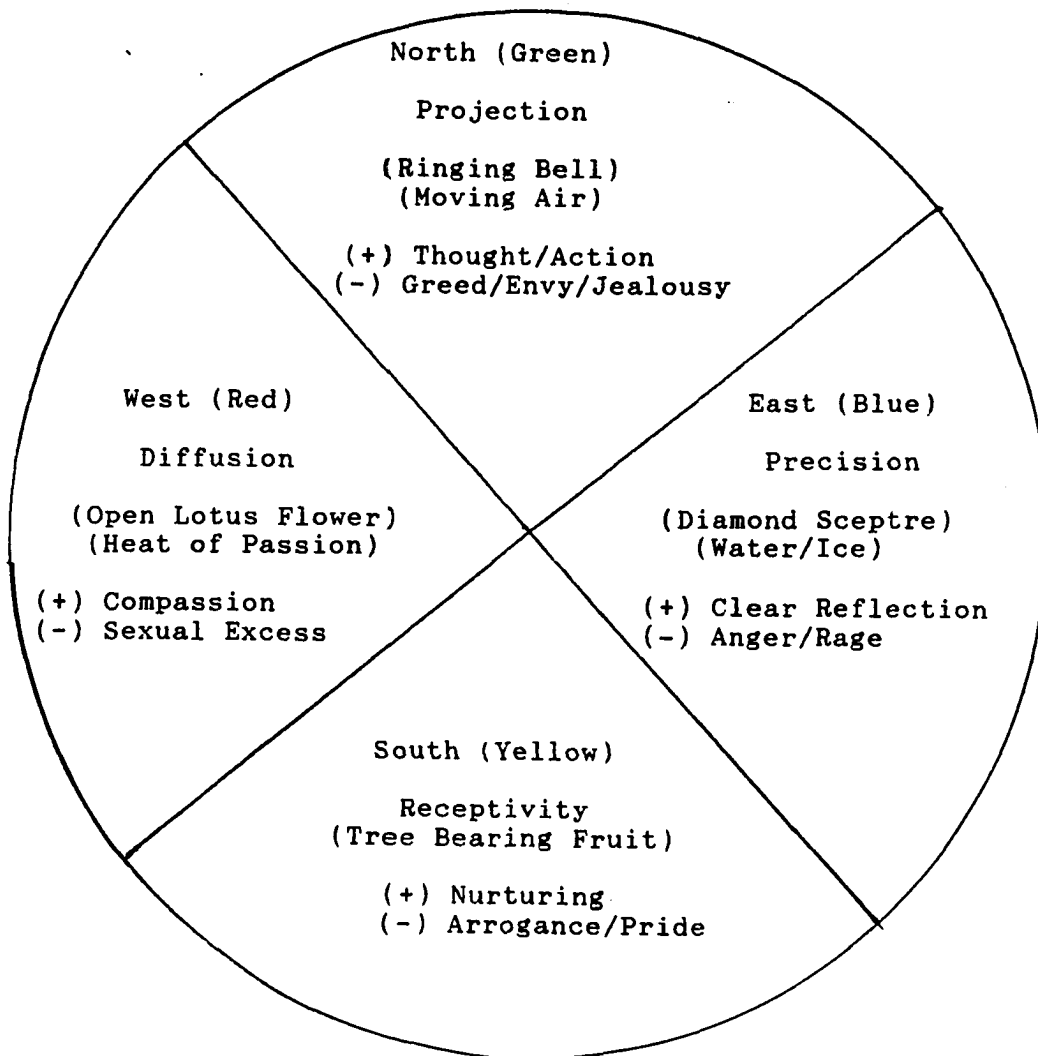


Figure 4. Mandala of Tantric Philosophy.

the new one can be made to agree in the region where their differences no longer matter. Bohr's law states:

If a new theory is to be considered valid, it must first account for the verified results of the old theory; new theory and old must overlap and agree in the region where the difference between their assumptions does not matter. (Hewitt, 1974, p. 485)

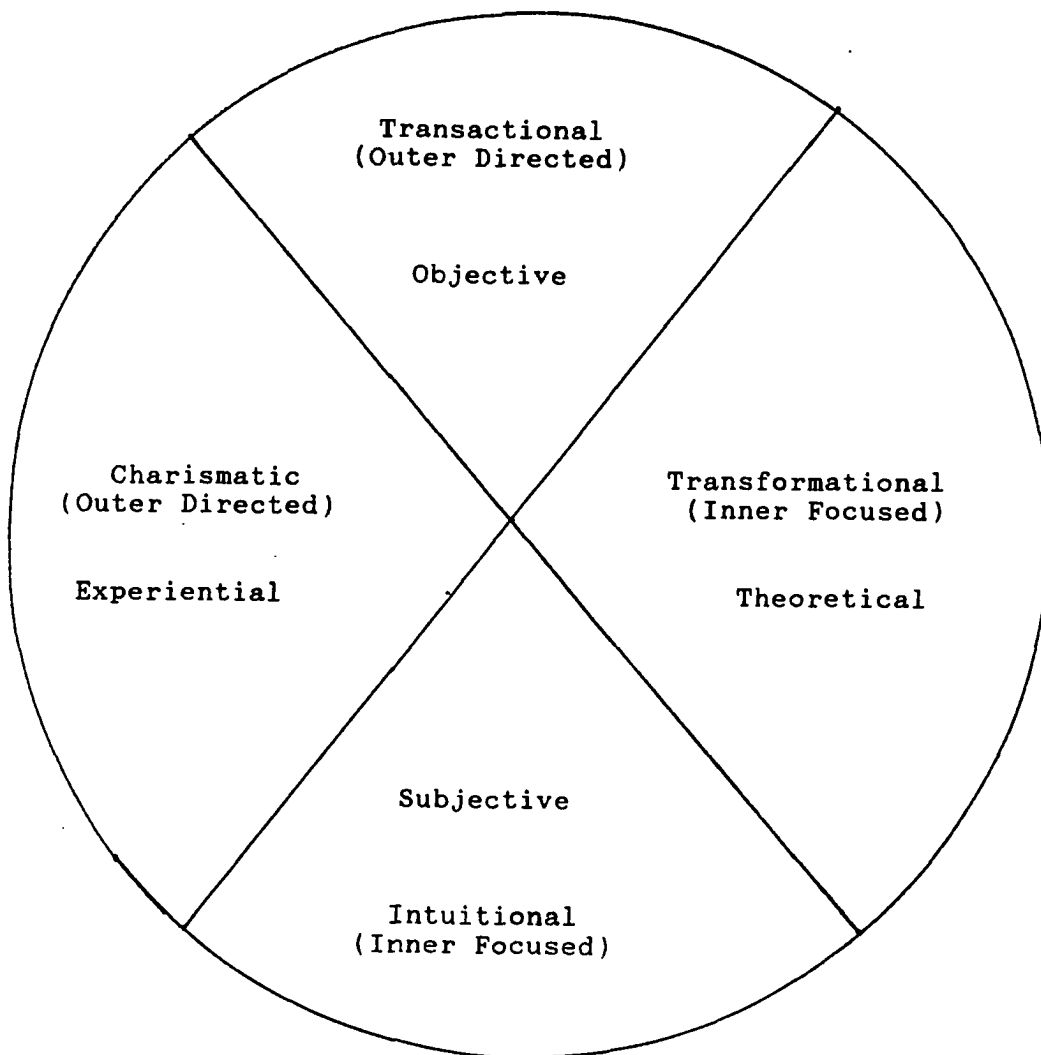


Figure 5. Mandala of Leadership Traits.

The aspects of complementary properties of the mandala (Figure 6) will expand to reflect those traits which are considered to be complementary in nature, giving leadership an opportunity to find an outlet for both outer-directed and inner-focused energies. The mandala of leadership attributes presents the complementary properties as illustrating a uniting of yin/yang (Figure 7), which then creates the mandala of

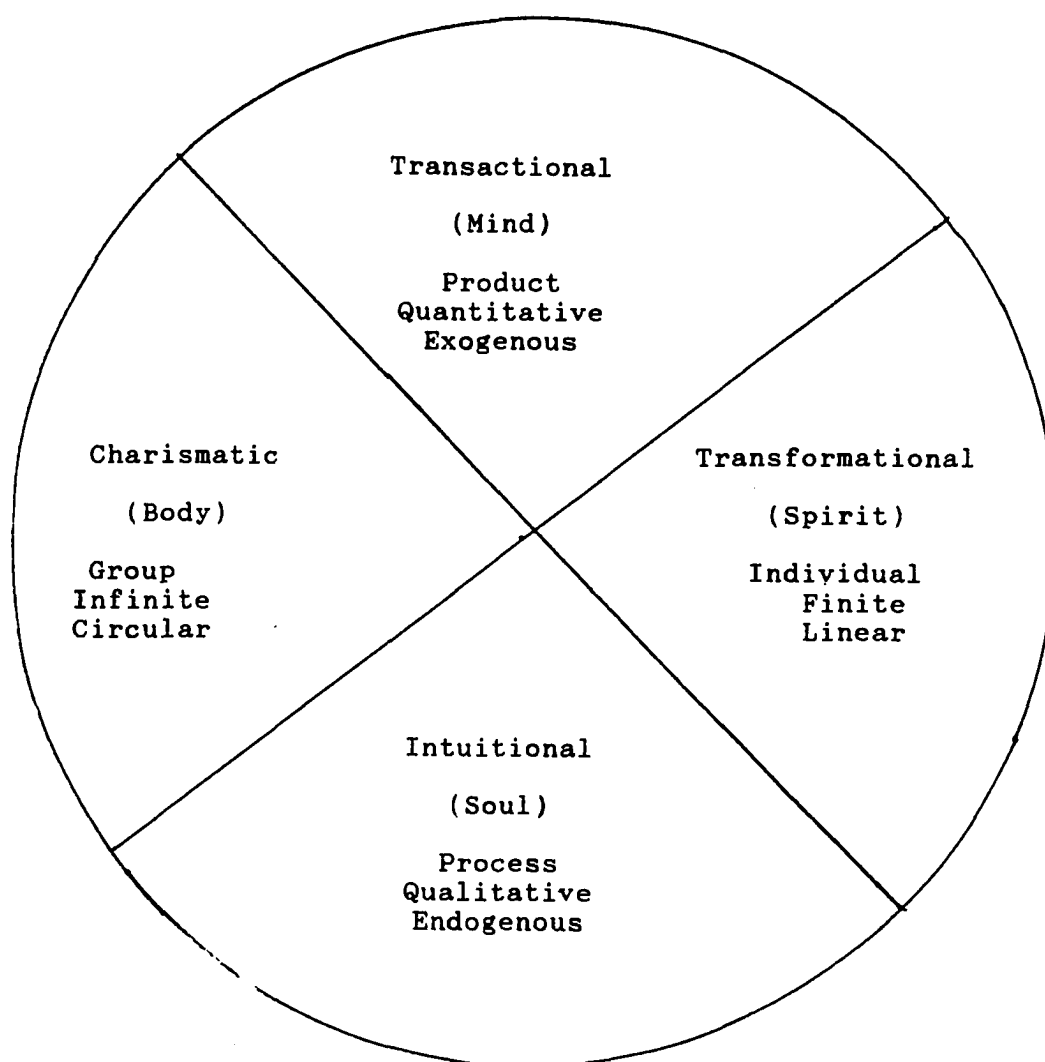


Figure 6. Mandala of Complementary Properties.

tantric leadership (Figure 8). This results in a mandala composed of leadership theories, attributes of leadership, principles of tantra, and aspects of those principles.

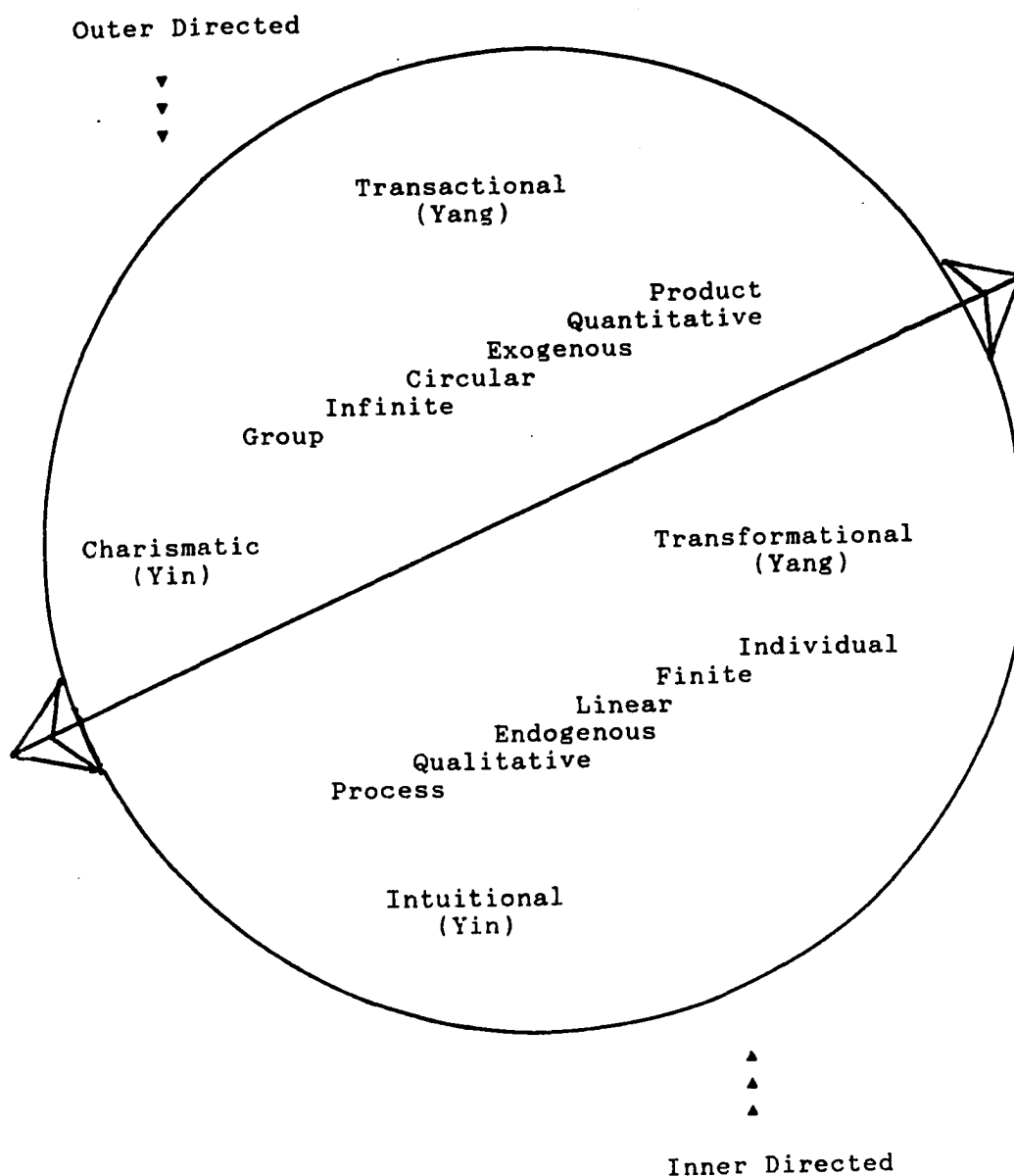


Figure 7. Mandala of Leadership Attributes.

Part 5: Of Butterflies and Spiders

While it is evident that many women have exhibited true leadership in the face of adversity, their efforts have frequently been

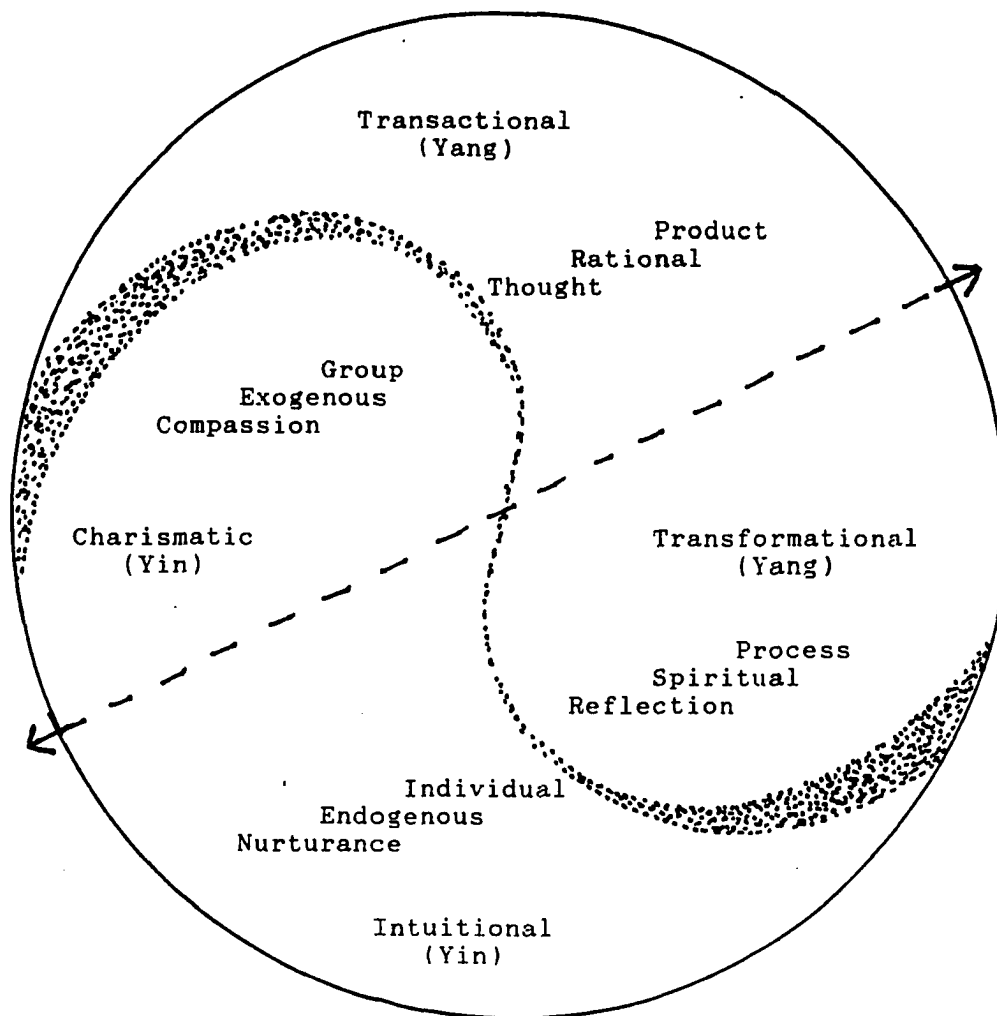


Figure 8. Mandala of Tantric Leadership.

minimized within the formal study of leadership, if they have been recognized at all, possibly because their leadership style did not fit the criteria for inclusion within the study of leadership as it is recognized today (Helgesen, 1990), a bias which works for men and against women. Indeed, attempts to categorize a woman's leadership style has met with very little success owing to the lack of attention paid to women in

leadership positions by experts in this field of study.

Most of the works authored by men address the linear/objective constructs of leadership as it exists in a hierarchy which can be derived from the traditional military model of leadership. The majority of these texts fail to discuss the leadership style of women in leadership positions, the possibility of an alternative circular/subjective process of leading, and the constructivist approaches women use in problem solving (Belenky et al., 1986). Possibly, not everyone wants to relate to maxims espoused in military and corporate tomes.

Women are slowly beginning to make forays into the leadership education arena, and most find it difficult to validate the hierarchical model as it does not reflect their own experiences either as women or as leaders within organizations. This reality would suggest that a different leadership path is being followed by at least 50% of the students studying leadership--most never having participated in hierarchical military training or related activities.

References to the military model of leadership (Hunt, 1991) often reveals a linear, objective aspect of leadership/followership constructs, one which has a distinct hierarchy operant in the leader/follower pattern. The focus is on a discrete model which can be identified, implemented, replicated, and used in any situation where a leadership model is needed in an organization, an objective, military model built to work in any climate, any culture, on any terrain. Clearly, lines, whether vertical or lateral, factor strongly into the military model of leadership. Nowhere is there any room for a circular process, something women might more easily relate to (Helgesen, 1990). Women, it would seem, are more

likely to respond to leadership through a web of connectedness where there is no beginning or end.

Helgesen (1990) spoke to a web of connectedness which binds people together and allows leaders to forego the hierarchy of organizational structure in favor of a new matrix which places all members of the organization on an equal level and openly participative. Within that stream of leadership thought, Frances Hesselbein (cited in Helgesen, 1990), Executive Director of the Girl Scouts of the USA, spoke to the restructuring she engaged within her organization and how she used a circular concept:

I use circles, because symbolically they are important. The circle is an organic image. We speak of the family circle. The circle is inclusive, but allows for flow and movement; the circle doesn't box you in! I've always conceived of management as a circular process. (p. 44)

With respect to the ability of constructivist women to grasp the essence of intellectual constructs, the following description would suggest a power-within model. Belenky et al. (1986) stated the following:

Becoming and staying aware of the workings of their minds are vital to constructivist women's sense of well-being. Self-awareness aids them in setting the ground rules for their interactions with others and in self-definition. Constructivists seek to stretch the outer boundaries of their consciousness--by making the unconscious conscious, by consulting and listening to the self, by voicing the unsaid, by listening to others and staying alert to all the currents and undercurrents of life about them, by imagining themselves inside the new poem or person or idea that they want to know and understand. Constructivists become passionate knowers, knowers who enter into a union with that which is to be known. (p. 141)

In response to a new sense of women becoming empowered by their unique ability to image constructs within their being, Estes (1992)

offered animal imagery and metaphor as a way for women to get in touch with their inner-process and to feel good about being empowered to make changes in one's life, one's relationships, and one's ability to problem solve in a manner which feels right within each individual woman. For Estes, women who run wild through life are alive.

McCaskey (1982) spoke to the internal/external mapping process which directs our lives, creating new meaning from old ideologies. In so doing, ambiguity is not seen as something to shut out of an area under study, but to welcome as a catalyst for effecting change. Indeed, McCaskey, CEO of the Chicago Bears Organization, believes that the study of leadership will bring calm waters only after the muddy waters of constant agitation have been left to settle themselves. As a former professor of business management at Harvard University, McCaskey said that the need for engaging in new leadership study will rest with those who have been excluded from the process the longest: women, people of color, and the disabled. The rationale for exclusivity will serve as a trigger for reinventing the concept of leadership.

Cantor and Bernay (1992) discussed learning and the importance of feeling competent and encouraged women to recall their earliest experience of a competent self:

For women, as for men, I believe the long-range key to success in an organization is the sense that you own yourself . . . the feminine ability to understand the undercurrents, to deal with the yin side of an organization, is a major asset. (p. 49)

Being effective feels powerful. Feeling effective is a major, if not the most important, motivational force in our lives. Competence follows effective learning, exploration, and successful manipulation of the subject matter we are learning. (p. 140)

A woman within the experience of leadership, it would appear, has the capability of speaking in a softer voice that is perhaps different in tone from the male perspective, but similar in timbre to that which is human. Foy (1980) believed that with respect to the roles of women in organizational leadership, men need to recognize that women will use their female (yin) identity to reshape those concepts which are in need of restructuring within the organization and suggests that the Western world turn its attention to the East, and to think of organizations as living things, consisting of a yin and yang force which represents balance. An interesting metaphor uses spiders and butterflies as male and female corporate workers.

Hunt (1991) addressed Hodgkinson's (1991) theme of a hierarchy in leadership and illustrated this with elaborate linear diagrams and charts echoing the Cartesian thought process which yields products. To Hunt, horizontal slices are as important as vertical slices as they all appear to relate to hierarchical processes within organizations.

Yukl (1989) discussed the behaviors of leaders and offered criteria for determining whether (or not) one is a transformational, transactional, and/or a charismatic leader (there is no mention of an intuitional model). Various theories of leadership are explored, and the author attempted to cross-reference research efforts to validate or invalidate the various constructs of leadership which have survived into the present. The work of Bass (1985) with respect to transformational leadership is given strong support for ongoing research.

Bass (1981) entertained multiple constructs of leadership and attempted to classify certain leadership typologies with respect to the

individuals who exhibit such traits. There is a suggestion that historical figures are easiest to study in retrospect, since leadership activities ultimately result in observable consequences. With respect to women within the leadership equation, the author acknowledged a dearth of information in the ways women might lead differently than men, but specific examples were not expanded upon.

Owens (1987) discussed the dimensions of educational organizations with respect to leadership styles and offered a model which parallels Block (1988) in terms of leader categories: (a) related, (b) integrated, (c) separated, and (d) dedicated and discussed how these traits correlate with values of being either relations oriented or task oriented.

Kelley (1992) addressed the leadership dimension by introducing the construct of followership into the formula and suggested that a leader is only as good as one's followers. The author then categorized followers according to their behavior traits and encouraged followers to become exemplary in their followership if they are ever to learn how to be effective leaders. There is a strong element of the master/servant dichotomy which is said to reverse polarities when the times require it. Hesse (1951) said the same thing 50 years earlier, but it is an idea worth repeating.

Burns (1978) did acknowledge the existence of women as part of the human equation but suggested that:

A girl born into a society that legally or culturally debars females from political participation and leadership will find no means of solving this problem (assuming it is a problem for her) beyond the traditional resort to harem, boudoir, or court.
(p. 61)

While Burns's personal beliefs regarding the implicit power base of females may not represent an explicit threat to women in the field of leadership education, it does speak volumes with respect to the perceptions of a man writing leadership texts used by both men and women, as well as to the type of lens through which such a man may view women within the leadership education equation.

Chapter Summary

This chapter presented a review of the literature in the areas of religion, education, feminist scholarship, Eastern philosophy, and current leadership perspectives. As a means toward reaching an understanding of life, leadership, and learning, these are the thoughts, beliefs, values, and words of men and women who were/are speaking their truth from an individual perspective, ego-syntonic with their experiences in this life and in a very different voice.

Chapter III addresses the methodology used in this study and the exploration of properties associated with the three primary leadership typologies. Chapter IV examines the data generated from the grounded theory process and includes an analysis of the data. Chapter V presents a discussion of the findings and recommendations for future research.

CHAPTER III

THE METHODOLOGY

The purpose of this study was to review leadership in a new light for purposes of advancing a new theory, expanding the primary category from three into four typologies, and giving leadership education a new design for the future.

This chapter explores the process of qualitative research along with the requirements of using grounded theory (Glaser & Strauss, 1967) as a specific methodology for purposes of researching a construct and ultimately advancing a new theory from the resulting data.

Of Pterodactyls and Phoenixes

Leadership study offers an opportunity to learn how and what leadership was, as if it exists in the back of a closet, waiting to be drug out and dusted off whenever a need appears imminent. Bennis and Nanus (1985) referenced leadership research and theory as being a series of thoughts and ideas which often build upon one another, but often go nowhere. The authors stated:

None has stood the test of time. With such a track record, it is understandable why leadership research and theory have been so frustrating as to deserve the label "the La Brea Tar Pits" of organizational inquiry. Located in Los Angeles, these asphalt pits house the remains of a long sequence of prehistoric animals that came to investigate but never left the area. (p. 6)

This metaphor may be appropriate when/if leadership is examined as dinosaur fragments might be examined, existing as pieces of dinosaur, waiting to be examined under a high-powered microscope but lacking a true dinosaur identity. However, if leadership is examined using a postpositivistic design to explore the sticky nomenclature of leadership, then perhaps a picture of leadership might emerge as that of a bird rising from the abyss, as opposed to ancient, fossilized pterodactyl bones slowly being boiled to the surface by the southern California sun.

When Hunt (1991) spoke to the objectivist and subjectivist positions involving traditional leadership study, the suggestion was made for greater research into the subjective nature of leadership, an idea whose time may have arrived. Noddings (1992) addressed the need for education in this nation to begin to identify the affective domain as having the same significance as the cognitive, teaching students about life and relationships in addition to science and mathematics. Increasingly, the voices of women, people of color, and the disabled are making themselves heard within society. No longer can educators deny the need to bring diversity into the leadership education milieu.

While the objectivist mode of learning does permit for controlled experiments inside the classroom and promotes replicable research within the university's walls, it may well be on its way in becoming a relic of the past. With limited funding sources, a more diverse student population, and the need to explore both inner and outer space, there needs to be a restructuring of the learning process not to keep thoughts and ideas out but to bring them in.

And Now for Something Completely Different

Grounded theory may be defined as theory generated from data obtained through the constant comparative method via an inductive process. As a research vehicle, grounded theory represents a credible, well-documented form of qualitative research methodology not totally oppositional to quantitative research methodology. It is considered by postpositivistic researchers to be the perfect balance between qualitative and quantitative research methodology (Guba & Lincoln, 1981), in that it brings two separate research components into focus and uses both to create a new research strategy.

Internal validity is tested through the process of ongoing research of an inquiry-guided nature (Mishler, 1990). The concept of fit (Glaser & Strauss, 1967) is supported through the process of moving between induction and deduction, experience and reflection.

The Constant Comparative Method, which can be operationally described in four stages (Glaser & Strauss, 1967) comprised the development of the theory: (1) comparing incidents applicable to each category, (2) integrating categories and their properties, (3) delimiting the theory, and (4) writing the theory.

While it is possible to delineate these stages, it is important to keep in mind the fact that generating grounded theory through the constant comparative method is not a purely linear process. Audit trails are used to assure internal validity within the construct of the research process. A significant challenge does present itself with the use of this methodology since much of the time many ideas are occurring at once

and may be difficult to trace. Glaser and Strauss (1967) stated:

Although this method of generating theory is a continuously growing process--each stage after a time is transformed into the next--earlier stages do remain in operation simultaneously throughout the analysis, and each provides continuous development to its successive stage until the analysis is terminated. (p. 105)

Stage 1: Comparing Incidents to a Category

According to Strauss and Corbin (1990), Stage 1 involves (a) coding incidents in the data into categories as the new categories emerge, and (b) coding incidents in the data to fit existing categories.

While coding an incident for a new or preexisting category, the researcher compared the incident to others within the same and within different categories. This constant comparison generates the theoretical properties of the category. As each incident is separately recorded and coded, the researcher attaches a memo containing his or her ideas about and reactions to the data. In this way coding and analysis occur simultaneously in one stage.

Stage 2: Integrating Categories and Properties

In the second stage of the constant comparative method, emphasis is placed on the identification of properties of categories that grow out of comparisons of incidents within the categories (Glaser & Strauss, 1967). This stage results in the refinement of categories and the organized expansion of categories through properties or recurring themes within the main category. Each time a division is made, the construct involved is then analyzed and cited as a one-sentence statement which

best interprets the data related to that division as they relate to specific leadership theories.

Stage 3: Delimiting the Theory

The delimiting of theory occurs at two levels, theory and categories. Glaser and Strauss (1967) stated:

First the theory solidifies, in the sense that major modifications become fewer and fewer as the analyst compares the next incidents of a category to its properties. Later modifications are mainly on the order of clarifying the logic, taking out nonrelevant properties, integrating elaborating details of properties into the major outline of interrelated categories and--most important--reduction. (p. 113)

Stage 4: Writing the Theory

Eventually, a new theory reaches a point where it must be expressed. Glaser and Strauss (1967) described this stage:

At this stage in the process of qualitative analysis, the analyst possesses coded data, a series of memos, and a theory. The discussions in the memos provide the content of the categories, which become the major themes of the theory. . . . When the researcher is convinced that his analytic framework forms a systematic substantive theory, that it is reasonably accurate statement of the matters studied, and that it is couched in a form that others going into the same field could use--then he can publish his results with confidence. (p. 113)

As further delving into the data ceases to produce additional major themes, and as data become redundant within the categories, the author's energy then turns to writing. As stated earlier, the activities of the other stages continue to operate simultaneously. This is particularly true of Stage 3.

The Research Paradigm

Strauss and Corbin (1990) stated the following with regard to the paradigm model:

In grounded theory, we link subcategories to a category in a set of relationships denoting causal conditions, phenomenon, context, intervening conditions, action/interactional strategies, and consequences. Highly simplified, the model looks something like this:

(a) causal conditions → (b) phenomenon →
 (c) context → (d) intervening conditions →
 (e) action/interaction strategies →
 (f) consequences. (p. 99)

Triangulation of the Data

The formulation of a grounded theory is based upon the constant comparative process. The comparative analysis involves triangulation and integration of data from three sources: (1) existing literature in the field, (2) documentary information (field interviews), and (3) personal experiences/insights of the author. An analysis of the above sources also served as a review of the literature for this study. The comparative analysis process is guided by procedures set forth in Glaser and Strauss (1967) and Strauss and Corbin (1990). In essence, the methodology is always alive and moving, going where it takes the researcher, until a theory is written.

Assumptions

Many years of reading, thinking, and experiencing the constructs involved in the focus of leadership education led to the three assumptions that undergird this project:

1. Sufficient theoretical and empirical evidence exists in the areas of literature previously identified to suggest a rationale for the tantric proposition.

2. A synthesis of the findings in the literature will suggest a scope and sequence for the development of a leadership model for the tantric proposition.

3. Ethical considerations and suggestions for coping with antecedents will emerge from using the tantric proposition in actual leadership classroom activities.

Limitations

The validity of this work is limited by the same considerations of all work occurring on the cutting edge of a given field. Some specific limitations anticipated are:

1. The history of women's contributions to the field of leadership theory/study throughout many past civilizations has been eroded through a male bias which may continue to serve to invalidate leadership models not reflected in extant leadership writings.

2. The acceptance of a new leadership education theory may be perceived as a threat to the promulgation of additional extant theory/research currently being engaged in by academicians in the field of study.

3. The tantric proposition will not be appropriate for all persons involved in the teaching of leadership theory, as it requires the ability to be a risk taker.

4. The subjective domain in leadership education has not been developed to any major extent, and there is no one specific design from which to extricate data for purposes of replicating study findings.

5. Precepts of Buddhist philosophy may not be acceptable to all persons studying and/or teaching leadership theory.

Analysis of the Literature Review

Readings from the literature were drawn from a wide range of sources, some of which will be recognized as those reflecting established leadership theory and others from less traditional sources not usually associated with leadership research or study.

In order to provide ample relevant sources for constant comparison, several fields of knowledge were investigated for this study: (a) extant leadership theories, (b) feminist scholarship, (c) Oriental and Occidental philosophical systems, (d) art/music history, (e) the visual and performing arts, (f) cultural anthropology, and (g) humanist psychology.

The readings which comprised this study began to reveal the presence of leadership as a construct existing within many different types of organizations, cultures, and experiences. The process followed a nonlinear pattern, consistent with the grounded theory methodology. One source seemed to lead quite naturally to another.

Readings in extant leadership theory included works by Yukl (1989), Hunt (1991), and Conger (1989). These works led to an area of feminist scholarship as regards the construct of leadership found to exist in the writings of Starhawk (1982), Daly (1978), and Faludi (1991). These writings directed the research toward areas related to Eastern

philosophy: Clavell (1983), Trungpa (1984), and Mair (1990). Leadership as a topic of interest within the arts was easily uncovered in works by Chicago (1980), Paglia (1990), and Campbell (1974). The writings of van de Bogart (1977), Newman (1987), and the film imagery of Armstrong & Pettigrew (1990) brought the construct of leadership within the visual and performing arts into sharp focus. Exploring the nature of leadership within the cultures of the people of the earth was found in Estes (1992), Pagels (1988), and Moore (1992). Jung (1964), Welwood, (1983), and Belenky et al. (1986) addressed the ways in which the psychological processes within the individual creates opportunities to explore the process of becoming one's own person, a good place for any who aspire to leadership to begin their training.

Leadership, as a product, can be presented as a set of rules and guidelines for developing one's leadership skills within a specific field of endeavor and often builds upon previous writings by those leaders who have attained a level of success in their own leadership activities. Leadership texts often include diagrams and charts which serve to illustrate the means of attaining a specific leadership vision. There is an element of precision which permeates the writings and illustrations contained within the pages of these manuals. This is leadership as an a posteriori construct. As this research was designed to examine leadership from the a priori perspective, it was important to look at leadership as a process, finding one source, then another, permitting one area to lead into another new area.

Generation of the Data

Qualitative research often requires the gathering of data from actual field sites. Patton (1987) stated:

An important source of qualitative evaluation data is direct, firsthand observations of a program. This means going "into the field," the "field" being wherever the program takes place. The evaluation observer takes careful and detailed field notes--the raw data of qualitative observation. (p. 70)

The first step involved the development of a field-based interview guide from which the researcher would proceed with the actual field interview process. A review of lecture notes, research manuals, leadership textbooks, and published instruments provided a foundation from which to build an appropriate interview guide format. An informal conversational approach, combined with the interview guide approach (Patton, 1987), was selected as the format for the interviews.

Criteria for Engaging in a Research Project

In accordance with the guidelines established for conducting research with human subjects, approval was sought and obtained by the Human Subjects Institutional Review Board at Western Michigan University (see Appendix A).

All subjects participating in the study were given a project code which consisted of their first and last initials, followed by a number denoting their gender (Example: 1 = female, 2 = male). All project data were identified by this code number to preserve confidentiality. All subject records, questionnaires, data sheets, or other project materials with subject identifying markings were securely kept. Only subject

project code numbers were used on any research materials which might be removed from the premises.

Having reviewed the literature on the development of interview guides within the construct of qualitative design, a 10-item survey instrument (see Appendix C) representing four of the six basic question typologies typically asked of individuals being interviewed was developed for use within this inquiry: (1) experience/behavior questions, (2) opinion/belief questions, (3) knowledge questions, and (4) feeling questions.

The Field Interview Guide

For purposes of generating a broad-based interview strategy designed to explore the subject of leadership with persons in their respective fields of expertise, two questions from each of these categories were created for purposes of developing a leadership interview guide: (a) experience/behavior, (b) opinion/belief, (c) feeling, (d) knowledge, (e) sensory, and (f) background/demographics.

Questions from Category e were not included in the development of the guide, as it was felt that a sensory dimension was not appropriate at this time. One question from Category f which addressed the formal/informal study of leadership was included in the interview guide.

The subjects for this portion of the study were men and women who have exhibited leadership qualities (past and present) which are congruent with the constructs defining leadership, some of them prominent/established men and women leaders who were/are involved in what would be recognized as leadership activities and/or research into

leadership theory. A questionnaire was developed (Jaeger, 1988) and utilized as a vehicle for generating data relevant to the personal interview component of the grounded theory process. The nature of the questions comprising the instrument were grounded in the literature review and adhered to the requirements for providing a triangulation of the data.

The Interview Process

At this point, contact was made with persons within the field of leadership, requesting their participation in this research study. Following an affirmative response to the inquiry, the survey instrument was mailed to the respondents for their review, and an agreed upon time/date/place was set for purposes of conducting the interview.

The population for the interview component of this process was very diverse within its leadership focus. Among those interviewed were: (a) authors of leadership texts, (b) students of leadership education, (c) professors of leadership education, (d) college presidents, (e) school administrators, (f) chief executive officers (CEOs) of large corporations, and (g) presidents of small companies.

An initial contact either by phone or in a written letter was the first step in securing an actual interview on the subject of leadership. A copy of the interview guide was sent to each potential respondent.

Arrangements were made to meet with the person (whenever possible) for a face-to-face interview, or to arrange a time for a phone conference if this was more convenient for both parties. Once at the meeting, the researcher brought a copy of the interview guide, a

notebook and pen, and a copy of Figure 5.

Responses to the 10-item questionnaire enabled the researcher to explore leadership theory from a praxis perspective and also gave the respondents an opportunity to express their thoughts/feelings about the subject of leadership within an academic inquiry.

Profiles of Respondents

1. GY2: Academician, writer. Advanced degree. Involved in the study of leadership theory at the university level. Believes the study of leadership to be of great importance to the survival of the human race, with such tremendous nuclear proliferation occurring in under-developed nations. Was familiar with the concept of a mandala, and saw himself in the East/Philosophy quadrant. Thinks doctoral students are not adventurous.

2. JB2: CEO of a family-owned business with 234 employees. Degree in management. Interested in how some people are drawn to leadership of an organization, while others have no interest in the organization, but manage to become good followers, if their reward is clearly in sight. Was not familiar with Eastern philosophy prior to the interview, but requested a bibliography. Saw himself in the North/Action quadrant of the mandala.

3. CP1: CEO of a health-care franchise; 108 employees. Degree in nursing. Would like to see more women become involved in leadership activities, even if it's serving on a committee as a volunteer. Thinks men have it easier in the management game, because they do not have family obligations to attend to in their spare time, the way women do.

Knew a little bit about oriental philosophy. Placed herself in the South/Feeling quadrant of the mandala.

4. MM2: CEO of a family-owned corporate franchise. Used to be an academican, and author of text on management. Advanced degree. Currently involved in strengthening subcommittee appointments which (he believes) will have a positive impact on the larger organization, as a whole. Believes that the best definition of a leader is someone who steps forward, while everyone else stares at their own shoelaces. Was conversant on the topic of Eastern philosophy. Placed himself in the East/Philosophy quadrant of the mandala.

5. MJ1: Administrator of an educational consortium. Advanced degree. Studied process-based learning in young children, and would like to see high school teachers try this same approach with students who are failing. Thinks women are better decision makers, because they see things from a thinking AND feeling perspective. Believes small, handicapped children have a way of learning something in a way that nonhandicapped teachers cannot recognize or appreciate. Was slightly familiar with Eastern philosophy. Placed herself within the South/Feeling quadrant of the mandala.

6. LW2: Elected official authorized to assess property and evaluate taxes at the local government level. Degree in accounting. Believes that leadership is a complex issue related to one's sense of moral integrity. A leader might consider himself or herself to be a moral person within his or her immediate sphere of family and friends, yet conduct himself or herself in a business environment in a manner which would not be consistent with the same code of ethics and beliefs.

Placed himself in the East/Philosophy quadrant of the mandala.

7. MA1: Executive of a not-for-profit corporation involved in the daily management of disabled persons. Advanced degree. Is interested in how leadership initiatives can be derailed by efforts of followers who resist change, even when change is what is needed in order to grow, and to become more effective in providing a quality product to the consumer. Was familiar with Eastern philosophy. Placed herself in the West/Passion quadrant because she felt that her passionate nature drives her to accomplish impossible goals.

8. JS2: Retired president of a moderate-sized company which he started with his own capital; 750 employees at the time he sold the company. Degree in engineering. Thinks he became a leader when he was selected to fly long-range bombers during World War II; his crew depended on him to motivate them to withstand the extreme cold air temperatures, and the risk of being shot down over enemy territory, and never returning home after the war. Thinks leadership is something you are born with. You cannot teach leadership as anything other than theory. Was not familiar with Eastern philosophy. Placed himself within the West/Passion quadrant of the mandala; believes people who are strongly sexual always show their passions in many areas of their life.

9. G2: CEO of a regional franchise specializing in gaming, wildlife management, educational initiatives, and health-care maintenance of the organization's membership. No degree. Believes leadership is something that chooses you; you cannot resist its call; it's in your spirit's design. Interested in how good leadership can inspire people to reach beyond what they see, and to achieve really difficult

goals. Was familiar with the concept of the mandala, and placed himself within the East/Philosophy quadrant, although he also felt as if he could exist in the South/Feeling quadrant, as well.

10. JH2: Academician, writer, researcher, working in the area of organizational leadership within a university setting. Advanced degree. Believes leadership is something that the more you study it the more you want to know about it. Thinks the leaders of today have greater access to other approaches involved in the study of leadership theory than people like Thomas Jefferson, who probably felt alone in his thoughts because he couldn't communicate with other leaders as we can today through e-mail and FAX. Was familiar with the concept of the mandala and placed himself in the North/Action quadrant, even though he thought the better place was in the East/Philosophy--but this would not be compatible in the world of business and industry.

11. LP1: Artist, owner of a small gallery, teacher at a regional college. Advanced degree. Believes the great leaders of the past were inspired by their own "muse," just as artists are. Thinks today's leaders lack "soul," so they don't have a muse to guide them in their actions. Would like to see a president of the United States who isn't a typical man who is a lawyer, or a veteran, or a business mogul with a pile of money. Thinks a woman will never be president of this country, but will become a vice-president/first lady--someday. Was familiar with the mandala, and placed herself within the West/Passion quadrant, because her muse is a passionate creature who creates the depth of her artistic expression.

12. TM1: CEO of a small company providing temporary help in setting up accounts for small businesses; works as a consultant to a large advertising agency. Degree in Philosophy. Never was interested in leadership until she decided to start her own company. Believes there is a lot to the leadership thing that can't be taught in a formal program of study. Thinks some people are just born to be leaders, but everyone knows how to follow because it's an instinct. Was familiar with the mandala, and placed herself within the East/Philosophy quadrant.

13. FW2: School administrator. Advanced degree. Currently studying leadership theory in a university setting. Is interested in the way leadership is thought of by students who are actually out there doing it, as opposed to teachers who are in here thinking about it. Believes God gives each person a little bit of leadership and a lot of followership in their lives, because we are here, on earth, to figure things out for ourselves. Was not familiar with Eastern philosophy. Placed himself in the South/Feeling quadrant, because he tends to figure things out best when he's feeling about them--as opposed to thinking about them.

14. SK2: College administrator. Advanced degree. Working on a book about leadership in college. Overseeing a planned expansion of the main campus's library facility. Thinks leadership is still pretty male focused, but that President Clinton's cabinet will change that perception over time. Thinks women can be excellent leaders at the university level, but they need to be mentored by someone who can help them learn where the hurdles are, just as men are mentored within certain philanthropic organizations. Was familiar with the mandala, and saw

himself in North/Action quadrant.

15. NH1: College administrator. Author of a textbook on women in leadership. Previous work was as a teacher of preschool children; then as a college professor. Believes women can make a difference in the quality of life within the work site, but that because men in the same work site have wives to take care of child-care issues, they never think about quality of life issues. Thinks women realize how difficult it is for a woman to move ahead in the job market, but the need to form relationships/family ties usually ends up costing women a promotion, when it doesn't affect men the same way. Was familiar with Eastern philosophy and the concept of a mandala. Placed herself in the South/Feeling quadrant.

16. JG2: College administrator. Advanced degree. Studied management in the United States and in Japan. Is co-authoring a book on leadership and how the role of government is attempting to eliminate the role of the college president within small college environments in favor of a state-run governing board with preestablished goals for all small colleges in that state. Thinks leadership is in jeopardy, because followers don't want to support leadership initiatives. Rather, followers want to be their own leaders. Was familiar with Eastern philosophy, and placed himself in the East/Philosophy quadrant, although he thinks sometimes his passion for accomplishment makes him fit into the West/Passion one.

Personal Insights of the Author

Having approached leadership as a formal course of study within the confines of a university curriculum, this researcher had a library of texts which explored extant leadership theory, often learning and relearning information on the three primary leadership typologies: (1) transformational (Bennis & Nanus, 1985; Burns, 1978; Conger, 1992; Hunt, 1991; Yukl, 1989), (2) transactional (Bass, 1985; Burns, 1978; Hunt, 1991; Yukl, 1989), and (3) charismatic (Burns, 1978; Conger, 1989; Hunt, 1991; Yukl, 1989).

Texts authored by women, some explicitly referencing a feminine model of leadership which relied on the use of one's intuition and others not dealing directly with the topic of leadership, generally did not reference the typologies of leadership most often cited in the texts which were the mainstay of leadership coursework.

Transformational and transactional leadership typologies were often compared and contrasted for purposes of exploring their respective loci of control. However, it was the charismatic typology which appeared to this researcher to stand out from the other two. Thus, an interest in the underlying premise of such a leadership construct began to form itself into an area which, like a Pandora's box, invited further inquiry.

Pandora's Box

Conger (1989) appeared to have also developed an interest in the study of charismatic leadership and has written texts which explore

charismatic leader behaviors and the nature of the charismatic leadership typology. The literature on charismatic leadership suggested that it may be the other face of the transformational typology. If this was valid, then where was the other face of transactional leadership? It was this body of research which became the entry point for investigating this mysterious leadership typology.

Conger (1989) used a model which defines leadership as "the process of moving an organization from an existing state to some future state through four stages" (p. 25) and provides a diagram of the stages and their criteria:

Stage 1: Detecting unexploited opportunities and deficiencies in the present situation, high sensitivity to constituents' needs, formulating an idealized strategic vision.

Stage 2: Communicating the vision, articulating the status quo as unacceptable and the vision as the most attractive alternative, articulating motivation to lead followers.

Stage 3: Building trust through success, expertise, personal risk-taking, self-sacrifice, and unconventional behavior.

Stage 4: Demonstrating the means to achieve the vision through modeling, empowerment, and unconventional tactics. (Conger, 1989, p. 27)

As the leader moves through these stages, values and beliefs which differentiate the charismatic leader's behaviors from those of other leaders defines the type.

This four-stage model was intended to represent an organization, not specified as being male only, yet the author's examples of charismatic leaders had only male identities. Nowhere was there any indication that a woman might also be a charismatic leader. The omission of a woman within this typology became the fixed point (Bolen, 1979) from

which this investigation of leadership as being (possibly) a unique set of behaviors which were male and female in nature was conceived.

A review of extant leadership texts did not reference the possibility of such a construct as that of a leadership typology having a set of behaviors which were congruent with the experiences of women as leaders with organizations. While leadership was written about as being a gender-neutral construct, meaning the use of the words he/his could be superimposed by the reader to reflect the pronoun of choice, the presence of any leadership texts/references to a leadership typology congruent with the essential nature of a woman was not in evidence. Here was an opportunity to investigate a new aspect within the leadership construct.

The Devil Made Me Do It

The study of charisma (from the Greek for: grace, beauty, and kindness) was the source of an area of inquiry by Paglia (1990) for purposes of exploring the role of eroticism in everyday life processes and the impact of the visual arts on society. The author argued that while males can exhibit charismatic behaviors, the essence of those behaviors are really trans-gender in their source of origin and stated:

Charisma is the numinous aura around a narcissistic personality. It flows outward from a simplicity or unity of being and a composure and controlled vitality. There is gracious accommodation, yet commanding impersonality. Charisma is the radiance produced by the interaction of male and female elements in a gifted personality. The charismatic woman has a masculine force and severity. The charismatic man has an entrancing female beauty. Both are hot and cold, glowing with presexual love. (Paglia, 1990, p. 521)

The author went on to address charisma as it relates to the unfolding of an individual's sexual and erotic nature and how this impacts others, even from a distance. The fire/ice dichotomy is further explored.

Conger (1989) addressed the articulation of a long-range vision in building follower trust and emphasized the inordinate amount of risk-taking behaviors to be found within the charismatic leader's repertoire of trust-building skills. While not the exact same definition as that to be found in Paglia (1990), there were some similarities present, enough to encourage further research into the possibility that a woman could be charismatic and, if so, was it possible that she, too, might be able to be classified as a charismatic leader? Too, if charismatic leadership was the other side of transformational leadership, might intuition be the opposite of transactional?

Satori!

In entering into the house of leadership and studying extant theory, the door of charismatic leadership opened into a room filled with exotic and unfamiliar words not usually associated with leadership: (a) narcissism, (b) gifted, (c) gracious, (d) beauty, (e) erotic, (f) aura, and (g) trans-gender. It was at this point that the researcher began to turn the handle of yet another door, which opened into another room filled with symbols and images of Eastern philosophy--light and dark, male and female, and the image of yin/yang. The sounds and sights within that room became more and more familiar.

A moving disk, a mandala, which contained the images of four distinct aspects of the human experience began to come into focus.

There, without having to invent constructs to fit within the disk, were four dimensions representing a complete journey through the life experience of human beings based upon an Eastern system of philosophical values/beliefs expressed in a Buddhist/Taoist/Tantric perspective.

1. Philosophy	(Yang)	East	Spirit
2. Thought	(Yang)	North	Mind
3. Passion	(Yin)	West	Body
4. Sensing	(Yin)	South	Soul

Traits associated with each of the four dimensions also began to come into view: (1) precision in thought, (2) thought in action, (3) compassion, and (4) nurturing. The leitmotif of FOUR began presenting itself: It was at this point that the flash of illuminating light from within that room began to take on the shape of leadership typologies and related attributes: (1) transformational (spiritual), (2) transactional (intellectual), (3) charismatic (physical), and (4) intuitional (soul)--interfaced with principles of tantric philosophy. Here was the a priori source of leadership, ancient and hidden from the Western mind, but healthy and able to serve the needs of mankind in the new millennium.

Chapter Summary

This chapter examined the process of qualitative methodology and the utilization of grounded theory for purposes of advancing a new theory within the field of leadership education. Documentary data was presented in the form of character profiles of those persons who participated in the research study. Reflections by the author began the process of exploring the possibility of expanding the three primary

leadership typologies into four, with a new typology emerging from the constant comparative method.

Chapter IV addresses the results of the data generated by the interview component of this study and explores the integration of Stages 1 and 2 to become the delimited theory. Chapter V summarizes the findings of this study, advances the theory, discusses the concept of the tantric mandala, and provides recommendations for future research in the area of leadership design.

CHAPTER IV

PRESENTATION OF THE DATA

The purpose of this study was to reexamine extant leadership theories, examine the possibility of adding a fourth leadership typology to the three currently in existence, and to advance a new theory within the field of leadership education.

This chapter serves two purposes. First, it provides data obtained from field interviews of the leaders profiled in Chapter III. Second, it provides examples of how data generated from Stage 1 and Stage 2 of the grounded theory process coalesced to approach Stage 3 delimitation of the theory. As such, this chapter serves to illustrate the process of integrating two categories: (1) leadership theory and (2) Eastern philosophy into one category, which then forms the basis for the advancement of the theory.

It was hoped that this strategy would serve to assist future researchers who might wish to further their understanding of leadership as being that of an organic entity deeply ingrained in the history of mankind and easily combined with other constructs for purposes of reinventing its identity in order to retain a place in the affairs of the world.

Field Interview Data

The selection of persons to become prospective participants in this study were drawn from a wide range of sources. As this study was

qualitative in nature, it was felt that an inclusive rather than exclusive approach to the selection of participants would provide a more rounded profile of those individuals who self-rate or are identified by others as being leaders within their respective fields of expertise and/or knowledge.

Individuals recognized as leaders of corporations and companies were approached in person for inclusion in this study. Some of these persons had participated previously in a study of leadership with the researcher, as a requirement of previous internship/externship experiences and/or course requirements, and were agreeable to further investigation of their perspectives on the subject of leadership. Other participants were referred as possible candidates for an interview based upon recommendations by other people within those same organizations.

Authors of leadership text materials were contacted by telephone, with a follow-up letter referencing the nature of this study. They proved eager to share their thoughts on the subject of leadership study, as well as to know the responses of students of leadership education who had utilized their materials as a primary source of information within a leadership study program. These interviews were conducted by telephone, as the distance from their location to the researcher's Midwest environment was in excess of 1,000 miles.

Every individual agreeing to participate in the study was assured complete anonymity, with results of the study to be made available to them following completion of this academic inquiry. Assurances were given to all participants that all responses would be kept completely confidential. Copies of each participant's responses were made available

to the person within the context of a follow-up note of thanks by the researcher.

Letter to Respondents

The literature on leadership research was examined for the development of an appropriate format for a letter to be sent to prospective respondents (Borg & Gall, 1989). The letter included the names, phone numbers, and addresses of those entities responsible for this study (see Appendix B).

Survey Instrument

Those individuals who responded to the request for an interview were contacted as to their preferred method of interview to be used to conduct this research. As some respondents resided as far as 2,000 miles away from where the researcher resided, a phone conference was agreed upon for the interview. Those participants who resided in the Great Lakes region of the nation were interviewed in person, at their place of work or their residence (whichever environment was felt to be most conducive to a personal interview). Prior to the actual interview, a copy of the questionnaire was mailed to each participant (Appendix C).

The survey instrument, developed along guidelines established by Patton (1987), was formatted to fit on one sheet of paper, which the respondent was asked to bring to the interview, along with any specific comments which were found to be of special interest to the individual person. Additional thoughts or questions which occurred to the participant was encouraged by the researcher to be written down on that same

sheet of paper, as it was felt that any additional insights brought into this study would be of value to the overall outcome of the study if they were brought forward at the time of the actual interview.

Prelude to the Interview

Responses to the leadership survey were recorded either in a written format during the course of the interview or by cassette recorder with the permission of the respondent. The choice of format was left to the wishes of the individual being interviewed.

At the beginning of the interview, a copy of the mandala of complementary properties (see Figure 6) was given to the individual for purposes of providing an illustration of some essential traits associated with each of the four leadership typologies. The researcher did not attempt to provide any in-depth discussion of leadership theory to the respondents, as it was thought to be an inappropriate venue for such a discussion. What was provided to each respondent was an overview of each leadership typology, presented within the context of a neutral evaluation.

From the 10-item questionnaire on leadership, one question (primary) representing each of the following four categories was selected for inclusion in this study: (1) knowledge (Question 1), (2) experience (Question 2), (3) opinion (Question 6), and (4) feeling (Question 7).

What follows are the responses to these four questions by the 16 respondents (9 males and 7 females) who participated in this study.

Responses of Study Participants

Question 1: What is your definition of the word: LEADER?

1. Someone who sees the "larger picture" and can mobilize people to see and follow his or her vision.
2. Someone who can get people to do what they are supposed to do and have them think it was their idea.
3. A person who can help other people find out what it is they can do best and then help them do that thing.
4. Someone who steps forward and picks up the gauntlet.
5. Someone who dreams big and has the courage to carry them out, no matter what the cost to their comfort factor.
6. Trust and integrity. Doing the right thing even when it might jeopardize one's career. Moral leadership is impossible without these two character traits.
7. A person who is possessed of great moral courage, and who can stand alone, if need be, to lead even when you can't see any followers--yet.
8. Someone who can get you to trust him enough to overcome your own sense of fear in order to get a thing done.
9. An extraordinary individual whom the wise ones select to perform their important work on the earth.
10. Someone who is a risk-taker; who can go the distance, even when he (or she) is lacking in support from the others around them.
11. Someone who is a rare creature, not afraid to take chances in an otherwise predictable world.
12. A person who is inspired to do something great which will benefit others, even if they're (leader) not around to see it happen.
13. Someone who knows himself (or herself) well enough that they inspire other people around them to trust them when a goal has to be reached.

14. A person who is like the Boy Scout manual describes; someone who is a truly morality-driven individual; this is what inspires dedication among followers.

15. Someone who knows what they believe and isn't afraid to speak out, because they know that truth is more important than anything.

16. A person who has his eye on the future, but his hand in the past. I heard that somewhere a while back.

Question 2: What metaphor might you assign to the word:

LEADER?

1. A brightly shining star in the night sky.
2. A snow-capped peak in the Rockies (mountains).
3. An angel who guides you.
4. Quarterback of a well-executed offensive line.
5. Venus, the Morning Star, shining on the horizon.
6. Jesus Christ.
7. The sun, moving across the heavens through the course of the day.
8. The lead plane in a formation.
9. An eagle flying high in the sky.
10. A symphony conductor
11. A gull flying over the water.
12. A giant Redwood tree.
13. A farmer, because he is putting seeds into the cold, dark soil, and he is going to work with that soil to make sure that the seeds grow into strong plants.
14. Kennedy. That name says it all.
15. A bright, shining star.
16. A tall mountain rising up from the sea.

Question 6: Do you think there is a difference in the way a man might embody leadership concepts as opposed to the way a woman might embody leadership concepts?

1. I never really thought about it. I guess so. Women do a lot of things differently than men do them. I don't think men take as many risks as women do.

2. Yes. Women take their time making decisions. Men make up their minds ahead of time. That's a good question.

3. Oh, yes! Women think things through a lot longer, and they go deeper than men do when they have to make a decision involving other people. Men just want to "get it over with," and move on to the next item.

4. Yes. Women are more compassionate than men; I think that's a result of them being mothers. It's something women know how to do, but men have to learn how to acquire that skill.

5. Are you kidding? Of course! Men are good in crisis situations--when you have to make a sudden decision, but women have what it takes to really think things through before making a major decision.

6. Respected leadership carries the burden of having to establish genuineness and validity on a daily basis. Traditionally history espouses male leadership, although throughout the annals of history, be it in the fields of medicine, education, business and politics the accomplishments of women were duly noted. Although women are prepared to succeed as leaders, they must also be prepared to fail, as men have done, and move forward.

7. Yes. Women want to get lots of input from everyone before they make a decision. Men pretend that they want input, when they have already made their minds up before they ask the question.

8. Yes. Women are good at making certain decisions; men are good at making other kinds of decisions. You need both perspectives when you make a major decision.

9. Yes. Women can get things done a lot more efficiently than a man would. Women are so used to being around crying babies, that they just go on about their business. Men need more quiet for decision making. Men are

more afraid to make a mistake, I think, than a woman is.

10. Yes. Women don't expect a big deal when something goes right, whereas men (deep down inside) want recognition when they do a good job. I think it's a "pride" thing.

11. Yes. Women can give an idea "texture"; men just give it more words. I think women are good at "designing" concepts, and men are good at "building" them.

12. Yes. Women don't react as strongly to an error, the way men do. Women can handle being wrong better than men can. Men--most men--have this "know-it-all" thing going on in their heads. I don't think women have it.

13. Yes. Women have patience for the smallest of details, whereas men just want to work on the "big picture," and leave the details to someone else (women?). I don't know if this is wrong or right; it just is that way.

14. Yes. Men are better at developing long-range planning projects. Women are good at short-term sorts of things. I think women can "chunk" learning better than men, for the short term, but men will do better when it comes to comprehensive exams, and the like.

15. Yes. Women have better memories for small details; men forget how important the little things can be to a person, or to a group of individuals.

16. Yes. women can make a mistake, and they just "get over it," and go on with things. I think men dislike failure so strongly that it takes them longer to pick up and move on.

Question 7: Are you more/less likely to rely on rationality over intuition with respect to decision making, or do you rely on both to an equal extent?

1. I use my intuition a bit more than my rational mind. The older I become, the wiser I become. I rely on that.

2. Both. Probably rationality a little bit more than intuition, though.

3. Intuition. It sort of "feels" right when I think about doing certain things. Sometimes I think things

through, but if I need a quick answer, I use my intuition.

4. Intuition, I think. Both, I hope, when the times require it. But my "sense" of things is usually pretty much on-target. I trust this process a great deal.

5. Intuition. I don't need to be bombarded with a lot of nonsense, psycho-babble when I'm dealing with a handicapped child's IEP. I do what feels right for the child, the family, and for me. I trust my instinct.

6. To rationalize is to guide one's opinions and actions solely by what is considered reasonable. Intuitiveness relies on the powers of knowing, or obtained knowledge without recourse to inference or reasoning, leaning on innate or instinctive factors. Moral convictions must become a habit of the mind, just as a correct professional response to a given situation becomes intuitive.

7. Intuition, definitely! I trust my first impression and my sense of what is really going on beneath the surface.

8. Rationality, I think. I was a pilot. There is no room for "guessing games" when you're flying at 25,000 feet, and you have 10 tons of bombs you have to drop on a specific target. You can't "wonder" about things too much.

9. Intuition is my best friend when it comes to making a decision about something. My sense of: "What is the right thing to do, here," always comes through for me.

10. I think I use both, equally. The older I get, the more comfortable I am trusting my intuition. Maybe that's a benefit of growing older. Maybe intuition is nothing more than your recollection of how you solved a problem similar to the one you're currently working on, now.

11. I think I use my intuition a lot more than my rational mind. But, I'm an artist, so I suppose that's par for the course, as they say.

12. Both. I use whichever one feels right. See, that's an example of how I just used my intuition. They're both equally strong in me, I think.

13. Intuition. No doubt about it. When I was a priest, I learned to let go of my rational mind, and accept what could not be seen with the eyes. I think "faith" is a by-product of using your intuition.

14. Both, although my rational mind really gets a good work-out these days, since we are expanding our campus. My intuition "kicks in" when I'm fishing.

15. Both, but I count on my intuition--A LOT. I recently transferred to a new job, on the other coast, and everyone around me was warning me about making too many big changes all at one time, but I just knew my plans would work out well for me, and they have!

16. Rationality, I guess. I think (maybe) after this building phase is completed, I'll relax a bit, and do some fishing. I use my intuition, a lot, when I fish.

Analysis of Responses

What follows is an analysis of the responses recorded as part of the field interview component of the methodology. Responses are referenced as those belonging to a coded number assigned at random to each participant (see Chapter III). Those leaders who placed themselves within a quadrant of the mandala will comprise a cohort of leaders to be found within a leadership typology defined by qualities of that quadrant of the mandala.

Journey to the East

Respondents 1, 4, 6, 12, and 16 who placed themselves in this quadrant of the mandala also happen to have a background in the study of philosophy and were familiar with the design of a mandala as being an Eastern symbol. Four of the respondents in this category are male and one is female. Each felt that the definition of leader is really about having a long-range vision and seeing the vision through to the end. Metaphors for the word leader appeared to center on images suggesting something which rises above its surrounding environment. With respect

to differences between women and men as leaders, all five felt a difference did exist. Risk-taking and compassion were sighted as being more typical of women, while fear of failure was seen as being a greater fear for men. When questioned as to their choice of rationality or intuition for decision making, two members said they rely on their intuition (both males), one leader responded as relying on rationality (male), one leader (male) believed that one's intuitiveness promotes rationality in decision making, and one female leader used both rationality and intuition.

Northern Lights

Respondents 2, 10, and 14, who placed themselves in the northern quadrant of the mandala happened to also be involved in the financial component of their organizations. All three respondents in this category are male. The common theme in these responses to the definition of the word leader involved the dimension of followship. Metaphors for the word leader were quite diverse: mountain peak, President John F. Kennedy, and a symphony conductor. Perhaps the image of someone who is responsible for the well-being of others, reflecting these leaders' awareness of financial transactions within their own leadership activities, can be seen as a grounded response to metaphorical imagery. Regarding the differences between men and women as leaders, the responses centered on intelligence, pride, and comprehensive/long-term thinking and decision making. The use of rationality over intuition appeared to be the preferred choice of the respondents, although growing older

appeared to be an acceptance of using one's intuition when taking the long-range view of a problem.

Living in the Wild, Wild West

Respondents 7, 8, and 11 who placed themselves in this quadrant of the mandala had one interesting trait in common: Each had a recreational pursuit involving the use of different artistic media to create works of art. Two respondents are female; the other is male. Their responses to the definition of leader were focused around overcoming fear and not being afraid to stand alone in the face of challenges. Their selection of a metaphor for the word leader involved something which would require an individual to look upward to see something moving through the sky. As regards differences in the ways men and women embody leadership, responses indicated that any decision without input from the other would be an incomplete process; men and women need each other to compensate for the weaknesses of the other. Two of the respondents (both women) relied on their intuition to make decisions; the other respondent (male) thought being rational was the only sense to rely upon, referencing his experience as a World War II bomber pilot as having to know where the target was and not having to guess at it.

The Southern Cross

Respondents 3, 5, 9, 13, and 15, who placed themselves in this quadrant of the mandala, had a strong religious faith which (they believe) has shaped the core of their identities as human beings. Of these, three respondents are female and two are male. However, one of the

males wished to be identified in this study as a man--not as a male--as he believes that the spirit which dwells within men is so powerful that any failure to address this spirit in a respectful manner is an insult to the creator. Responses to the definition of leader appeared to center on one's sense of self as being the point of origin of the leadership construct. Metaphors were ego-syntonic with each individual; however, there was no discernible pattern present in any of the responses, with the exception of the three females who referenced a bright presence in the heavens. Regarding any difference between men and women as leaders, the consensus was that women are good with small details and reflective decision making, while men see the larger picture. All five respondents cited intuition as being their choice when making decisions for themselves and others.

Personal Insights

Two respondents who had some formal training in business management made sense of the mandala by integrating McGregor's work with Theory X and Theory Y (Owens, 1987) into the construct. Four respondents saw the mandala as having a similarity to the Native American medicine wheel (Campbell, 1974) and sensed a body/spirit dichotomy inherent within the construct. Four other respondents knew what an Eastern philosophical mandala represented and were able to discern a yin/yang pattern (Garfield, 1979) contained within the associated traits. One respondent was personally familiar with Eastern philosophy and recognized the Buddhist precepts inherent within the mandala design (Garfield, 1979). The remaining four respondents were

not familiar with the concept of a mandala but found it an interesting item to associate with leadership of an organization.

The responses of these leaders were spoken as being a personal truth of the individual respondent regardless of whether or not the person incorporated any of these leadership values/beliefs into his or her actual leadership practices. The idea of one type of response possibly being more correct than another did not affect the quality of the responses given to the questions. In addition to providing responses to the 10-item question survey, the respondents, due to an assurance of complete anonymity within the nature of this inquiry, felt free to speak their minds on a variety of subjects which (they) felt inhibited a leader's ability to enact his or her vision for the organization.

Some of these leaders made decisions on their own, as they did not feel that they could expect anyone else to feel the tremendous sense of accountability for being the leader of their organizations, and this would impact any decision-making input from followers. Other leaders spoke of the process of delegating responsibility for decision making to other members of the organization but felt that any failure (theirs or someone else's) would still be theirs. Each of the respondents spoke of the burn-out factor which is always pulling at their sense of accomplishment. Many individuals had recreational outlets for maintaining their equilibrium as human beings who also happen to be leaders of organizations. Ice fishing, hunting, ballet, running, building model airplanes, line dancing, painting, fishing, and playing electronic chess all figured in the respondents' ability to manage the stress of being leaders of their organizations.

These interviews averaged between 1 and 2 hours each, with the interview generally concluding on an up-beat note. These leaders expressed an optimistic belief in the construct of leadership as being something which can be taught and learned from a combination of reading, study, observation, and practice.

The most intense interview of the 16 was conducted over the span of 6 weeks, for a period of 12 hours, occurring on three separate days. This individual would not address the survey instrument, the nature of the study, or the concept of leadership until the researcher had spent time observing and interacting with various members of the leader's organization. Following the third meeting, this individual expressed the belief that leadership was something which is born of the spirit and, thus, is not something which can be learned. Leaders are chosen and not made. This interview proved to be such a rich experience that further study of this organization may become a focus for a separate research study at a later time.

Leadership and Philosophy

The process of constant comparison requires the researcher to investigate as many resources as possible in an effort to begin to consider the possibility of developing a theory. The review of literature gives rise to the author's journal entries, which in turn encourages further inquiry into the nature of the subject under study, which encourages additional journal entries.

In approaching the study of leadership theory from the a priori perspective the researcher first reviewed the historic writings of

philosophers, poets, playwrights, and historians on the origins and processes of leadership and those beliefs/values regarding the identity of leadership as a construct. Fincino (1980) provided a treatment of leadership typologies in ancient Greece, evaluating the ancient classification of leaders as being a sequence of the highest to the lowest types of leaders: (a) philosopher kings, (b) military strategists, (c) farmers, and (d) merchants, with this cycle repeating itself throughout the ages of mankind. It is believed that the affairs of the people are directed by the actions of the particular type of leader who rules the people at that particular time.

In Eastern philosophy, writers expressed the concept of the higher-mind as being that which directs the course of the affairs of the people. Musashi (1982) classified five types of mind: (1) ground (earth), (2) water, (3) fire, and (4) wind, with the fifth being the mind of the void, or that which contains the properties of the other four. Sun Tzu (1983) referenced five constant factors in waging the art of war:

(1) moral law (trust by the people of the leader), (2) heaven (night/day, rain/sun, and heat/cold), (3) earth (danger and security/life and death), (4) commander (wisdom, courage, and benevolence), and (5) method and discipline (marshaling of the army). (p. 9)

These two warriors lived approximately 2,000 years apart in history, in different regions of Asia, yet their teachings are derived from a philosophical system which incorporates a system of steps in studying self as it relates to the unfolding of one's true nature.

Here were three ancient teachings on the construct of leadership as it is thought to originate from within the self, an a priori perspective. Though diverse in their focus, each offered a theme of elements and

sequences which appeared to have a common thread running through them: concepts of a priori leadership. These concepts are referred to as being incidents within the process of grounded theory (Glaser & Strauss, 1967).

At this point, incidents began to form themselves into categories, which gave rise to the comparison of incidents within a given category. A schematic of this process can be found in Appendix D. An explanation of the process of integrating those categories follows, using the four-state method advanced by Glaser and Strauss, 1967).

Integrating Categories to Delimit the Theory

Stage 1: Comparing Incidents to Each Category

In the first stage of the constant comparison process, categories are defined, and these categories give rise to incidents. While coding an incident for a new or preexisting category, the researcher compares the incident to others within the same and within different categories. This constant comparison generates the theoretical properties of the category. As each incident is separately recorded and coded, the researcher attaches a memo containing his or her thoughts/impressions concerning reactions to the data. In this way, coding and analysis occur simultaneously in Stage 1.

Each time a division was made, a one-sentence statement was developed that was determined to be an accurate definition of the data contained within each of the two categories: (1) leadership theory and (2) Eastern philosophy.

Stage 2: Integrating Categories and Properties

In the second stage of the constant comparison process, the emphasis is placed on the identification of properties of categories which grow out of the comparisons of incidents within the categories. Next, the categories begin to merge into a new, refined category which then becomes a step along the path toward generation of the theory. Data which are not a part of a refined category continue to exist and may become a component of another refined category. As such, this is not a linear process. Inductive thought gives rise to deductive analysis within a continuous cycle, but it does not guarantee that previously unrefined categories will not be revisited in order to solidify yet another new refined category. This process can be ongoing until the researcher decides to limit data input (new categories) for purposes of delimiting the theory.

In working with the constructs of leadership and Eastern philosophy, it became necessary to find a vehicle suitable for moving both constructs along the same path. Looking at number theory as it relates to quantum mechanics, both leadership theory and Eastern philosophy appeared to want to form themselves into the design of a quadrilateral polygon. Upon closer examination, this quadruplicity lietmotif seemed to be repeating itself throughout this study as if to suggest that a specific design was being generated to bring the theory to life.

At this point, the researcher began to look more closely at the forms of Eastern philosophy, quantum mechanics, and leadership theory. Jung's (1964) work on mandalas suggested that he had advanced

theories from the perspective of the number 4, since he knew that in Eastern philosophy, the number 4 was thought to represent wholeness. Here was the leitmotif which had an a priori perspective upon which to develop and advance a new theory in leadership study.

Stage 3: Delimiting the Theory

Glaser and Strauss (1967) identified four overlapping stages within the comparative method. Following the collection of data, the coding of that data begins to generate categories. These categories can be likened to variables in that they present two or more constructs from which a researcher might seek to explore a relationship between and among those constructs.

In the third stage, continued analysis and further refinement of concepts and their relationships gradually leads to the development of the theory.

Leadership Typologies

Authors of leadership texts (Bass, 1981; Burns, 1976; Hunt, 1991; Yukl, 1989) have done a great deal of work investigating the constructs which comprise transformational and transactional leadership. There is some question as to whether transactional leadership and transformational leadership exist along a continuum or whether they are discrete examples of two different aspects of leadership. At any rate, a student of leadership study need only open any leadership anthology, and both examples will be found in abundance.

Works by authors having a research interest in charismatic leadership (Conger, 1989; Paglia, 1990; Starhawk, 1987) represented a rather diverse cohort within that field of theory: an art professor, a feminist scholar and leader of a coven, and a leadership theoretician. Each saw the only constant of charismatic leadership as being the potential for exploitation of one's followers. Differences and perceptions were ego-syntonic with each individual's basic beliefs/values surrounding this leadership construct. According to the various theories, depending on whether (or not) one is perceived as an artist, a spiritual progenitor, or a military strategist, there exists the potential of an individual being classified as a charismatic leader.

Intuitional leadership has not been researched to quite the same extent as have the other typologies; thus, limited criterion-referenced analysis. Experts studying the qualitative nature and history of leadership such as Norris and Achilles (1988), Helgesen (1990), Belenky et al. (1986), and Mintzberg (1976) recognize the existence of such a leadership typology, but it would appear that the existence of most published research is often limited to feminist scholarship, qualitative research activities, and the documentation of religious experiences.

With this in mind, it was decided to concentrate efforts on utilizing the leitmotif in order to focus on the development of a leadership mandala to reflect the following individual leadership typologies: (a) transformational, (b) transactional, (c) charismatic, and (d) intuitional. Setting the leadership parameter first prepared the researcher for pursuing a similar philosophy leitmotif.

Philosophy Typologies: Western

Philosophy is sometimes defined as the art of wondering why. Philosophy can be broken down into many different schools of thought. Among them might be an Occidental (Western) system, as explored in the writings of such philosophers as Plato, Augustine, and Bergsen, and the Oriental (Eastern) school seen in the teachings of philosophers such as LaoTsu, Mencius, and Sun Tzu. For millennia, these two schools of philosophy were separated until the dawn of the nuclear age.

Fincino (1980) provided the student of leadership an opportunity to get a closer look at Plato's Symposium, where the philosopher hypothesizes the existence of the four leadership typologies as they occur in a sequential cycle: (1) the philosopher king, (2) the military leader, (3) the farmer/caretaker of the land, and (4) the merchant/a price for everything.

This analysis has offered examples of leaders who might fit into one of these four typologies: (1) John F. Kennedy, Hypatia, and Marcus Aurelius (a strong spiritual focus in leadership); (2) Margaret Sanger, Napoleon Bonaparte, and Jean d'Arc (a willingness to stand for a cause and die); (3) Jimmy Carter, Thomas Jefferson, and Chief Joseph (the land must be preserved at all costs); and (4) Lyndon Johnson, Abraham Lincoln, and St. Norbert (nothing good comes cheaply; it will cost you).

While this list of names might be recognizable among Western, industrial nations, there exists an equally impressive school of thought regarding leadership as it might exist on the other side of the world.

Philosophy Typologies: Eastern

The opening of the Asian continent has revealed many new ideas which are considered to be "ancient" in their message. Oriental philosophy seeks to introduce patterns (Yuasu, 1987) into a moving, organic system, so that it will expand and contract, thereby accommodating itself to the "tide" which runs through all of life.

Oriental philosophy, expressed as leadership, first divides itself into a yin (female) or yang (male) diagram (see Figure 3), then into four elements of design (see Figure 4). All the while, these divisions are constantly attempting to balance one another. Within the primary division of male and female, men and women are encouraged to see themselves as possessing some characteristics of both sides, while embracing one of the sides more strongly than the other. Likewise, the four elements offer the individual person a particular path to travel, while holding the gate open to the other paths, should a new vista be required.

In looking at the four leadership typologies, the four Platonic models of leadership philosophy, the elements found within Eastern philosophy, along with the responses of leaders in the field to the interview guide, the researcher reduced categories, delimited the theory to two component categories, and prepared for the next step of writing the theory.

Summary

This chapter analyzed data obtained from the field interview component of the triangulation process required of grounded theory,

reviewed the data in terms of its becoming a support for a new theory in the field of leadership study and provided an overview of the four-stage process of integrating incidents into categories to delimit the theory.

Chapter V explores the development of a mandala of leadership as a design concept for advancing a new theory of leadership study, a review of the findings of this inquiry, and recommendations for future research in the field of leadership education.

CHAPTER V

DISCUSSION OF FINDINGS AND PROPOSITION OF THE THEORY

The birth of a new fact is always a wonderful thing to experience. It's dualistically called a "discovery" because of the presumption that it has an existence independent of anyone's awareness of it. When it comes along, it always has, at first, a low value. Then, depending on the value-looseness of the observer and the potential quality of the fact, its value increases, either slowly or rapidly, or the value wanes and the fact disappears.

--(Pirsig, R. M. [1980]. Zen and the Art of Motorcycle Maintenance: An inquiry Into Values. New York: Bantam Books, p. 280)

The purpose of this study was to reexamine extant leadership theory, the possibility of expanding the primary leadership typologies from three into four, and the advancement of a new theory in the field of leadership education.

This chapter is presented in three parts. The first part examines findings reached through the application of the constant comparative method to the study of leadership education. The second part explores the design of the tantric mandala as a vehicle for the advancement and proposition of the theory. The third part provides recommendations for future research along this path.

The Journey

Leadership is about the journey of self and others moving along the path of the life experience. A priori in its soul and spirit, leadership

reaches deeply into one's innermost being providing a desire to know truth. A posteriori in its mind and body, it offers an opportunity to share these truths with others. It is organic in its composition, yet immortal in its identity. It is what it is.

Leadership is often evanescent in the way it rises and falls with the tides of mankind's fortunes. Burns (1978) provided an example of this ebb and flow using Winston Churchill as an example of how the British people embraced his leadership during their darkest hour, then cast him aside when their fortunes were on the rise.

Leadership is often a study in courage and a belief in one's ability to serve the needs of others. Hypatia of Alexandria, Malcolm X, and Robert Kennedy continued their leadership quests even when looking directly in the face of death. Theirs was the leadership leap which would not be denied.

Great leaders have been known to put their reputations on the line, often having to undergo a serious challenge to their personal system of values. Through their sense of intuitive knowing, as Mintzberg (1976) defined it, leaders like Thomas Aquinas, Christobol Columbus, and Nikolau Copernicus, working as research scientists, were able to advance new theories sometimes at great risk to their reputations, and often receiving threats to their immortal souls. Still, the questions their research posed pushed them forward to complete their research, thereby enabling human beings to one day launch a projectile from the earth, to stand on the surface of earth's moon, and to wonder at the workings of the Creator of the universe.

Having traveled the path of leadership theory within a formal course of study offered an opportunity to see the many sights along the way. All highways were clearly marked on the map. At a rest stop, Yukl (1989) pointed the way to situational leadership: Turn left, then turn right. Kelley (1992) advised, when approaching Follower Freeway: Merge into your appropriate lane. At one point, Hunt (1991) indicated: Transformational Highway 1 will cross the state boundary line and become Transactional Highway 2. Burns (1978) cautioned taking one's time and not to become confused. A wrong turn at the intersection of Theory X and Theory Y (Bennis & Nanus, 1985) ended up turning into Charismatic Boulevard. Oh no! Three residents living in a huge mansion (Conger, 1989; Paglia, 1990; Starhawk, 1982) were having a festival of some kind, but took time out from their festivities and provided directions for getting back to the main highway before it got dark. Finally, the journey of a thousand miles eventually brought the researcher to the front door of the house of leadership.

The directions all pointed to this location. From the outside, it looked unremarkable in its design. There existed a sense of the structure as once having been inhabited by great leaders of the past. Yet, it was what might be found inside the house that promised the reward of the journey's end: Something which might provide an insight into leadership for the future.

A knock on the door yielded no response. There didn't appear to be anyone at home. However, the door had been left ajar, and entry was as simple as touching the handle. Once inside, the need began to arise from within to know if the true identity of leadership was anywhere

to be found. Walking up the staircase, all of the past memories of the leadership theory journey began to recede into the recent past. These stairs led to a room marked with a sign: The Ancient Past. (Please remove your shoes!) Relatively unknown, but rumored to still be of value to the study of life and leadership, what was to be found in that room proved to be priceless.

Turn Around, Then Go Due East

Following the post World War II rebuilding of Japan by American economists, military strategists, and political analysts, the study of business leadership in the second half of the 20th century C.E. began to reveal the emergence of an Eastern (Oriental) strategy approach to building a successful business/mercantile system within an organization. These strategies--utilized originally within the sphere of warfare--began to filter into the university curriculum as a means of exploring the art of the business deal: arbitrage. Gradually, words like kamikaze, samurai, and kieretsu began to appear in business literature addressing the creation of successful business strategies, predicated upon the development of a shared leadership model which is based upon forms to be found in nature.

It is with this awareness of, and interest in, Eastern philosophical approaches to organizational structures, that the researcher decided to apply many of these same principles to the study of leadership education and to investigate the strategies involved in theory development.

Order Out of Chaos

Trungpa (1981), Jacobi (1973), and Garfield (1979) have written extensively on the subject of mandalas, Eastern philosophy, and the need to travel through the process of becoming individuated in this life.

With regard to creating one's mandala, Jacobi (1973) stated:

For the most part the mandalas produced in the course of analysis are only preliminary sketches, more or less successful steps towards ultimate perfection and wholeness. To strive for this goal is our destiny and highest calling, but in view of our human limitations, the attainment is always relative. In principle mandalas can appear during the whole individuation process, and it would be a mistake to interpret their appearance as an indication of a particularly advanced stage of development. In line with the psychic trend towards self-regulation, they will always appear when a "disorder" in the realm of consciousness calls for them as compensating factors. The mandalas with their mathematical structure are pictures, as it were, of the "primal order of the total psyche," and their purpose is to transform chaos into cosmos. For these figures not only express order, they also bring it about. (p. 138)

The process of developing a mandala of one's life can be a journey within, to identify the best part of one's identity, as well as to better understand that part of oneself which one does not like to think that much about. Mandalas represent an ordering of positive and negative attributes. The value of seeing one's positive (+) and negative (-) traits represented within a mandala provides an opportunity to better understand one's needs as they relate to an ability to understand and accept self as well as others.

It is this understanding of the self as it relates to the study of leadership, which suggests that anyone who might consider becoming a leader of any organization might first wish to recognize just exactly what kind of leader they are likely to become. Owens (1987) stated:

Leadership may be viewed as a process through which others are influenced to achieve goals in a specific situation. Thus, the important elements of leadership are (1) the behavior of the leader, (2) the behavior of the followers, and (3) the environment of the situation. (p. 129)

A study of Eastern philosophy, through the design of a mandala, can enable one to know more about these three important components of leadership.

Read My Mandala

Each individual human being is comprised of good/bad, right/wrong, strong/weak, light/dark parts of a larger construct: a unique entity. In the diagram represented as being an Eastern motif of this dichotomy known as the Diagram of the Supreme Ultimate (Figure 3), the light yang/male resides and moves within the yin/female, with just a suggestion of the opposite traits of one another represented as a small dark spot, or a light one, containing the essence of the other. As a leader, one might first begin to explore the traits associated with the yin/yang dichotomy, and relate this to a perception of the self.

As a rational leader of a film studio, also known to be a bit subjective when hearing a musical score in a film, how will these two dimensions of the self impact decision making when a fixed budget will not permit for an original score for a film? Will colleagues sense the discomfort inherent within the choice to have to forego a score in favor of adhering to a strict budget allocation? Here, the objective ONE and the subjective OTHER play out their energies within a final production decision. Yet, will others realize that there was a struggle in the choice which the leader finally made? Or might others see this as a decision

being made by a person who does not enjoy music? Leadership skills might very well benefit from such a close look at how one's decision-making skills can affect self, as well as impact others.

The mandala of tantric philosophy (Figure 4) invites further discovery along the path toward individuation. The directions associated with this mandala encourage the individual to get a deeper sense of what the positive (+) and negative (-) attributes of each quadrant tell one about self and others.

If a leader sees himself or herself as being a compassionate person, might that criteria then place the person in the West quadrant. Yet there is a sexual element inherent within that same quadrant which might bring itself to manifest in some way. Sometimes one just gets these feelings about being close to certain others. This self-awareness may place some constraints on the way a leader interacts with others, or in the way others might wish to interact with that person. Regarding the concept of being passionate as a leader, Conger (1992) said:

In part, leadership is passion. It is a passion for what we do, and it is a contagious passion. You cannot teach people to be passionate. An acting class might help, but a leader's passion more often comes from the heart and gut. So a "passion skills" course will not do. (p. 191)

As a leader who may not be passionate by nature, it might be important to have someone who is a passionate person in a position within the organization who can make colleagues become excited by the prospect of attaining a specific organizational goal. People who place themselves in the West/Passion quadrant often echo Conger's (1989) position on being passionate: It isn't something you just pick up on the way to the conference room. You just are that kind of person.

Can a leader reside within the Northern quadrant and not become a green-eyed monster within an organization, while managing to move a building-expansion goal forward by motivating followers with the promise of a new staff dining area when the new addition is finally built? Yukl (1989) referenced Burns (1978) in a discussion of transactional leadership:

Burns contrasts transformational leadership with transactional leadership. The latter type of leadership motivates followers by appealing to their self interest. Political leaders exchange jobs, subsidies, and lucrative government contracts for votes and campaign contributions. Corporate leaders exchange pay and status for work effort. Transactional leadership involves values, but they are always the values relevant to the exchange process such as honesty, fairness, responsibility, and reciprocity. (Yukl, 1989, p. 210)

It would appear that as long as an individual understands that they might be a transactional leader, that knowledge will enable them to know when they might be crossing the line between wanting a new addition ahead of schedule and requiring everyone in the organization to work weekends without considering their family plans for that weekend.

What about leaders in the East? What if a person needs to be alone, in a quiet place, in order to engage their precise thought-process required in replicating a model of the subatomic structure of an element, for which the organization has mortgaged its future. If a decision is made not to take phone calls during a specified block of time, will others understand that? Will a caring colleague interfere with the task at hand by asking if they should order lunch for you from the deli? Are others surprised when an angry outburst directed at them for being concerned with nuisance eating patterns interferes with the only important pattern of interest which involves the tracking path of some elusive electrons?

Being a leader in the East has its limitations in addition to its benefits. Organizations require a certain amount of prosocial behavior on the part of its membership. If one is this type of leader, he or she might need assistance from someone within the organization who knows how to communicate certain needs to those who work around and alongside this person, to leave them alone when they are working on a difficult assignment. If a leader places himself or herself in the Southern quadrant, might they be perceived as wearing an organizational stethoscope around their neck, taking the pulse of the organization every 2 hours, and calling home to find out how their family is doing on the preparations for the family picnic scheduled to begin at 5:30, following the youngest child's softball game. This individual might also be working on an idea for the on-site day care program the parent company said they might consider for the employees. Their need to care for the organization might also be observed when the leader goes to the second floor every 2 hours to see if the maintenance staff has, indeed, replaced the broken soap dispenser in the women's washroom, as they were asked to do earlier in the morning. If this type of leader needs to complete a project on time in order to accommodate a deadline, they might need assistance from a colleague who will be brave enough to disconnect the phone extension and cancel a luncheon date without fear that their parking space might be reassigned to the far back lot, away from the administrative building.

Putting it Together

The mandala of leadership traits (Figure 5) provides a closer look at the emergence of a leadership mandala. The inner-focused/outer-directed components inherent within this design would reflect the nature of one's leadership preference. In keeping with Jung's work on introverts and extraverts (Jacobi, 1973), the transformational and intuitional quadrants of this mandala would represent the spirit (yang) and soul (yin) as being in-dwelling components within each individual's nature. The transactional and charismatic quadrants yield to being outer-directed as these two quadrants represent the mind (yang) and body (yin), two aspects of one's nature which require him or her to be around others in order to accomplish the needs of relating which are found to exist within thoughts and physical experiences, the energy of the Diagram of the Supreme Ultimate (Figure 3).

The mandala of complementary properties (Figure 6) incorporates those requirements of each quadrant's own process as to whether people prefer to relate to others in an individual manner, or within the context of a group activity. An analogy of a team of hospital staff might best make this point. A patient requiring a surgical procedure enters the hospital (mandala) unaware of the unique skills required of each staff member, and how these individual leaders will impact her hospital stay.

The anesthesiologist (North/Transactional) speaks with the patient, explaining how the induction will occur, how the vital signs will impact the procedure, and what can be expected after the procedure is completed. The surgical nurse (Charismatic/West) tells the patient how

lucky he or she is to be having the procedure done on this day, because it's a staff pay day and things always move smoothly on these days. Everyone laughs and the patient is less afraid of the procedure. The surgeon (East/Transformational) enters the room, masked, and says nothing to anyone. The most recent films are in hand and the procedure begins with a nod of the head. Upon awaking in the recovery room, the patient is disoriented and unable to speak. The recovery room nurse (Intuitive/South) comes over with a warm blanket, takes the patient's vitals, smiles, and moves on to the other patient in the room.

The mandala of leadership attributes (Figure 7) draws a line between the inner-focused and outer-directed attributes of both a yang/male and yin/female quadrant. Here, there is a balance of leadership attributes which can serve as a point of access for leaders and followers within organizations.

Room for One More

The mandala of leadership attributes (Figure 5) illustrates how the traits of tantric philosophy lend themselves to an interface of leadership typologies within the construct of leadership study. A pattern is slowly emerging. If there is a name for the leadership typology of the East (Transformational), another for the North (Transactional), and one for the West (Charismatic), then what to call the leadership quadrant of the South?

Newton's (cited in Hewitt, 1974) laws of motion state:

1. Every body continues in its state of rest, or of uniform motion in a straight line, unless it is compelled to change that state by forces impressed upon it.

2. The acceleration of a body is directly proportional to the net force acting on the body and inversely proportional to the mass of the body.

3. To every action force there is an equal and opposite reaction force. (p. 589)

This being an irrefutable postulate of physics, it then becomes necessary to look again at the mandala of tantric philosophy (Figure 4) and observe that the opposite dimension of the East is the West, and the opposite dimension of the North is the South. People in the East can be perceived as being remote, solitary in their pursuits, and closed to the needs of others, while those in the West are seen as accessible, social butterflies, and open to the feelings of others. People in the North are seen as being active in their thoughts, wanting better things, and seeing themselves as can-do experts, while those in the South are concerned with small details, the needs of others, and an ability to sense what might be needed in the way of support for a colleague. If Newton's third law is operational within tantric philosophy, then if taken into the leadership dimension, it would appear that the opposite of the transactional leader who might be thinking his or her own thoughts would be the leader who is sensing other people's needs. Norris and Achilles (1988) referenced this leadership typology as being that of intuitive leadership and stated:

Recent knowledge concerning the nature of the human brain lends understanding and credibility to intuition as a decision-making process. Intuition, previously relegated to the occult, has gained new stature in the business world as shown by its inclusion as a curriculum focus in some management training programs. (p. 108)

Belenky et al. (1986) cross-referenced intuitive learning as also being subjective in nature as it is derived from experience and not

thought out through the mind. Moore (1992) spoke of intuition as being the anima/soul part of life's journey, reflective of Jung's archetypal anima (female) and animus (male) as the in-dwelling aspect of one's own psyche (Jacobi, 1973). Here, again, Newton's third law is validated within the field of psychology, as well as within Eastern philosophy. Might leadership find itself to be so inclined as to accept another leadership typology, thereby creating an opportunity to put Newton's third law of motion into effect? Perhaps what is required, first, is to put Newton's first law of motion into effect.

Proposition of the Theory

Education ("to lead") should engender a vision of a leader in the act of leading--someone or something. To a degree, that is what it does. However, education often seems to be prone to frequent and lengthy, breakdowns which slow its movement to the extent that it sometimes appears to be something very large standing very still. Norris and Achilles (1988) stated:

Education often chugs along like a slow freight train, a leviathan composed of old baggage cars. A change may be only another baggage car. Exciting, innovative change may be a vista-dome car. Both serve to lengthen and slow the already tired, plodding behemoth. Plans for the future seem to ride these rails of the past as shown by many "reform" recommendations of recent commissions: Add subjects, add time. More of the same is the mandate. How can education and education leaders break away from tradition? Where are some "superconductors" to direct the vehicles of the future? (p. 108)

Where, indeed. Roll, again.

Hermeneutics would suggest that leadership within a given area of expertise, derived from a personal value premise and applied to an area

of interest, can become the material from which a theory evolves. Preliminary readings in areas related to leadership theory and Eastern philosophy prompted the focus of two distinct categories upon which to begin to generate a theory incorporating the properties of both, while maintaining the essential identity of each.

In much the same way as a human being's eyes work to attain binocular convergence in order to clearly see an image, so the tantric proposition might become a fixed point (Bolen, 1979) from which would arise the ability to more clearly see leadership as being a process of movement within an energy field composed of four typologies. This proposition, in turn, would then validate Newton's (cited in Hewitt, 1974) first law of motion: "Every body continues in its state of rest, or of uniform motion in a straight line, unless it is compelled to change that state by forces impressed upon it" (p. 159). Thus, entropy dictates that unless leadership study is compelled to move it will stagnate and rust; and if something doesn't stop the run-away extant theory express, it will derail leadership and prevent it from reaching its destination: the coming millennium.

Theory as Construct

Theories can be utilized for a number of specific purposes, each with a rationale attached to the objective inherent within its conceptual framework. In essence, any statement which assumes a relationship between two or more ideas can become a theory. Kerlinger (1986) stated: "A theory is a set of interrelated constructs (concepts), definitions, and propositions that present a systematic view of phenomena by

specifying relations among variables, with the purpose of explaining and predicting the phenomena" (p. 9).

A theory should also be descriptive in nature, have an element of predictability, and be able to generate an explanation between the constructs under consideration. The definition of any given theory is actually an exegesis of that theory's component parts. In order to understand the process of theory building, the researcher needs to address the role of reciprocity within that process. Lather (1986a) stated:

Building empirically grounded theory requires a reciprocal relationship between data and theory. Data must be allowed to generate propositions in a dialectical manner that permits use of a priori theoretical frameworks, but which keeps a particular framework from becoming the container into which the data must be poured. The search is for theory which grows out of context-embedded data, not in a way that automatically rejects a priori theory, but in a way that keeps preconceptions from distorting the logic of evidence. (p. 4)

Moving back and forth between inductive and deductive thought, while examining a review of literature, conducting interviews in the field, and applying these findings against the personal reflections of the researcher provided encouragement to advance to Stage 4 of the grounded theory process: writing the theory.

Theory as Paradigm

In considering the process of developing and advancing a theory, Newton's (cited in Hewitt, 1974) second law of motion becomes an operant consideration: "The acceleration of a body is directly proportional to the net force acting on the body, and inversely proportional to the mass of the body" (p. 589).

The incorporation of Eastern philosophy into extant leadership theory, expanded to reflect four ego-syntonic leadership typologies, will give rise to a new approach to the teaching of leadership education.

Working Hypotheses of the Study

In quantitative research it is necessary to have hypotheses prior to conducting a research study. The researcher considers a topic for research, examines the variables within the nature of that inquiry, develops one or more hypotheses, and establishes a framework for proving the hypotheses to be either true or false. Kerlinger (1986) stated:

This use of hypothesis is similar to playing a game of chance. The rules of the game are set up in advance, and bets are made in advance. One cannot change the rules after an outcome, nor can one change one's bets after making them. That would not be "fair." One cannot throw the dice first and then bet. (p. 20)

While this approach may be valid in increasing one's understanding of variables within an a posteriori inquiry, such would not be the case for a priori inquiry.

Qualitative research involving a postpositivistic methodology does not rely on placing bets, throwing the die, and living with the win or loss. There are no preconceived outcomes. Everything is considered to be a potential reality which might reconfigure the context of the inquiry. Rather, it favors the development of working hypotheses as a companion process of the investigation already under way. What follows are the working hypotheses of this inquiry:

1. Eastern philosophy is expressed as an interest in the strong attraction of two incomplete and unique opposites (yin and yang), and

the process of integrating these opposites into one balanced entity. Based upon this philosophy, how might polarity apply to the leadership traits of men and women, and facilitate the integration of these traits into a balanced leadership model?

2. Extant leadership theory addresses those traits associated with three recognized, primary leadership typologies: (1) transformational, (2) transactional, and (3) charismatic. These typologies tend to reflect a perspective which is ego-syntonic with those beliefs found to exist within male led organizations. A fourth leadership typology, that of the intuitional domain, which is ego-syntonic with female directed organizations, is generally not recognized as existing as a valid typology to be included within the primary leadership category. How might the intuitional domain of leadership be validated by people within the field of leadership education, as a means of including this typology within the primary category of leadership theories?

3. Eastern philosophy seeks to reconcile the polarity of opposites through integration of their unique properties. How might extant leadership theories be integrated with a new theory, in order to create a new leadership model?

Questions to Be Considered

1. Is the tantric proposition important to the future of leadership education?

Grounded in the examined literature, it is believed that authors of leadership texts, students of leadership education, and teachers of leadership theory are fast approaching a point in time when the need for a

greater diversity in teaching strategies will become a necessity within the learning environment. The construct of leadership, itself, may be a constant, but the identity of those who would identify themselves as students of leadership is anything but constant. In a world of global perspectives and the advent of the information super highway, many of today's emerging leaders may no longer feel the need to wear a shirt and tie to a work site away from their living environments.

As new students of leadership education are drawn from increasingly diverse student populations, the type of leadership training these students receive will need to reflect their knowledge/experience base relative to their values/beliefs. Leadership study for persons living in the Middle East may not be suitable for persons living in the Yukon territories. Diversity is the key to successfully integrating this theory into extant study.

2. How might tantric leadership be developed?

Perhaps the best way to develop a new way of looking at leadership study for the future would be to return to the past and to find examples of leadership not contained in any formal leadership texts, per se. A possibility might include a study in leadership to be found within the pages of The Dinner Party (Chicago, 1979). Here are visual representations of historic women who acted in a leadership capacity, which may/may not be known to students of leadership study.

Another possibility might include viewing a movie such as The Burning Times (Armstrong & Pettigrew, 1990), which illustrates the personal dilemma of a young mid-wife, Rebecca Lempe, caught within the upheaval of an organizational arbitrage, and how her beliefs were in

disagreement with the new leader's vision for the well-being of the corporation. How were the actions of the followers of the new organization, required to execute their leader's vision to accomplish this restructuring, a cause for her being terminated from the corporation? A discussion with respect to where he or she might fit within a particular aspect of the mandala of tantric leadership might encourage students of leadership study to see where they, too, might be similar or different in their own approach to the leadership of a reorganization effort.

3. How might the tantric proposition be incorporated into current leadership education curricula at this time?

The tantric proposition will permit students of leadership education to identify their own image of leadership within a mandala, for purposes of better understanding the diversity of leadership styles to be found within that same mandala. Students and teachers might begin to realize how these attributes can impact their own leadership of an organization, and how their followers might see their true leadership identity.

Tantric leadership might be developed within the private introspection of an individual either engaged in studying or teaching leadership theory. As an ongoing leadership activity expressed as a curricular construct, during the course of engaging in a given leadership program of study, students might develop cohorts which reflect the quadrant of the mandala most in agreement with their own beliefs/values. The tantric proposition might also become a project for a team of teachers teaching leadership theory. Individual and class mandalas might be developed and reviewed every 2 weeks, as a way of seeing that

leadership has many different aspects--no one considered to be better than another.

Summary

This study examined leadership from an a priori perspective, developing a model of leadership design increasing the primary leadership typologies from three to four and advancing a new theory in the field of leadership education based upon an Eastern philosophical motif which makes use of a mandala design. The mandala of tantric leadership (Figure 8) provides a look at the integration of properties from the previous five mandalas, with its source firmly rooted in the properties of the middle path of Eastern philosophy.

A qualitative research project is never really completed. This theory regarding the development of the tantric proposition in leadership education may undergo additional modifications as new data emerge and/or as the insights of additional researchers are applied in this area of inquiry. Indeed, future researchers in the field of leadership education may well find this effort but a drop in the cosmic pool of postpositivistic research.

When imagination is allowed to move to deep places, the sacred is revealed. The more different kinds of thoughts we experience around a thing and the deeper our reflections go as we are arrested by its artfulness, the more fully its sacredness can emerge. (Moore, 1992, p. 289)

Recommendations for Future Research Along This Path

Leadership study must become more responsive to the needs of students who seek to improve the quality of their own lives, as well as

to improve the overall quality of life within their societies. The tantric proposition is a step toward creating a situational leadership education strategy for incorporating a diverse leadership typology into existing leadership literature.

The tantric proposition is not intended to replace any existing theories/strategies/approaches/philosophies currently in use within any leadership education curriculum. Rather, it is intended to provide an experiential approach to conceptualizing a reflective type of leadership education format. As an alternative to the traditional, didactic approach to the study of leadership education, the tantric proposition can be utilized as an adjunct to extant leadership materials.

If each student, teacher, scholar, and theoretician of leadership study would simply stop, look around them, listen to the sounds of leadership as it moves through the bodies, minds, souls, and spirits of the people whose lives are impacted by the actions of others, and learn to see every individual as being capable of even the smallest act of leadership, perhaps the concept of followership might have an opportunity for rebirth, also.

APPENDICES

Appendix A

Approval Letter From Human Subjects Institutional Review Board

Human Subjects Institutional Review Board

Kalamazoo, Michigan 49008-3899
616 387-8293

WESTERN MICHIGAN UNIVERSITY

Date: December 5, 1994

To: Wislocki-Goin, Marsha

From: Richard Wright, Interim Chair

Re: HSIRB Project Number 94-12-02

Richard A. Wright

This letter will serve as confirmation that your research project entitled "The tantric proposition in leadership education" has been **approved** under the **exempt** category of review by the Human Subjects Institutional Review Board. The conditions and duration of this approval are specified in the Policies of Western Michigan University. You may now begin to implement the research as described in the application.

Please note that you must seek specific approval for any changes in this design. You must also seek reapproval if the project extends beyond the termination date. In addition if there are any unanticipated adverse or unanticipated events associated with the conduct of this research, you should immediately suspend the project and contact the Chair of the HSIRB for consultation.

The Board wishes you success in the pursuit of your research goals.

Approval Termination: Dec. 5, 1995

xc: Warfield, EDLE

Appendix B
Letter to Participants

Marsha Wislocki Goin
E 6016 Maki Road
Ironwood, MI 49938

Date _____

Dear _____,

Thank you for agreeing to participate in this research project on leadership. Complete anonymity is assured, and your responses will be kept anonymous and confidential in accordance with the research subject guidelines established by the Human Subjects Institutional Review Board at Western Michigan University, Kalamazoo, MI 49008.

Enclosed you will find a list of questions which will frame the context of this interview. Please feel free to bring this list with you to the interview, along with any notes you may have made, as well as any questions you think may enhance my study of leadership. The attached questionnaire is comprised of ten questions dealing with the subject of leadership. You are asked to review these questions and to evaluate them within the context of your own beliefs/attitudes regarding the subject of leadership. Your responses will be obtained through one of four techniques, to be determined as per your request:

- (1) Face-to-face interview
- (2) Phone interview
- (3) Written response/mailed questionnaire
- (4) Taped response

Should you have any questions regarding this research project, please feel free to contact one of these persons at the numbers listed below:

- (1) Marsha Goin (906) 932-2580, Principle Investigator
- (2) Dr. Charles Warfield (616) 387-3890, Advisor
- (3) HSIRB at Western Michigan University (616) 387-8293

Thank you for your participation in my research.

Sincerely,

Marsha W. Goin

Appendix C
Interview Questionnaire

Dear _____,

This is a qualitative research design, and these questions are designed to be open-ended. You are requested to please read the following questions and provide a response to each item when the actual interview is conducted. I look forward to meeting with you on the date/time agreed upon. Thank you for your participation.

1. What is your definition of the word: LEADER?
2. What metaphor might you assign to the word: LEADER?
3. Do you feel that you are a leader? A follower? How so?
4. Did you study a formal leadership curriculum within a university or organizational setting? If so, where?
5. Do you think leadership training programs adequately explore issues relative to gender/culture/racial beliefs and/or attitudes regarding leadership theory(ies)?
6. Do you think there is a difference in the way a man might embody leadership concepts as opposed to the way a woman might embody leadership concepts? Please elaborate.
7. Are you more/less likely to rely on rationality over intuition with respect to decision making, or do you rely on both to an equal extent?
8. What underlying precept(s) might a leader associate with leadership activities within an organization?
9. Do you believe that there are such things as "moral absolutes" which a leader must incorporate into his/her being with respect to leadership activities? If yes, please suggest those which you feel are important.
10. Do you have, or have you had, a personal hero with whom you closely identify(ied). If yes, who is/was this individual? Do you feel that you possess qualities which might permit you to function in an heroic manner? Are leaders "heroic"?

Appendix D
Integration of Categories

From two categories, multiple categories give rise to a third category containing aspects of both. Philosophy and Leadership categories are presented here.

Category 1: Leadership Philosophies

Ancient Philosophy of Leaders

- (1-1) Philosopher kings
- (1-2) Merchant rulers
- (1-3) Military leaders
- (1-4) Caretakers of the land

Current/Extant Philosophy of Leaders

- (1-A) Transformational
(Bass, Burns)
- (1-B) Transactional
(Hunt, Yukl)
- (1-C) Charismatic
(Conger, Paglia)
- (1-D) Intuitional
(Norris & Achilles, Lerner)

Leadership Typology Definition

- (1-A-1) Leaders activate higher-order needs among followers.
(Bass, 1985)
- (1-B-2) Leaders motivate followers by appealing to their own sense of self-interest.
(Hunt, 1991)
- (1-C-3) Leaders activate followers to perform acts which will please both the leader and followers.
(Paglia, 1990)
- (1-D-4) Leaders encourage followers to develop a sense of how the past influences but does not limit accomplishments of the future.
(Norris & Achilles, 1988)

Category 2: Eastern Philosophy

Paths of Enlightenment

- (2-1) Contemplation of the spirit
- (2-2) Thought/Language of the mind
- (2-3) Physical expression of the body
- (2-4) Sensing/Feeling within the soul

Four Tantric Aspects

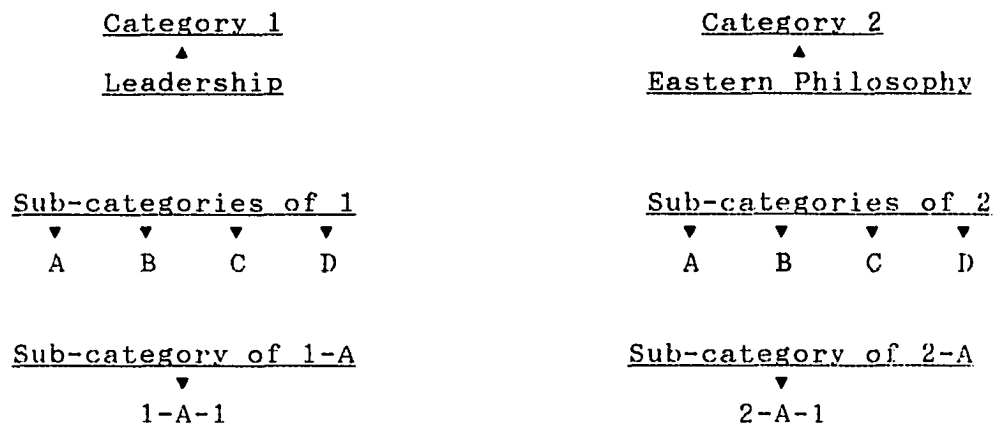
- (2-A) Vajra= Water, Blue, East, Focus
Hinayana (narrow path) Yang/Male
- (2-B) Karma= Air, Green, North, Action
Hinayana (narrow path) Yang/Male
- (2-C) Padma= Fire, Red, West, Passion
Mahayana (wide path) Yin/Female
- (2-D) Ratna= Earth, Gold, South, Sense
Mahayana (wide path) Yin/Female

Definitions of Buddhist Paths

- (2-A-1) Mindfulness, Contemplation,
Good intention & Right conduct
form the consciousness (Musashi)
- (2-B-2) Opinion, Correct speech,
Strong effort & Right livelihood
encourage success (Confucius)
- (2-C-3) Passion, Energy, Movement of a
physical body & Outer-directed
actions moves others (Mencius)
- (2-D-4) Feeling, Passivity, Subjectivity
& Inner-directed thought directs
self and others (Lao Tsu)

The constructs contained in Category 1 (Leadership), and those contained in Category 2 (Eastern Philosophy) now become an integrated third category. What follows is an abbreviated schematic of how this process worked in identifying constructs from Stage 1, integrating them at the Stage 2 level, resulting in a statement of thought.

Stage 1



Stage 2

Integrating Categories

$$\underline{1-A-1} \quad + \quad \underline{2-A-1} \quad =$$

Integrated Category

3-A-1

Statement: The Philosopher King typology of ancient leadership is equivalent to the Transformational leader of current theory. These leaders are thought to activate higher-order needs in followers (Burns, 1978). The eight-fold path of enlightenment finds contemplation of the spirit to be equivalent to the vajra mind of Tantra. These two processes invite mindfulness and contemplation (Musashi, 1982). Transformational leaders would be found to exist in the eastern quadrant of the tantric mandala.

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