DEMYSTIFYING AND CULTIVATING LEADERSHIP

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ABSTRACT: *Dragon Dreaming is built upon a different concept of leadership than that found in the unsustainable culture of the great unraveling. Demystifying our concepts of leadership are essential to building the Great Turning.*

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INTRODUCTION: OUR FAULTY CURRENT VIEW OF LEADERSHIP

There is much confusion about the concept of leadership. Many believe in an "innate theory of leadership" as though leaders are born, not made. By this theory there are some people who are naturally leaders, who in a tight situation can assume authority and who can make the correct decisions. These charismatic individuals are assumed through birth or life experience, to have developed "the right stuff" to take command. This is a theory based upon the leader "having" a right set of traits or characteristics to take control.

There is a second widespread myth about leadership that is popularly believed. This is that "the situation makes the leader". That there is something about certain historical conditions that will "call forth" the leadership potential, of the right kind.

Although all people can point fingers to fine historical leaders who have emerged in difficult circumstances, this theory, which has been called the "Fuhrer Principle", has historically led us in to many difficulties. For example, for each Churchill or Roosevelt, one can point to a Hitler or a Stalin. This is a theory about leadership behavior, about leaders "doing" something different than the rest of us.

There is a third myth about leadership that relates to Management and Administration. This myth is perpetrated by MBA degrees offered by different Universities, and can be called "Managerialism". It is the belief that Management is the core set of skills that enables you to do anything, and can be transferred from one corporate enterprise to another. Related to this is the belief that the only purpose for which a business exists is the maximize shareholder value, to make profits for those who own shares in the company, and with this as the "single bottom line" everything else that can, should be sacrificed. For instance the manager of Pepsi was made the Manager of Apple, and nearly destroyed the company.

What these three theories about leadership, about "having" and "doing", have in common is that they view leadership as a characteristic independent of context, a circumstance over which we have little control. That there are some special people called "leaders" who take charge of the rest of us. All these three theories tend to mystify leadership, and make it an almost "divine" process. In the past, this theory about leadership was that it was "god given", confirmed for example upon a king, as a result of their anointment with the "charism" or holy oil, at their coronation. They were closer to God than the rest of us. This "divine right of kings" also leads to mystified leadership, and enabled leaders to maintain their power. Nowadays courses aim to teach people "leadership", again, with the mistaken belief that leadership is a set of "spray on" traits or characteristics that make leaders "special".

The mystification of leadership is still a very powerful force, used by those with a power-over model, to maintain their position of power and command over those that by contrast are

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"powerless". It is these theories of "power over", which help to maintain such leadership power structures in the first place. The less we understand about the true nature of leadership the more easily we can be manipulated and controlled, by others, for their benefit. This creates a "blind spot" in our culture, a blind spot that is necessary for hierarchical systems of control and power over to be maintained. As leadership theorist Peter Senge[1] has said in such situations, "in every setting, from working in teams, to organizations, to larger social systems, there is much more going on than meets the eye".

TOXIC LEADERSHIP

Recent work[2] on the nature of sociopaths and psychopaths shows us that there are about 2-3% of the population who show no ability to feel empathy or compassion for others, and who as a result see kindness as a tool by which to manipulate others in order to maximize their personal benefits and minimise their costs. Such people, rather than being put off by the suffering of others see suffering as a means by which they can exercise control. Such psychopathic individuals, it has been found tend to accumulate in three places. Thirty percent of them are in prison. About 25% of them are "Leaders" of major corporations. Competitive win-lose political systems encourage such people to rise to the top. About 20% of major political leaders have psychopathic tendencies. It has been found, for instance that stock market traders have a greater degree of psychopathic tendencies and are less able to feel empathy for others than do serial killers! The unintelligent psychopaths often finish up in jail, but those with above average intelligence have a greater than average proportion of politicians or chief executive officers (CEOs) of major corporations.

Ernest Becker's book "The Denial of Death"[3], suggests that humans are special in that by inserting a model of their awareness as individuals, within their model of the world, they achieve a degree of foresight and hindsight, able to project themselves into novel situations mentally, and internally rehearse behaviours. Achieving this capacity in childhood, when coupled with an awareness of eventual bodily death, Becker suggests, creates an existential angst which threatens life with a deep sense of meaninglessness. By seeking a way to give a deeper meaning for life, people can go to immense lengths to preserve and defend such systems of meaning, even when they are toxic, to the extent of destroying themselves physically through pointless violence. Becker shows how all societies create ideologies that allow us to devote ourselves to our own immortality. In our culture money is a convenient metric for comparing our accomplishments to others' can become the 'universal immortality ideology'. Money, the ultimate measure of achievement for many, in turn, translates into power. Becker shows how in our win-lose culture "All power is in essence the power to deny mortality... Power means the ability to increase oneself, to change one's natural situation from one of smallness, helplessness, finitude, to one of bigness, control, durability, importance. In its power to manipulate physical

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and social reality , money in some ways secures one against contingency and accident: it buys body guards, bullet-proof glass and better medical care. It can be used to buy henchmen who share the same psychopathology and lack of empathy. Most of all, it can be accumulated and passed on, and so radiates its powers even after one's death, giving the toxic leader a semblance of immortality as he lives." Toxic leaders[4] gravitate to where money, and so power over others, can be accumulated.

Ernest Becker, and Otto Rank have shown that ideological struggles over "truth", are due to a projection of the self perpetrating concern to have a deeper meaning to life. It becomes a case that if your opponent wins the argument about "truth" *you* die. Many toxic leaders prey upon this "specialness" of the "chosen" to close ranks and annihilate those seen as "other". This is especially seen in cases of "hero worship".

The need to maintain the sense of belonging, means that toxic leaders exploit the fact that we are often prepared to exploit it to get us to do almost anything to remain part of the group. People who question the decisions of toxic leaders are first of all ignored. If this does not worked, then they are ridiculed. In most situations, with deeply insecure followers, who have deeply buried and suppressed experiences of being told "they are not good enough", that is enough to end their concerns. If they persist, then they may be attacked, at first by having their motives questioned, by insisting that they don't have all of the information, or that there is no alternative. If these approaches don't work, then sanctions against the questioner are escalated, up to physical removal or violence against the person. In these cases toxic leaders act in two ways, it is to the other followers that they need to inculcate a sense of fear, so that their decisions will not be questioned.

Why do we put up with such toxic leaders? Jean Lipman-Blumen in "The Allure of Toxic Leaders: Why we follow destructive bosses and corrupt politicians – and how to survive them"[5] suggests that the fault lies not just with the toxic leaders, but more especially with the followers. She suggests that it comes from our need for reassuring authority figures to fill our parent's shoes, and a need for security in which we sacrifice our freedom. In our history, the collapse of community and later even of extended families during centuries of the wars of religion and the following scientific and industrial revolutions, led to the privatisation of parenting. Two adults alone, often little more than children themselves, became socially and legally responsible for meeting all of the needs of their children. The degree of social insecurity this created on both sides has rarely been mentioned – children all fear, "what would happen to me if something were to rob me of my parents?" This coupled with the asymmetric relative power of the parent-child relationship and the fact that even the best parents cannot meet all of the child's needs creates an in many cases a desire in the person for an authority figure that will substitute for the parent, and heal the unfulfilled promises of childhood. The obedience given to authority figures, thus stems in some ways from our desire for approval from our absent parents. Getting it right, leads us to seek out and repeat unresolved conflicts with authority figures.

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Furthermore freedom in the absence of community, can leave us feeling isolated, lonely and powerless. We are like the prisoners who cannot live outside of their prison. In such cases we will tend to gravitate towards strong leaders who make us feel safe, protected and good about ourselves. Such leaders may also foster a sense that we are somehow "special" or "chosen", gratifying our fearful sense that we are perhaps deeply unworthy. Seeking to avoid vulnerability, we seek to gain security at the expense of our freedom. The work of Chilean economist Manfred Max Neef demonstrates that such satisfiers of our needs are pseudo-satisfiers, or may even be violators. These are strategies that while promising to satisfy our needs, in fact prevent these or other needs from being truly satisfied. Many toxic leaders prey upon the "specialness" of the "chosen" to close ranks and annihilate those seen as "other". This is especially seen in cases of "hero worship". Ernest Becker, and Otto Rank have shown that ideological struggles over "truth", are due to a projection of the self perpetrating concern to have a deeper meaning to life. It becomes a case that if your opponent wins the argument about "truth" *you* die.

To remove toxic leaders we need to cultivate whistleblowers, truth tellers, people not afraid of speaking out in situations of abuse. But the fate of whistleblowers, loss of jobs, family, friendships etc, offers little incentive for others to follow suit. This threat of social death, and it evokes deep anxiety. Successful whistleblowers, like Julian Assange or Bradley Manning seem to be "outsiders within", insiders who are not part of the inside, but so are deeply alienated and isolated, unassimilated to organisational culture. Rather than being heralded for their whistleblowing, whistleblowers are frequently abandoned by others from whom help could be reasonably expected.

Linked to this is our fear of being personally powerless and weak. Our current disempowering system depends upon the "I'm just one person, what can one person do" syndrome, which is common in toxic organisations. I remember years ago seeing a cartoon in the Oxfam Office in Western Australia, showing one person expressing this syndrome. The second panel showed several people, all saying "I'm just one person, what can one person do". The third panel showed hundreds of people all saying the same thing. Toxic leaders ensure that the awareness that we are collectively suffering as a result of their actions is never appreciated, and any safeguards for collective action are removed. Fostering the attacks on "deviants" are common in such situations. With the "one person" syndrome, there is inaction towards those seen as "stronger" and it keeps those with less self esteem also in place. The desire not to step out of line, or to risk action, leads to the cases like those of Nazi Germany when neighbours actually stood by to watch their other neighbours that they had known all their lives rounded up and herded away, or when bystanders pass by as witnesses who just refuse to intervene when someone has been beaten in the street. The fear of the risk of getting involved is played upon.

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Toxic leaders isolate, spotlight and get others to attack "traitors", "troublemakers" and those who break outside the "team rules". When the objectors are cut down it teaches others the futility of escape. By assuring a "solid front" they can marshal all into a line supporting the toxic condition. Keeping track of others' indiscretions and mistakes also leads people to "toe the line" out of fear of disclosure. At first the "cover-up" makes the toxic leader seem like a friend, but it is often not done with any friendly motive in mind, but it may be done to get willing supporters who would go to any length to prevent disclosure. In extreme cases, public torture, deprivation or brutality can also get witnesses to self-suppress. J. Edgar Hoover's FBI files are an example of this, which maintained his toxic power through repeated US Presidential administrations.

THE TRUTH ABOUT LEADERSHIP

The truth is that the leader is not, as we usually think, the person who is in control. The origins of words frequently give us access to meanings that have become covered up or lost over time. The old Germanic "laidho", the origin of our word for leader, means a "load carrier", the person who works hardest for least return. The word comes from the Proto-Indo-European language, last spoken 5,500 years ago. It comes from the word *lieth, meaning "to go forth", or "crossing the threshold" and literally "to die" and is related to the fact that there were people in those days who sacrificed themselves for the sake of the community. As Peter Senge has said "Leadership comes from the people and groups who are capable of letting go of established ideas, practices, and even identities… This leadership comes as people start to connect deeply with who they really are and their part in both creating what is and in realizing a future that embodies what they most care about". In this ancient way, what we recognize as a leader is always created by their followers. Without followers leaders are powerless. It is the ability of leaders in drawing away the followers from other potential leaders that makes them great leaders. In this they are more inspiring, and more inclusive, than those who would seek to resist or undermine their projects. As Dragon Dreaming shows, leadership is therefore a product of the individual psychology of "self" as it interacts with the psychology of the world, the ultimate "other". But if this is what leadership is, why do we have so many examples of poor leadership?

DEMYSTIFYING LEADERSHIP: ALTERNATIVE VIEWS & RESOURCES

We live in a world of rising pressures
- Tonight 850 million people are hungry and more than 3 billion people live on less than $2US a day, and 80% of the world has less than 15% of the total annual productivity of the planet. At the same time, because of our hierarchical systems, the money spent on

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world currency speculation alone means that those with wealth are effectively buying and selling the whole planet every 20 days.

- At the same time unsustainable mass production of low quality junk food is causing massive health related problems of obesity for the richest 7% of nations, whilst annually degrading the topsoil of 21% of the planet, an area equivalent to the whole of India. This agrarian system is addicted to oil, for the machinery, the fertilizers, the pesticidal poisons accumulating in soil and water, the pumps for irrigation, the transport and the processing, and oil is being used as a limitless resource, whereas in fact for each 6 barrels of oil used we are only discovering one replacement.

- Through our social services, we are seeing wasted health and education investments, leading both to poor health outcomes[6], and people functionally unable to shape their future. In our blindness, people are viciously trying to hang on to the hierarchical status quo with business as usual, or else through various forms of fundamentalism, as Johan Galtung shows, producing and produced by rising anomie, the loss of norms, and anomie, the loss of community structure.

- At the same time we face the slow moving disaster of climate change, as a result of a culture that believes it can dump its wastes in the air, water and earth, out of sight, out of mind. Simultaneously 50% of the children of the world are deprived through war, poverty, or HIV/AIDS, and 40,000 die per day. This is equivalent to 780 jumbo-jet crashes daily with no survivors, and yet we live in a world that pays little or no attention.

These are all symptoms of massive institutional leadership failure, symptoms of a profound lack of leadership of the right kind. By why are the leaders who can inspire us and lead to solutions of these problems so few and far between? Why do so many leaders leave situations worse than they were before they started?

Structures of violence "create" toxic behaviours as shown in the Zimbardo Stanford prison experiment, where students appointed as prison guards started adopting brutalizing behaviours in keeping students, playing the role of prisoners, in their place. Zimardo had to call the experiment to a halt as all accepted the demands of the experimenter unquestioningly. All is not lost, however, as when an awareness happens that allows followers to see and consciously refrain from the allowing the duplication of toxic behaviours, change can occur.

If we are to build the kind of world we want to see, a world where we successfully make "The Great Turning" to the life sustaining world of the future, the only way we can manage this is to deny leadership to those who would do otherwise. The best way to do this is to develop our own personal skills, to learn to recognize ourselves each of us, who follow as the real leaders.

But if we are all potential leaders, then what is leadership?

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Today in Dragon Dreaming leadership has to be based upon deepening the connection between oneself and the world, interfacing between both the visible and invisible worlds, and shifting oneself and others in awareness from what is visible to those inner invisible places, attending to both simultaneously, of integrating theory with practice, participation with observation. It is based upon the two great injunctions of the ancient oracle of Delphi, considered essential to those who were coming to learn of the future – "Know thyself", and "Nothing in Excess". In other words a leader is "someone able to inspire another associate with a dream."

In leadership, as in the martial arts, your stance is critical to your success. If you have a weak stance, then every way you lead will be fundamentally flawed. For example, if you have a weak stance in your emotional life, then you will have significant difficulties when you attempt to lead other people relationally. Recalling that we are embodied beings, I do not mean the word stance to be understood only metaphorically. I am also using the word stance in the literal sense, in terms of how leaders actually carry themselves physically when they lead others. Learning embodied stance will deepen your capacity for experiencing your own emotions, and better equip you to cope with the emotions of others, from the lighthearted to the highly conflicted. Your stance, you will learn, has a very literal, not to mention enormous impact on your ultimate success as a leader
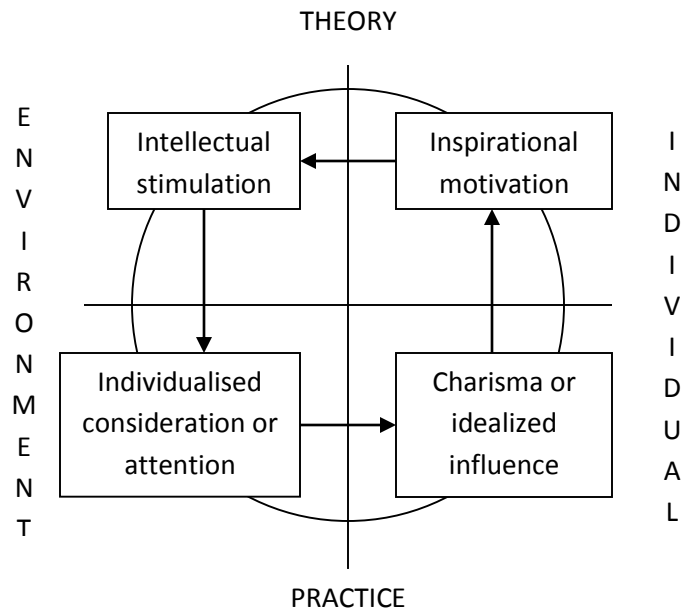
Timothy Warneka "Leading the Black Belt Way"

Effective leaders create results, attain goal, realize vision, and other objectives more quickly and at a higher level of quality than ineffective leaders.

James McGregor Burns has written "Transforming leadership... occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality. Their purposes, which might have started out as separate but related, as in the case of transactional leadership, become fused. Power bases are linked not as counterweights but as mutual support for common purpose. … transforming leadership ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and led, and thus it has a transforming effect on both."
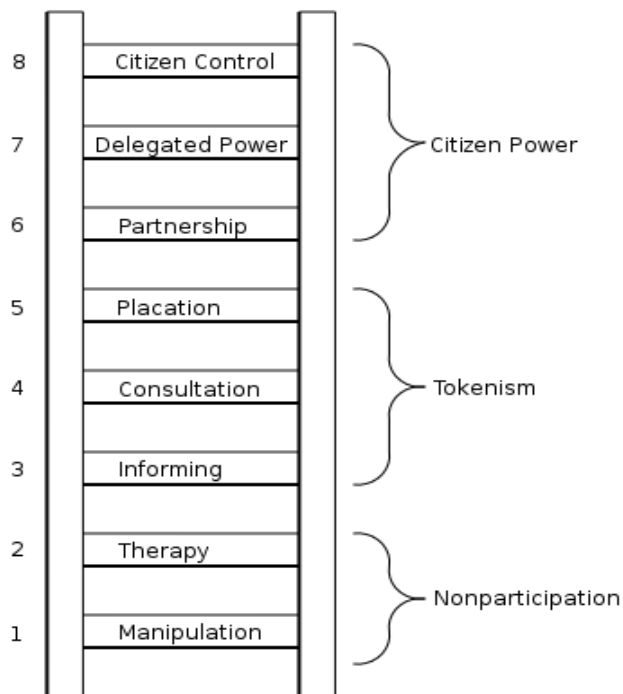
Research has shown there is a "ripple effect" of what is called emotional contagion, where a group shows mood convergence, based upon factors of stable group membership, shared norms of positive behaviours, and the interdependence of task and social inter-relationships.

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THEORY

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E  ┌──────────────┐        ┌──────────────┐  I
N  │ Intellectual │ ◄───── │ Inspirational│  N
V  │ stimulation  │        │  motivation  │  D
I  └──────┬───────┘        └──────▲───────┘  I
R         │                       │          V
O ────────┼───────────────────────┼───────   I
N         ▼                       │          D
M  ┌──────────────┐        ┌──────────────┐  U
E  │Individualised│ ─────► │  Charisma or │  A
N  │consideration │        │   idealized  │  L
T  │ or attention │        │   influence  │
   └──────────────┘        └──────────────┘
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PRACTICE

If leadership is a characteristic created by followers, then it is in the nature of our participation or non-participation, that we create and maintain the kinds of leaders we have.

Sherry Arnstein in 1969 suggested that there was a "ladder" of participation, that could be considered that looked as follows

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8	Citizen Control	
7	Delegated Power	Citizen Power
6	Partnership	
5	Placation	
4	Consultation	Tokenism
3	Informing	
2	Therapy	Nonparticipation
1	Manipulation	

Through the top two rungs - (1) Manipulation and (2) Therapy this describes levels of "non-participation" that have been contrived by some to substitute for genuine participation. Their real objective is not to enable people to participate in planning or conducting programs, but to enable powerholders to "educate" or "cure" the participants. Rungs : (3) Informing and (4) Consultation we progress to levels of "tokenism" that allow the have-nots to hear and to have a voice, but may not allow them to have a power in decision making. When they are proffered by power-holders as the total extent of participation, citizens may indeed hear and be heard. But under these conditions they lack the power to insure that their views will be heeded by the powerful. When participation is restricted to these levels, there is no follow-through, no "muscle," hence no assurance of changing the status quo. Rung (5) Placation is simply a higher level tokenism because the ground rules allow have-nots to advise, but retain for the power-holders the continued right to decide.

Further up the ladder are levels of citizen power with increasing degrees of decision-making clout. Citizens can enter into a (6) Partnership that enables them to negotiate and engage in trade-off compromises with traditional power holders. At the topmost rungs, (7) Delegated Power and (8) Citizen Control, have-not citizens obtain the majority of decision-making seats, or full managerial power.

Although in its "top-down" nature, I would argue that this ladder is upside down, as "citizen power" always stems from the "grassroots" of people power, the ladder is useful tool. Non-participatory systems of power are usually associated with authoritarianism, where power is

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vested in an individual, who has "power" over a situation or other people. This kind of power is often institutionalized, for example in authority structures sanctioned by the state, such as is the case of police or government bureaucrats. Ultimately this power is backed up by coercion, or by the fear of unpleasant sanctions. It is through this coercion that people come to be afraid of the consequences and so obey. But as Gandhi, and Martin Luther King showed, even this power is ultimately conferred upon the authority by the people, and if it is withdrawn, then coercive power too becomes self limiting. As it is by the non-use of the coercion that the fear can be maximized. The use of the coercion always weakens itself and diminishes the user.

The nature of systems of power in our community is, through Arnstein's ladder, lain bare. We see that most systems of power develop through manipulation of our thoughts, through accepting the basis of expert power associated with systems of therapy or "education", built upon what Brazilian Educator Paulo Friere referred to as "the Banking approach", where people first accept their inferiority, and internalize the view of themselves held by the educator as inferior or ignorant. In this way they come to inhabit "a culture of silence".

Parallel to Arnstein's Ladder is thus a hierarchy of power, ranging from top to bottom as follows

- Authoritarian power – where power is held by a single individual
- Minority power – where power is held by a small group
- Majority power – where power is held by a majority of people
- Consensual power – where power is held by all.

What we call "representative democracy" is really a form of minority power, where, on the basis of a majority decision once every four years, we elect a small group of people who we give the power. Whilst infinitely better than authoritarian forms of power, representative democracy is not truly "democracy of the people, for the people, by the people", which would be much closer to majority or consensual power. Ultimately, all forms of power other than consensual power, sees one group being dominated by another – it is ultimately an adversarial, win-lose form of game that is here being played. Only consensus power prevents this from happening, as consensus power gives the power to the individual to be able to block consensus and prevent a situation unfavourable to that person developing.

Experts frequently claim as a result of their superior knowledge of a situation they have a greater ability to make high quality decisions. Whilst consensual decisions are often derided as "the lowest common denominator", is this so? A study was done by Kurt Lewin, Ronald Lippit and R.K. White of the effectiveness of groups in different power situations.

Three different roles were taken by a single "leader" in three different, but otherwise identical groups of people.

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1. In the first group – the deader took an "authoritarian" role. Without consulation they directed the work of the others, telling them what was expected of them, and giving orders on how the work was to be carried out.
2. In the second group – the leader took a "democratic" role. Consulting closely with the group, the work was negotiated and agreed upon. A useful strategy and process for how to proceed was discussed and then work was done.
3. In the third group – the leader took a "laissez faire" role. The work was explained, but no real help was given unless explicitly asked for. He group was left to its own devices as to how it was to proceed.

The three groups were then set to work and half way through the leader explained that they had to leave the group for a while. In the leader's absence the groups were observed.

In the authoritarian group, work was of high standard and progressed well when the leader was present. When the leader was absent, work promptly stopped and the group engaged in their own activities, except for an anxious minority, who continued to try to get the group to continue working motivated by the threat of the leaders immanent return.

In the laissez faire group, not much work was done at any time. In the absence of the leader, a small leadership group emerged within the framework of the larger group, who sought to wrest control away from the absent leader, and lead the group in a new direction.
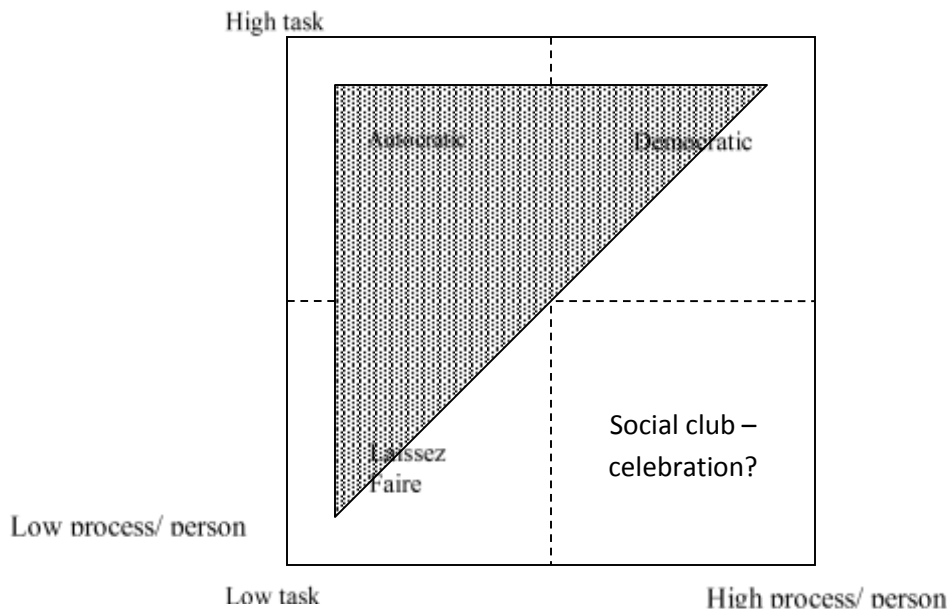
In the democratic group, while not as productive when the leader was present as the authoritarian group, and whilst it took longer to motivate and explain the work needed than in the autocratic group, they continued to work on the task in the absence of the leader, and so finished up having done the most.

Later work done in this circumstance suggested that two separate dimensions of work were at play.

The first dimension was a concern with the task that was needed
The second dimension was a concern with the interpersonal processes by which the task was done.

Autocratic leadership gave a great deal of attention to the task, but little attention to either process or person. Laissez faire leadership gave little attention to either task or process. Democratic leaders, however gave high attention to both the task required, and to the process by which it was achieved. Thus plotted upon the grid the situation was as follows.

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High task

Autocratic   Democratic

Laissez
Faire

Social club –
celebration?

Low process/ person

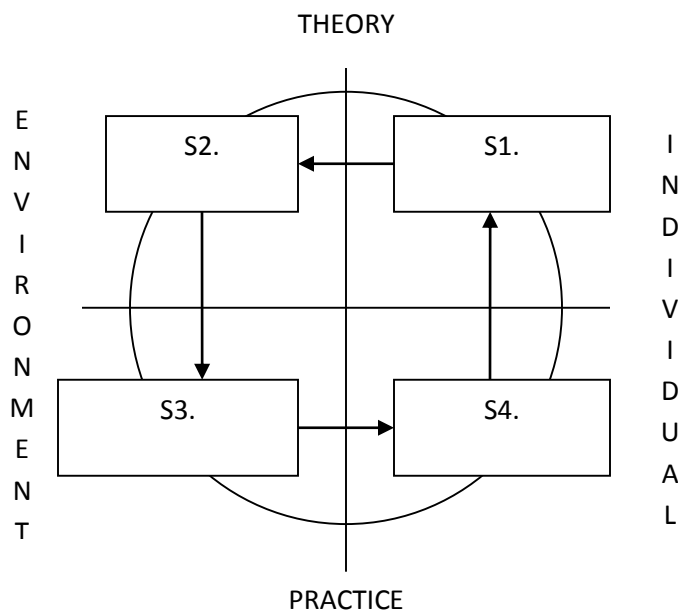Low task   High process/ person

The suggestion that there was a two by two matrix suggested that there may be a fourth kind of leadership to the threefold versions suggested earlier, a leadership where there was little focus upon the task but a great deal of attention given to people and to process. It was suggested that those people who were skillful at organizing good social events may have skills of this kind of leadership.

The discovery of the missing fourth quadrant (so typical of the loss of celebration in so many projects), led to a reconsideration of the other three kinds of leadership. In fact it led to a re-evaluation of all of the leadership work that had occurred to date. For example, in highly skilled, self-motivated groups, the laissez faire leadership of the skillful delegator may be preferable to the "hands on" approach of either the democrat or the autocrat. This led to the work of Ken Hershey and Ron Blanchard who were interested in situational leadership – situations where shifts between different leadership styles may be required.

They identified four stages on task mastery as follows.

S1. Were situations where people had a low competence for a task, and a low motivation to achieve it. It was associated with the initial stage of an activity or process.
S2. Were situations where people had a low but rising level of competence and a low but possibly rising level of commitment   It characterized a second stage of activity.
S3. Were situations of a high degree of competence, and a generally satisfactory, though variable level of commitment. This was the third stage.
S4. Were situations of high competence and high commitment. This was the stage at the end of the process of achieving mastery of a specific task.

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Hershey and Blanchard considered that there were four different kinds of leadership required dependent upon the stage in which people had achieved in the process, that can be related to the Dragon Dreaming wheel as follows.

THEORY

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N          ┌─────────┐      ┌─────────┐              N
V          │   S2.   │◄─────│   S1.   │              D
I          └────┬────┘      └─────────┘              I
R               │                 ▲                  V
O               │                 │                  I
N               ▼                 │                  D
M          ┌─────────┐      ┌─────────┐              U
E          │   S3.   │─────►│   S4.   │              A
N          └─────────┘      └─────────┘              L
T
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PRACTICE

The spiral nature of the process is evident as one moves on further with the development of another new skill.

Hershey and Blanchard's work is superior to many theories about leadership, as they consider directing, a more authoritative approach is appropriate in certain circumstances, usually when a group has little competence and are also lowly motivated. Various disaster scenarios may be of this kind, where the participants have little experience and have lost morale by the situation. In such conditions a highly directive knowledgeable leader may be important to secure survival of the group.

Equally, the delegation approach has many of the characteristics of laissez faire, and is appropriate in group situations where one has a highly motivated, highly skillful team.

Between these two are the coaching and supportive strategies, that are more likely to involve the participants, either stimulating them to increase their enthusiasm for the task (for example coaching) or else getting them to have greater faith in their own high competency (i.e supporting).

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If this approach to the situational structures are correct, it would suggest that rather than the "good" versus "bad" approaches of earlier leadership models, we are faced with "appropriate" versus "inappropriate" ones. A good leader is therefore a person able to recognize the stage of development of the group in terms of its internal dynamics of development and take a strategy, choosing behaviours, suitable for this stage of development.

Thus situational leadership takes more account of the determinants of:

- the nature of the task (structured or routine)
- organizational policies, climate, and culture
- the preferences of the leader's superiors
- the expectations of peers
- the reciprocal responses of followers

Other important decisions effecting the appropriateness of different forms of leadership involve time constraints and the requirement for accuracy versus completeness. Clearly if a fast, but incomplete response is required, then leadership from an individual or a small goup may be the best. In situations where time is not so important but all factors need to be considered, a consensus approach may be more appropriate.

CONCLUSION: DEVELOPING THE CHARACTER AS A LEADER

This leads towards a new theory of collective leadership, not focused on things, (having) or even upon processes and procedures (doing), but on the process of creation (being and becoming). We need to recognize we are all capable of becoming leaders. In fact given the age in which we live, we are all being called upon to do so. Such leaders are people who can learn simultaneously from the deepest experiences of the past, but can simultaneously learn from the future as it emerges. This shift from the Judgmental attitudes found in the old leadership models of "I knew that", towards a closer degree of observation, leading to empathic and emergent leadership styles. In 1994 for instance, from a study of outstanding leaders, Robert House and Philip M. Podsakoff found that the best leaders had the following qualities. It is interesting the degree of congruence between these factors and the 12 steps of the dragon dreaming wheel.

1. Vision (Awareness): an ideological vision congruent with the deeply-held values of followers, a vision that describes a better future to which the followers have an alleged moral right.
2. Passion and self sacrifice (Motivation): a strong conviction of, what they regard as the moral correctness of their vision. They engage in outstanding or extraordinary behavior and make extraordinary self-sacrifices in the interest of their vision

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3. Confidence, determination and persistence (Information): this shows up as a high degree of faith in themselves and the information they have gathered and a willingness to challenge the status quo in situations that may be quite novel.

4. Image-building (Considering Alternatives): outstanding leaders are seen as self-conscious about their own image. They recognize the desirability of followers perceiving them as competent, credible, and trustworthy.

5. Role-modeling (Designing Strategies): effective leaders set the stage for effective role-modeling because followers identify with the values of role models whom they perceived in positive terms.

6. External representation (Test/Trial): effective leaders tend to act as spokespersons representing strongly on behalf of their respective organizations and symbolically representing these organizations to external constituencies which test external sources of power.

7. Expectations of followers (Implementation): Outstanding leaders communicate expectations of high performance of their followers and express a belief in the high competence and high motivations of those who do the work to be able to get it done.

8. Selective motive arousal (Management and Administration): Outstanding leaders selectively arouse those motives of followers that the outstanding leaders see as of special relevance to the successful accomplishment of the vision and mission.

9. Frame alignment (Monitoring Progress): outstanding leaders engage in "frame alignment". This refers to the linkage of individual and leader interpretive orientations such that some set of followers' interests, values, and beliefs, as well as the leader's activities, goals, consistent with coherence for the changes required.

10. Inspirational communication (Acquiring New Skills): Outstanding leaders often, but not always, communicate their message in an inspirational manner using vivid stories, ceremonies and rituals.

Left off the list is the points about celebration covered in dragon dreaming, specifically

11. Recognition of results and acknowledgement of the contribution of all individual members of the team (Results for Individuals) who have collectively worked to achieve the satisfactory outcome, and

12. Discrimination of Wisdom (Discerning Wisdom): The ability to recognize emergent situations where weaknesses lie in the necessary acquisition of new skills amongst themselves and the team members, and organize and give appropriate support where needed. This includes the ability to recognize their own situation, and be able to step down when their leadership is no longer required.

It is important to recognize the difference in this circumstance between the roles of leadership and management. Warren Bennis for instance has suggested that these can be clearly seen in relation to the change focus of effective leadership.

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- Managers administer, leaders innovate
- Managers ask how and when, leaders ask what and why
- Managers focus on systems, leaders focus on people
- Managers do things right, leaders do the right things
- Managers maintain, leaders develop
- Managers rely on control, leaders inspire trust
- Managers have a short-term perspective, leaders have a longer-term perspective
- Managers accept the status-quo, leaders challenge the status-quo
- Managers have an eye on the bottom line, leaders have an eye on the horizon
- Managers imitate, leaders originate
- Managers emulate the classic good soldier, leaders are their own person
- Managers copy, leaders show originality

Finally, the work of John Herron in terms of cooperative group processes suggests that leadership in any group varies over time, shifting rapidly from one member of a group to another, and the ease by which this transfer of leadership occurs determines whether the group is effective or conflict riven. No one person stays a leader for ever and leadership succession planning needs to be built into the creation of any group from its commencement. From this work it is clear that we are all capable of charismatic leadership.

But the wound we carry here inherited from dysfunctional leadership needs to be addressed. Our dysfunctional culture depends upon us being blind to our leadership potential. Because we are all familiar with the experience of manipulative leaders (nowhere more so than Germany where I have found that the issue of charismatic leadership is related to the experience of the Third Reich), we tend to suspect leadership when it is expressed. But to not lead charismatically signals that we do not believe that a healthy future is possible, and weakens our cause whilst strengthening the "unraveling" that is occurring all around us. As Vaclav Havel, playwright and ex-President of Czechoslovakia said *"I think there are good reasons for suggesting that the modern age has ended. Today, many things suggest that we are going through a transition period, when it seems that something is on the way out and something else is painfully being born. It is as if something is crumbling, decaying, exhausting itself – while something else, dtill indistinct, were arising from the rubble"*.

For this to occur smoothly and with the least pain, we all need to become charismatic leaders. Heron suggests that charisma is a characteristic that can be developed with mindfulness. It comes out of a process of caring for the group. Four things can assist here.

1. Normally when people get nervous or anxious, they get caught up in the little voice in the head, and breath more rapidly and speak faster. Herron invites the individual interlocutor at such times to stop, pause take a deep breath practicing what is called

"Pinakarri" in Dragon Dreaming – the process of "deep listening" to oneself and others. Such actions will reprogram people's awareness of one's lack of confidence, and increase the sense of presence a person needs to emphasize personal power.

2. Normally when a person is leading a session, the seat of consciousness and the centre of awareness is located somewhere near the forehead, between the two eyes. Herron encourages people to instead cultivate the seat of awareness at the Hara, one's centre of balance, two fingers beneath the navel. This is the centre of movement in Aikido, and will have the effect of "getting you out of your head".

3. Normally each person contains around themselves a "bubble" of personal space, an invisible boundary over which they feel uncomfortable if someone crosses. This space, narrow at the sides and longer in front and back, represents an invisible bubble each person has. Herron invites a person who aspires to charismatic leadership to visualize the bubble of everyone in the audience, and then to visualize one's own bubble expanding to warmly and caringly embrace the bubble of all participants.

4. Finally, normally when leading a group, a person has a thought, which they convert into words, which creates a tone of voice, and this creates a "sense of presence". Herron suggests to achieve charismatic leadership, commence the process with a mindfulness of the "sense of presence" you wish to create. Then consider the tone of voice that would create it. Then think of the words that create such a tone of voice, and last of all consider your thoughts.

The failure to be charismatic to the best of one's abilities for a good cause, Heron suggests, is an advertisement to be taken advantage of by those unscrupulous "leaders", who would manipulate or coerce their followers. Rather than arguing, by what right do you assume a position of leadership – one should argue, by what right to you abrogate your right to leadership to someone else?

What we need as followers is to be able to discern between leaders who foster the empowerment of others and those who foster dependency. This can be done using the Dragon Dreaming method itself.

For example

At the **Dreaming** Stage the *Empowering* Leader

- Raises awareness to consciousness
- Enhances connections, demystifies & motivates
- Shares and disseminates available information

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The *Dependency* producing Leader on the contrary

- Suppresses awareness to subconscious
- Produces separateness, mystifies & demotivates
- Conceals and hides information as a source of power

In **Planning**, the *Empowering* Leader

- Creates a range of flexible alternatives
- Creates cooperative win-win strategies
- Takes appropriate risks, is open and accepts vulnerability

Whilst the *Dependency* producing Leader

- Inflexibly adheres to known pattern, avoids alternatives
- Creates competitive win-lose strategies
- Suppresses risks, seeks invulnerability

When it becomes a matter of **Doing**, the *Empowering* Leader

- Acknowledges equality, fosters participation
- Networks, through involvement, develops peoples' potentials
- Provides nurturing, caring & support in supervision

A Toxic *Dependency* Leader

- Asserts status differences & hierarchical control
- Orders from position of rank, maintaining power & status differentials
- Instills fear through punishment & retribution

Finally in **Celebrating** an *Empowering* Leader

- Acknowledges individual uniquenesses in abilities
- Mobilises community wealth producing resilient ecologies
- Enhances discrimination and accurate judgment

When those that foster *Dependency*

- Enforces conformity to preset levels of competence
- Wealth privatised and ecological pressure increases

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- Fosters prejudices and cultural biases

Given the current situations facing the world and using this checklist it is the responsibility of followers to ensure that they only give support to those leaders who reduce Dependency and foster Empowerment. This is the responsibility of us all, and requires each one of us to take personal leadership. But this takes a degree of self understanding and self empowerment, and for this we must recognize

- **Empowerment** is the goal of Dragon Dreaming.
- Like the process of development itself, empowerment is an on-going process.
- No-one has yet been fully empowered, and we are all working far below our genuine potential capacity.
- As one works with individuals, groups, organisations and communities, however, it becomes clearer that empowerment is produced through the free flow of information as a part of an effective process of communication, and upon the extension of one's personal boundaries of moral concern to include a compassionate understanding and empathy with others, whilst being able to take distance when needed, enhancing a clear insight in considering the ecological connectedness of all factors involved.
- An empowered system is one that produces empowered individuals.

If we are to avoid the blockages that dependency produces we must also be aware

- **Dependency** is the result of any situation of inferiority, in which a person or a group of people lose their autonomy and control over their own future.
- Dependency sees people reduced to being less than human, to the situation of a client or a customer, reliant upon systems over which we have no individual or collective control to meet our basic fundamental human needs.
- Dependency is the result of a blockage in our ability to achieve our full potential as human beings.
- The "Psychology of Dependency" appears when the following symptoms appear :- apathy, fatalism, powerlessness, fratricidal violence, loss of all visions for the future, mimicry of the powerful.
- To escape from dependency, you cannot be empowered by others, you can only empower yourself.
- Any system that produces disempowered or dependent individuals is an exploitative system.

As Nelson Mandela said on the subject of Leadership at his inauguration speech, using the words of Marianne Williamson

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"Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented and fabulous? Actually, who are you not to be? You are a child of God. Your playing small doesn't serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in everyone. As we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our fear, our presence automatically liberates others."

Welcome new Dragon Dreaming leader!

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[1] Senge, Peter "The Fifth Discipline.

[2] Dutton, Keith "The Wisdom of the Psychopath", and "The Science of Evil"

[3] Becker, Ernest "The Denial of Death"

[4] Lipman-Blumen, Jean "The Allure of Toxic Leaders: Why we follow destructive bosses and corrupt politicians – and how to survive them"

[5] Ibid

[6] Iatrogenic death, caused by faulty treatment is the third highest cause of death in the USA, after Cancers (largely environmental in origin) and Heart attack (caused in part by stressful and obese lifestyles). See New Scientist 25th January 2014 No 2953.