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THE EI LEADERSHIP MODEL: FROM THEORY AND RESEARCH TO REAL WORLD APPLICATION

Why is it so hard to lead yourself? The answer, in my experience, lies in the differences between your idealized self—how you see yourself and how you want to be seen—and your real self. The key to growing as a leader is to narrow that gap by developing a deep self-awareness that comes from straight feedback and honest exploration of yourself, followed by a concerted effort to make changes.

—Bill George

One of the most popular comic strips in the world and surely the most well known about organizations and business is "Dilbert," created by Scott Adams. Adams coined the term the Dilbert Principle (Adams, 1995, 1997) to describe how frequently it seems that the least competent employees instead of being removed from the organization are rather promoted to positions of management. Dilbert is popular and funny because it speaks lamentable truths when illustrating, for example, the bald ineptitude of leaders who are promoted far beyond their abilities, or how systems entangle themselves hopelessly in a senseless web of regulations, or how an organization's culture can promote double-speak and obfuscation instead of authenticity and transparency. Dilbert has been in print for over 20 years, but is still relevant and humorous because organizations and the people who work within them still suffer from these same ills. A Dilbert metric even has been developed through which employees may compare their organizational culture and morale to Dilbert comic strips (Capstone Encyclopaedia of Business, 2003). As Dilbert illustrates, humor is a potent medium through which the toxic repercussions of "bad" leadership may be metabolized by those who are led. It may indeed be cathartic to laugh at the machinations of the conniving boss in the Dilbert strip. However, the fact that such catharsis is so necessary—as evidenced by the enduring and extraordinary popularity of Dilbert—speaks to the hapless experience of so many of "the led" on a daily basis.

THE EI LEADERSHIP MODEL: ORIGIN AND RATIONALE

As a hopeful antidote to such ubiquity, the International Beliefs and Values Institute (IBAVI) has, for many years, conferred its annual *Sustainable Visions and Values (SVV) Award* on leaders who exemplify everything that Dilbert's boss does not—awareness,

care, courage, depth, vision, and effectiveness. As a nonprofit organization with a mission to "explore beliefs and values and how they influence actions, policies, and practices around the world," the IBAVI's SVV Award "recognizes a distinguished individual who exemplifies the transformative aspirations that are at the heart of the IBAVI's mission, rationale, and goals" (www.ibavi.org). Although mostly implicit, five fundamental questions seem central to its annual deliberations. First, how do the beliefs and values of leaders impact their leadership (e.g., why do leaders experience and respond to self, others, and the larger world as they do)? Second, are there common beliefs and values among leaders who are deemed to be most effective? Third, how do we evaluate the meaning and impact of interactions between the beliefs and values of leaders and the led? Fourth, how best do we understand the extraordinarily complex variables that influence leadership on a daily basis in the real world? Fifth, which models of leaders and methods of leadership development are most likely to have meaning and relevance across cultures and contexts? In response to such questions, this chapter (a) describes the development of a model of leadership that informs the selection of SVV Award recipients with broader implications and applications for leadership and organizational development in general and (b) illustrates the application and evaluation of this model and its attendant methods with leaders in a real world organization.

Because a number of IBAVI board members had taught leadership or professional development, served in various organizational leadership roles, and/or had been on the receiving end of positive or negative leadership styles and practices, the need to explicate what was meant by "good" and "poor" leadership had both personal and professional resonance. At a parallel level, although the IBAVI has experienced no dearth of worthy candidates over the years, the fundamental attributes of recipients were by no means straightforward. In other words, the board was able to get a good feel for who was appropriate for this award, but had considerable difficulty articulating why. Because the IBAVI has a strong tradition of promoting deeper understanding of self, others, and the larger world through various initiatives (e.g., scholarly, educational, service), not being clear and explicit about "what good leadership is" represented a particular problem. Moreover, the value-based nature of leaders and leadership had become abundantly clear through a multiyear, multi-institution project that had been cocoordinated with the Forum on Education Abroad (www.forumea.org)—the Forum BEVI Project—which examined the assessment of international, multicultural, and transformative learning (see Wandschneider et al., 2016; Chapter 4). The implications of this research and practice for leadership/organizational assessment and development had been evidenced through several applied workshops and other interventions, which suggested an attendant need to ensure clarity regarding what was and was not meant by leaders and leadership. Although a full explication is presented in Shealy (2016), a brief overview of the three main components of the present approach—Equilintegration (EI) Theory, the EI Self, and the Beliefs, Events, and Values Inventory (BEVI)—may be helpful at this point, particularly because the BEVI and EI Theory are integral to the current project on leaders and leadership, as described in the following.

Basically, EI Theory seeks to explain "the processes by which beliefs, values, and 'worldviews' are acquired and maintained, why their alteration is typically resisted, and how and under what circumstances their modification occurs"

(Shealy, 2004, p. 1075; see Chapter 2).[1] More specifically, the "equilibration" half of EI Theory begins with the initial formulation of Jean Piaget,

> who was interested in how and under what conditions knowledge about the larger world was organized mentally and emotionally, and the processes by which these organizational structures developed (e.g., Kegan, 1982; McLeod, 2009; Piaget, 1976, 1977; Wadsworth, 1996). Piaget's robust observations are highly relevant to an understanding of beliefs and values as they impact leaders and leadership processes because, "according to Rokeach (1973, 1979), values are central to a person's *cognitive* organization" (Dollinger, Leong, & Ulicni, 1996, p. 25), which influences how and why we experience self, others, and the larger world as we do (Shealy, 2016, p. 29).

If the "equilibration" half of EI Theory addresses how and why beliefs and values are acquired and maintained, the "integration" half of EI Theory has more pragmatic, though no less ecumenical, ends. Here, the central foci are how these affective, attributional, and developmental processes may be investigated and understood, why it is helpful to do so from a transtheoretical, multidisciplinary, and integrative standpoint, and the attendant implications for training, practice, theory, and research. Such matters are especially relevant in relation to leaders and leadership since we are dealing with highly complex and interacting processes and outcomes among leaders and the led that must be accounted for if we are to understand and intervene in ways that are maximally likely to be meaningful, nuanced, informed, and effective in the real world (e.g., Astrachan, 2004; Barendsen & Gardner, 2006; Burke, 2008; Detert & Burris, 2007; Ford, Ford, and D'Amelio, 2008; George, 2004; Goleman, Boyatzis, & McKee, 2002; Henson, Fulkerson, Caligiuri, & Shealy, in press; Judge, Bono, Ilies, & Gerhardt, 2002; Kets de Vries & Balazs, 2005, 2008; Kouzes & Posner, 2012; Morton, 2013; Wheatley, 2006; White & Shullman, 2010).

Derivative of EI Theory, the Equilintegration or EI Self explains processes by which beliefs and values are acquired, maintained, and transformed, as well as how and why these are related to formative variables (e.g., caregiver's level of education, culture), core needs (e.g., for attachment, affiliation), and adaptive potential of the self. Informed by scholarship in a range of key areas (e.g., "needs-based" research and theory; developmental psychopathology; social cognition; therapy process and outcomes; affect regulation; and theories and models of "self"), the EI Self seeks to illustrate how the interaction between our core needs and formative variables results in formation and subsequent internalization of beliefs and values about self, others, and the world at large (Shealy, Bhuyan, & Sternberger, 2012; see Chapter 3).

Concomitant with EI Theory and the EI Self, the BEVI is a comprehensive analytic tool in development since the early 1990s that examines how and why we come to see ourselves, others, and the larger world as we do. The BEVI seeks to explain how life experiences, culture, and context affect our beliefs, values, and worldviews as well as the influence of such processes on multiple aspects of human functioning (e.g., learning processes, relationships, personal growth, the pursuit of life goals). For

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[1] For consistency, selected aspects of this chapter, including this section on EI Theory, have been excerpted and/or adapted from Chapters 2, 3, and 4 of Shealy, C. N. (2016).

example, the BEVI assesses processes such as: basic openness to alternate ideas and ways of thinking; the tendency to (or not to) stereotype in particular ways; self- and emotional awareness; preferred strategies for making sense of why "other" people and cultures "do what they do"; global resonance (e.g., receptivity to different cultures, religions, and social practices); and worldview shift (e.g., the degree to which beliefs and values change as a result of specific experiences). BEVI results are translated automatically into individual and group reports, and used in a wide range of contexts for a variety of applied and research purposes (e.g., to track and examine changes in worldviews over time) (e.g., Anmuth et al., 2103; Atwood, Chkhaidze, Shealy, Staton, Sternberger, 2014; Brearly, Shealy, Staton, Sternberger, 2012; Hill et al., 2013; Shealy, 2004, 2005, 2012, 2015; Shealy et al., 2012; Tabit et al., 2011; for more information about the BEVI, see Chapter 4 as well as www.ibavi.org/content/featured-projects).

Of the many aspects of the EI model and BEVI method that are applicable to leaders and leadership, none is more salient than the following: *a complex interaction among core needs (e.g., for attachment, affiliation) and formative variables (e.g., life history, culture) culminates in the beliefs and values we hold to be true, which subsequently impact how and why we experience self, others, and the larger world as we do.* Such theory and data offer a complementary emphasis to the traditional focus on *who* good leaders are and *what* good leadership is. In the larger literature, much less attention has been devoted to questions of *why* leaders differ as they do in their experience of self, others, and the larger world as well as *how* to translate such understanding into effective strategies for leadership and organizational development. Perhaps that is because it is relatively easy to identify instances of effective leadership, and propose attendant and putative characteristics of "good" or "poor" leaders. It is another matter altogether to "delve inside" the leader in order to apprehend complex interactions among affect, cognition, context, and life history, which all theoretically are implicated in leadership behavior. Likewise, the characteristics of well-functioning organizations—what they look like and how they work—also seem more empirically self-evident than the substantive question of *why* organizations evolve to become relatively effective or ineffective in the first place. Finally, it is one thing to try and understand such deep processes at the individual and organizational level, but another task altogether to make them visible and accessible to the members and leaders of organizations for purposes of leadership training or organizational development. Ultimately, of course, such understanding must inform *how* actually to design and conduct interventions for leaders and organizations that result in better processes and outcomes. These emphases—on etiology, depth, assessment, application, development, and impact—are central to the current approach regarding leaders and leadership.

Fortunately, an increasing number of scholars and practitioners are articulating perspectives that address—directly and indirectly—such emphases, by seeking to understand *how* and *why* leaders and organizations function as they do as well as the attendant and real world implications for leadership and organizational development (e.g., Astrachan, 2004; Barendsen & Gardner, 2006; Burke, 2008; Detert & Burris, 2007; Ford, et al., 2008; George, 2004; Goleman et al., 2002; Gostick & Elton, 2012; Judge et al., 2002; Kets de Vries & Balazs, 2005, 2008; Kouzes & Posner, 2012; Morton, 2013; Wheatley, 2006; White & Shullman, 2010, 2012). Complementary to this depth-based perspective, there is growing interest and burgeoning literature exploring the nature of activities, requirements, and competencies of effective global leaders (e.g., Gundling, Hogan, & Cvitkovitch, 2011; Chhokar, Brodbeck, & House, 2007; Henson et al., in press; House, Hanges, Javidan, Dorfman, & Gupta, 2004; Mobley, Li, & Wang, 2011; Shullman, White, Brewster, Grande, & Bhuyan, in press). Even so, at present there is

no definitional consensus or unification theory to address the meaning of either "global leaders" or "global leadership," even though many scholars are addressing aspects of these topics, exemplified perhaps by the work of Kouzes and Posner (2012) as well as the Global Leadership and Organizational Behavior Effectiveness (GLOBE) Research Project, a multiyear project involving a wide range of social science/business scholars who study leadership from an international perspective (e.g., House et al., 2004; see also Beechler & Javidan, 2007; Bird, Mendenhall, Stevens, & Oddou, 2010; Campbell, 2006; Dalton, Ernst, Deal, & Leslie, 2002; Javidan & Teagarden, 2011; McCall & Hollenbeck, 2002; Levy, Beechler, Taylor, & Boyacigiller, 2007). As the quest for definitional clarity continues, there appears to be consistent emphasis on the centrality of both context and cultural complexity in understanding global leadership and perhaps leadership more generally (Dalton et al., 2002; McCall & Hollenbeck., 2002).

The present approach is aligned deliberately with these emphases, through the presentation of a theoretically and empirically derived model of leadership, which is grounded in relevant literature and developed in collaboration with a global cohort of Subject Matter Experts (SMEs), and then tested in a real world context. Specifically, this chapter is divided into two complementary parts. Part I begins with an overview of literature, which is followed by a description of the *knowing*, *doing*, *being*, and *not being* factors of the EI Leadership Model. Part II reports on the real world application and evaluation of the EI Leadership Model, by describing the results of a three-part workshop conducted with a large organization.[2]

PART I: THE EI LEADERSHIP MODEL—RELEVANT LITERATURE AND FACTORS

Although there is a wide body of research and literature in the leadership field, the subset of scholarship informing the development of the EI Model of leaders and leadership focuses on themes such as awareness, complexity, and transformation under the broader rubric of the nature and origins of beliefs and values. Given this broad backdrop, *the literature presented in the following is meant neither to be exhaustive nor definitive*, but rather illustrative of the sort of theory, research, and practice that has informed the development of the model as well as its real world application as described in the following. As exemplars of such literature, and by way of introduction, consider the seminal work of Margaret Wheatley, Jim Kouzes, Barry Posner, Adrian Gostick, Chester Elton, and Robert Morton.

First, based upon extensive work with leaders and organizations, Wheatley (2006) observes that dominant theories of organizational leadership and consultation have long emphasized themes such as structure, planning, tracking, regulation, and control, while underemphasizing if not ignoring the dynamic and organic complexities of the human beings who lead as well as the systems in which they and "the led" are embedded. As she notes,

> We tried for many years to avoid the messiness and complexity of being human, and now that denial is coming back to haunt us. We keep failing to create the outcomes and changes we need in organizations because we continue to deny

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[2] The EI Leadership Model should not be confused with Emotional Intelligence (e.g., Goleman, Boyatzis, & McKee, 2002). Although the important and relevant latter literature informs aspects of the EI Leadership Model, these are distinct theoretical and applied frameworks.

that the "human element" is anything but a "soft" and not-to-be-taken seriously minor distraction. . .New technology is purchased; new organizational charts are drawn; new training classes are offered. But most basic human dynamics are completely ignored: our need to trust one another, our need for meaningful work, our desire to contribute and be thanked for that contribution, our need to participate in changes that affect us. . .We are terrified of the emotions aroused by conflict, loss, love. In all of these struggles, it is being human that creates the problem. . .After all these years of denying the fact that we are humans, vulnerable to the same dynamics that swirl in all life (plus some unique to our species), we are being called to encounter one another in the messiness and beauty that name us as alive. (pp. 164–165)

Second, consider the perspective of Kouzes and Posner (2012), who have worked for decades with leaders and organizations in the United States and internationally. Among other relevant insights and recommendations, data from over 100,000 participants regarding the Characteristics of Admired Leaders, consistently indicate—across culture and context—that leaders must be (among other attributes) honest, forward-looking, competent, and inspiring. More specifically, and highly congruent with the results of the EI Leadership Model described in the following, Kouzes and Posner observe that *credible* leaders around the globe are described as follows:

"They practice what they preach"; "They walk the talk"; "Their actions are consistent with their words"; "They put their money where their mouth is"; "They follow through on their promises"; "They do what they say they will do." The last is the most frequent response. When it comes to deciding whether a leader is believable, people first listen to the words, then they watch the actions. . .A judgment of "credible" is handed down when words and deeds are consonant. If people don't see consistency, they conclude that the leader is, at best, not really serious or, at worse, an outright hypocrite. If leaders espouse one set of values, but personally practice another, people find them to be duplicitous. . .Modeling is about clarifying values and setting an example for others based on those values. The consistent living out of values is the way leaders demonstrate their honesty and trustworthiness. It's what gives them the moral authority to lead. (pp. 35–36)

As the third and final exemplar, other practitioner-scholars are explicitly emphasizing the centrality of "belief" vis-à-vis leadership development and organizational processes. In particular, drawing upon their own extensive work as well as insights from specific disciplinary subfields (e.g., social psychology) and individuals (e.g., corporate psychologist, Keven Fleming), Gostick and Elton (2012) contend that the "belief factor" is simultaneously among the least recognized and most important aspects of effective leaders and organizations. Highly resonant with the EI Leadership Model and BEVI method presented in this chapter, Gostick and Elton observe the following:

. . .the first step to becoming a leader who can influence others to believe is to do something very un-manager-like: pause and think about human nature. Why do people believe in the things they do? And how can they be persuaded to change what they think? (pp. 20–21)

Likewise, based upon over 25 years of such work, Morton's (2013) "five principles of leading with belief" offer an innovative and comprehensive framework for understanding why and how beliefs are core to leadership and organizational effectiveness. These principles are as follows: (a) Beliefs Drive Effective Leadership; (b) Successful Leaders Believe in Themselves; (c) Successful Leaders Inspire Belief; (d) Leadership Credibility is Built on Belief; and (e) Leadership Development is Enabled by Belief. As Morton observes,

> The most successful leaders instinctively understood the importance of beliefs and they intuitively leveraged this knowledge to influence new beliefs that would prepare their organizations for change, drive the implementation of their visions, and facilitate the achievement of essential results. The message is simple: If you want to lead in the most powerful and effective way possible, learn how to lead with belief. (p. 1)

From an EI standpoint, foci such as these are at the core of this theoretically and empirically derived model and method of leadership, which we describe and examine in the present analysis. That said, as noted previously and throughout this chapter, we recognize fully that such an emphasis is by no means without precedent. Thus, building upon such acquired knowledge and wisdom, we seek to understand how the most complex and values-based aspects of leaders and leadership—matters of etiology, depth, assessment, application, development, and impact—may be explicated through theoretically and empirically derived models and methods that have local and global utility. Ultimately, such a project must grapple with the inevitable interactions among leaders and the led, while addressing fundamental matters of personal beliefs, values, and purpose. From this perspective:

> The three most enduring questions a leader should ask are: 1) why am I motivated to lead; 2) how is my leadership experienced by others; and 3) is what I am leading worthy of being led. In pursuit of answers to such questions, leaders should lean toward a persistent quest for self-awareness, openness, and integrity regarding the meaning and impact of their lives and work. (Shealy, 2012)

Highly complementary to this perspective, White and Shullman (2010, 2012) offer four additional questions that any global leader should contemplate: (a) What are my strengths (i.e., Why am I successful)? (b) What are my weaknesses (i.e., What are my developmental needs)? (c) In what context will these weaknesses hurt me (e.g., How could my challenges cause me to derail)? (d) What are the biggest differences between globally effective leaders and me (e.g., What might I learn from other leaders who appear to be the most globally effective)?

Such value-based questions emerge from and are derivative of literature that are core to the development of the EI Model, which may be organized under the auspices of the following eight themes, to which we turn next: (a) assessment; (b) awareness; (c) care; (d) complexity; (e) culture; (f) depth; (g) transformation; and (h) vision (Dyjak-LeBlanc, Femac, Shealy, Staton, & Sternberger, 2012; Shealy, 2012).[3]

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[3] For consistency, this section also will be excerpted and/or adapted for the following and related publication: Shullman, S., White, R., Brewster, L., Grande, S., & Bhuyan, D. (in press). How psychology and psychologists develop global leaders and leadership. In C. N. Shealy & M. Bullock (Eds.), *Going global: How psychology and psychologists can meet a world of need*. Washington, DC: APA Books.

Assessment

Leaders finding themselves in cultures and contexts different from what they are accustomed not only need to be aware of and sensitive to such differences, but also able to assess the beliefs and values of self and others with accuracy, depth, and breadth, and use such findings to enhance their personal growth, development, and effectiveness over the long term. Because value conflicts often are at the core of cultural misunderstandings, a lack of clarification regarding beliefs and values of self and other places the global leader at risk of behaving in ways that are experienced as antithetical to the culture in which one works (e.g., Dyjak-LeBlanc et al., 2012). The complexity of such matters is illustrated by the attitudinal assessment work of Hofstede and colleagues from the 1960s through the 1990s, which compared attitude surveys for IBM across 50 different countries (Hofstede, 2001). Among many other findings, power distance and uncertainty avoidance were two of the most important value conflicts. For example, conflicts tend to arise when leaders have different cultural assumptions regarding the nature and need for organizational hierarchy than do employees. With a low-hierarchical (low power distance) worldview, employees may work around the chain of command to a greater degree than they would in a high power distance culture (i.e., power distance addresses why and how power is distributed as it is within a particular culture). Put simply, people in some cultures accept a higher degree of unequally distributed power than do people in other cultures. Moreover, with a high uncertainty avoidance to leadership, organizations may eschew risk taking and thus conflict when a more entrepreneurial approach is expected by employees or other stakeholders in the organization's mission and activities (see also White & Shullman, 2010) (i.e., uncertainty avoidance refers to the degree to which members of a particular society tend to minimize or accept ambiguity and uncertainty). Rigorous assessment-based models and methods such as these illustrate both the depth of the challenge faced by individuals who serve in leadership roles across multiple countries and cultures as well as the possibility of illuminating dynamics that may be implicit but still have a major impact on the effectiveness of one's work. Such scholarship also speaks to a larger problem within the assessment literature more generally, which has struggled with pure trait-based theories of leadership that do not sufficiently account for the impact of situation and states, much less the interconnected and systemic nature of organizational processes (Judge et al., 2002; Wheatley, 2006).

Fortunately, theoretically and empirically sophisticated approaches that account for and can map upon global contexts are beginning to emerge (e.g., House et al., 2004). For example, Appreciative Inquiry (AI) is a method of assessing people and organizations that mirrors effective anthropological approaches to understanding and operating in different cultures. AI is,

> the cooperative, co-evolutionary search for the best in people, their organizations and the world around them. It involves systematic discovery of what gives life to an organization or community when it is most effective and most capable in economic, ecological and human terms. (Cooperrider & Whitney, 2005, p. 7)

Approaches such as AI exemplify how rigorous assessment methods may illuminate underlying factors that are instrumental to the cultivation and expression of effective leadership. At a larger level, such approaches reveal the importance of

psychometrically sound measurement, definitional clarity, ecological validity, and theoretical depth if we are to understand complex processes and interactions that are integral to leadership training and development across cultures, settings, and contexts (Dyjak-LeBlanc et al., 2012).

Awareness

A related and overarching theme is the proposition that effective global leaders should strive to cultivate a deep and sophisticated understanding of self, others, and the larger world, including why we feel, think, and behave as we do, a perspective aligned with Burke's (2008) emphasis on "leader self-examination." The importance of self-examination and understanding can be linked directly to our basic human neurological makeup for survival, activated under the sort of threat from ambiguity that is ubiquitous within the larger global organizational context (White & Shullman, 2010). Along these lines, in contemplating *why* leadership and organizational dynamics manifest as they do, Kets de Vries and Balazs (2005) observe that (a) much of mental life lies outside conscious awareness; (b) nothing is more central to who a person is than the way he or she expresses and regulates emotions; and (c) human development is an inter- and intrapersonal process (pp. 9–10). This perspective is supported further by Kahneman (2011) who suggests that there are many mental biases of which we are minimally aware, and that render our thought processes highly susceptible to systematic error. Cognitive biases, such as the availability heuristic (in which people tend to assess the relative importance of issues by the ease with which they are retrieved from memory) and the role of emotion in intuitive judgments all may create blind spots regarding information to which one should attend (see also Gostick & Elton, 2012). To combat such biasing processes, Mendenhall, Kuhlmann, and Stahl (2001) suggest that the cultivation of inquisitiveness and willingness to learn are the best predictors of success, because they mitigate against the potential for nonawareness that every human is capable of demonstrating.

Likewise, Goleman (2001) maintains that self-awareness and constituents such as self-regulation, motivation, empathy, and social skills all are integral to good leadership. These awareness-based aspects of emotional intelligence ultimately facilitate trust and fairness in the larger organization (Goleman et al., 2002). It should be noted in this regard that the most successful global leaders have attributes that are closely related to the shared human neurology/psychology of the amygdala—inquisitiveness, emotional connection, and empathy—in that they are able to integrate different perspectives, respond proactively to other's needs, and tolerate uncertainty and tension (e.g., Henson & Rossouw, 2013; Mendenhall et al., 2001; Trompenaars & Hampden-Turner, 2010). The ability to manage affectively mediated aspects of ambiguity and uncertainty are increasingly important as the business environment becomes more complex, global, and hypercompetitive (Hodgson & White, 2001; White & Shullman, 2010, 2012). As is discussed next, listening and questioning empathetically are key components of such awareness, requiring a "capacity to care" and attendant inclination to engage in (a) perspective taking; (b) feeling/sensing what is going on in the other; and (c) wanting to help (i.e., "empathic concern"). In short, without sufficient awareness of self, others, and the larger world, leaders may continue to operate within models that are both ineffective and inflexible, leading to the same errors of judgment and decision making time and again.

Care

A leader may be willing to engage in ongoing assessment, and possess a genuine desire for deeper awareness of self and other, but still not be able to build trust, earn respect, and inspire others—the three universally recognized behaviors of charismatic, team-oriented, and human leadership, as indicated by the previously described GLOBE Project. As Kail (2011) observes, followers ultimately are the arbiters of how caring a leader really is; such attributions also are associated with the degree to which leaders are empowered by followers to become influential over them. Kail thus encourages leaders to strive for empathy through listening—rather than waiting to speak—as well as focused attention on what makes each individual unique (e.g., Shealy et al., 2012; Weiner, Kanki, & Helmreich, 1993). Along similar lines, based upon their extensive research and practice, Kouzes and Posner (2012) observe that "leaders foster trust by building trust and facilitating relationships. . .focusing on serving the needs of others, and not one's own, builds trust in a leader" (p. 25). Such a "leadership challenge" requires leaders to (a) model the way; (b) inspire a shared vision; (c) challenge the process; (d) enable others to act; and (e) encourage the heart. Ultimately, as Kail observes, this caring approach allows "everyone to contribute to a goal in a meaningful way," which is preferable to "marginalizing someone for the sake of an imagined better outcome."

Good leaders then—both locally and globally—empower others while simultaneously providing support, mentoring, and coaching. They strive to place others and the bigger picture before themselves, create environments that promote self-actualization, and remain accountable to others for their words and deeds (Kouzes & Posner, 2012). In Western cultures, caring traditionally has been associated with a feminine style of leadership, which has been valued less than a more "masculine" approach, which eschews "care" in favor of "power," "domination," and "control," which all are assumed to be integral to the "strength" of the leader. As Hofstede (2001) notes, however, such a gender-based attribution is not necessarily the case in other cultures (see also Eisler & Corrall, 2009). In particular, the GLOBE study suggests that true leaders around the world reflexively care about the feelings, needs, and experiences of those who are led, and seek to understand how their approaches to leadership actually are being experienced by others, which harkens back to our themes of assessment and awareness (Chhokar et al., 2007). Ultimately, such care facilitates trust, which is fundamental to the effective pursuit of shared organizational goals. Novogratz (2010) observes as much regarding her work with a global nonprofit venture fund with 20 former prostitutes in Kigali, Rwanda. After struggling to apply Western approaches to leadership and organizational management to run a bakery, Novogratz discovered that listening includes a process of asking questions and implementing the ideas of others, which ultimately engendered trust among all team members. In addition to lessons regarding listening and trust, such work also illustrates that truly caring leaders and organizations are, by definition, attuned to the impacts of their lives and work on individuals, societies, and the larger world (e.g., Cultivating the Globally Sustainable Self, 2014; Kelly, Holt, Patel, & Nolet, 2016; McKeown & Nolet, 2013; National Action Plan for Educating for Sustainability, 2014; Shealy et al., 2012).

Complexity

Given the challenges and opportunities of a globally interconnected and rapidly changing world, "operational decisions that once were clear cut are becoming more complicated and ambiguous" since "strategies and plans that should work". . .are more likely to "fall apart yielding (yet again) less-than-expected results" (McGuire, Palus, Pasmore, & Rhodes 2009, p. 3). Not surprisingly, then, effective leaders of today "understand that the command and control techniques of the Industrial Revolution no longer apply" (Kouzes & Posner, 2012, p. 18; Wheatley, 2006), which begs a core question: When the "external reality is unknowable and/ or unfixable" (Terry, 2001, p. 13), with paradoxes seemingly untenable, what are those in positions of leadership to do? Through a complexity lens, they are to understand that everything in their world cannot be anticipated much less controlled, while simultaneously cultivating the capacity to tolerate—and even make peace with—the disequilibrium that inevitably flows from such chronic ambiguity. In short, such leaders appreciate the value of a paradigmatic shift from "command and control" to empowerment and partnership approaches wherein groups or teams come together as "learning organizations" in order to address challenges and problems (Eisler & Corrall, 2009; White & Shullman, 2010). In doing so, there is a twin recognition that complexity and ambiguity are not to be avoided but accepted and embraced. Adaptive leaders (Heifetz, Grashow, & Linsky, 2009) therefore are systems-level thinkers, who observe and raise questions, frame issues, interpret context, and challenge norms as needed before intervening. Such leaders must be able and willing to contain and integrate opposing or contradictory thoughts rather than seek to minimize or deny such complexities (Martin, 2009; Dyjak-LeBlanc et al., 2012).

Culture

The GLOBE Project defines culture as "shared motives, values, beliefs, identities and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations" (House et al., 2004, p. 15). Such a definition suggests that culture represents one level of mental programming, which may be learned or unlearned based upon group interactions. Two other determining factors include "human nature," which is universal, and personality, which is specific to the individual and both inherent and learned (Hofstede, 2001). Moreover, artifacts, stories, symbols, and customs shared and adopted by members of a group or society are integral to the "culture" construct (e.g., House et al., 2004; Chhokar et al., 2007), which influences the parameters through which groups of people work to address and solve problems.

Given that there are clear differences across different cultures, leaders need to develop the capacity to move beyond their own preconceptions of the "right way to do things" and cultivate openness to the potential effectiveness of different beliefs, perceptions, and behaviors. In this regard, GLOBE research indicates that the most important leadership attribute is an apprehension and expression of local expectations regarding what constitutes a good leader, even more than understanding local cultural values. Likewise, Aycan (2001) contends that a "global mindset" is necessary

for effective leadership across culturally different settings in that such leaders have the "big picture" in mind allowing them to balance paradoxes, while trusting process over structure (e.g., they value difference and approach new situations from the standpoint of what needs to be learned rather than what already is known). Again, working cross-culturally requires tolerance for ambiguity, conflict, and uncertainty (e.g., to be risk tolerant) (Osland, 2001; White & Shullman, 2012). So, a global leader does not insist upon the reduction of uncertainty, but seeks to embrace and work with it, unlocking engagement and creativity along the way (Dyjak-LeBlanc et al., 2012; White & Shullman, 2010).

Moreover, if a leader is to assume responsibility for his or her organizational community, the "organized disposition" of a given cultural milieu must be understood (Schmitz, 2012). This goal may be particularly challenging when the beliefs, values, and expected behaviors within an organizational context are unknown or taken for granted by the members of the organization (i.e., they are not sufficiently aware of the cultural dynamics that are operative within the organization). To take but one example, attitudes toward time may differentially impact what is seen as important with an organization. Lorde's (1995) concept of the mythical norm also is illustrative in this regard. Especially relevant within a Western, industrialized context, "This norm is usually defined as White, thin, male, young, heterosexual, Christian, and financially secure. It is with this mythical norm that the trappings of power reside within this society" (pp. 533–534). According to Lorde, we too often ignore how the dominant culture distorts our understanding of difference. Instead of recognizing unique subcultures, which have frequently developed in a dialectical relationship with the dominant culture, we become befuddled by and fearful of these distortions, which impede our ability to appreciate cultural difference. This inability and unwillingness to see ourselves as others see us is related also to discrepancies between what we say we do and what we actually do.

Therefore, from a best practice standpoint, Fouad and Arredondo (2007) recommend that organizational change agents be schooled specifically in the multicultural characteristics of an organization while also cultivating the attendant skills necessary to translate such awareness into sensitive and effective action. Although geared toward psychologists as change agents, their central contention seems salient to all individuals who assume a leadership role, in that we are "cultural beings, making it necessary for us to engage in awareness building about our worldview and experiences that bias, both positively and negatively, our beliefs about ourselves" (pp. 101–102). That is because in an organizational context, culture has tangible consequence. Why? Because cultural proximity (i.e., the closer one resembles or manifests the fundamental beliefs, values, and behaviors of the culture) often translates into greater privileges and fewer obstacles within the organization. Moreover, the complex and interacting nature of such variables means that bias in one cultural domain may override cultural congruence in another. Consider for example the role of gender vis-à-vis culture (e.g., Eisler & Corral, 2009; Pendleton, Cochran, Kapadia, & Iyer, 2016). In an organizational context, depending on the culture at hand, women may face a double-edged sword in that they are not taken seriously if they are considered too "feminine" even as they must not present as too masculine lest they seem "manly" (Morrison, White, & Van Velsor, 1994). Combine this single variable of gender with another of ethnicity, and the complexity of accounting for interactions between such formative variables by leaders and with "the led" becomes readily apparent, particularly in a cross-cultural organizational context (e.g., Dyjak-LeBlanc et al., 2012).

Depth

Consistent with the themes presented thus far, depth-based leaders strive to eschew superficiality and pointlessness in their lives and work, having learned that human beings are not always rational or logical creatures, but driven often by powerful non-conscious, affective, and historical processes of which they may have little awareness. Such understanding of self and other may lead one toward a healthy sense of humor and abiding skepticism regarding one's own motives and those of others, while simultaneously pursuing organizational means and ends that are worthy of pursuit. As Terry (2001) observes:

> Depth, or a sense of agency regardless of position coupled with passion, creates conditions for leadership and change to occur. When you're being bashed and beaten up, from where do you get your hope? It's not enough to do the right thing. You have to find some kind of a home for yourself that provides meaning and a sense of faith and possibility that allows you to remain engaged in life. Cynicism disengages us from life. Leadership engages us. Hope comes from our deepest quest for significance in life. It is the foundation that sustains us. (p. 38)

To apprehend why and how depth-based intrapersonal processes are ineluctably associated with leadership development and organizational change, consider the exemplary work of Kets de Vries and Balazs (2008). These scholar-practitioners describe how an understanding of clinical processes and phenomena may inform organizational consultation in a deep and ecologically valid manner. Specifically, they illustrate how unconscious, interpersonal, and group-related dynamics may exert a profound impact on decisions and policies in organizational life, for better or worse. Without sufficient appreciation of the ubiquity and power of such dynamics, human motivations and actions vis-à-vis leaders and leadership are likely to be incomprehensible or ignored, to the detriment of the organization and its members. Citing real world organizational dynamics and phenomena, Kets De Vries and Balazs (2005) demonstrate how such understanding from a depth-based therapeutic perspective (e.g., object relations theory) may be combined with traditional organizational development methods (e.g., team building, mediation, performance management, total quality circles) in order to effect substantive change. For example, via a particular consulting assignment, the authors illustrate how irrational and largely unconscious processes impact real world dynamics in the workplace, and how a leader's "inner theater" (p. 8) influences cognition, emotion, and behavior. In seeking to normalize the ubiquity of such psychological processes, Ford, Ford, and D'Amelio (2008) observe that the expression of resistance may emerge from underlying and highly legitimate affective underpinnings, such as feelings of injustice or betrayal that may be grounded in real experience both within and outside of the organization. The depth-based notion here is to understand and work with "resistance," since it is inevitable and may have legitimacy, while also offering an opportunity to engage those who may have worthy perspectives and experiences that could help guide and facilitate the change process (Knowles & Linn, 2004).

The construct of cognitive closure elegantly illuminates these "resistance" processes, particularly those that relate to "seizing and freezing" (Kruglanski &

Webster, 1996, p. 265). Kruglanski and Webster identify two fundamental characteristics of cognitive closure: the "urgency" and "permanency" tendency. Specifically, the urgency tendency refers to an individual's inclination to seize upon or grasp hold of information whereas the permanency tendency references the need to "freeze" or safeguard and resist any perceived threats to previously seized information. Understanding the cognitive processes involved in seizing and freezing provides information about why individual differences emerge in relation to the experience of organizational change, and provides an explanatory framework for social cognition generally as well as the development of belief structures more specifically (Aronson, 2012). By understanding such depth-based processes at an individual level, greater sense can be made of reactions to organizational change that manifest at the group level. Ultimately, when seeking to understand why human beings do what they do, including individuals in leadership positions and followers, the importance of attending to the role of formative variables (e.g., life history, background characteristics) as well as individual differences (e.g., how affect and attributions are processed) cannot be overemphasized (Gostick & Elton, 2012; Shealy, 2005).

When such realities of the human condition are expressed through or influenced by cognitive/affective processes such as resistance, the relative capacity of the leader to apprehend or at least intuit what actually is happening, while intervening with wisdom and skill, becomes paramount (e.g., Wheatley, 2006). That is because resistance flows from an interaction between both levels of analysis: the real world experience of betrayal, injustice, or incompetence—*and* unconscious and affective processes, mediated by one's own beliefs, values, and history—an interaction that may be unknown or inaccessible at any given moment in time (Kets de Vries & Balazs, 2005, 2008). In short, the ability to acknowledge that such possibilities may in fact emanate from deep aspects of *one's own self* rather than "the other"—along with the attendant courage to act upon such awareness in the service of the organization and the led—may be the sine qua non of effective leadership as envisioned by the EI Leadership Model described later in this chapter (Dyjak-LeBlanc et al., 2012).

Transformation

James MacGregor Burns (1978), a Pulitzer Prize winning historian, used the term "transforming leadership" to describe positional leaders who use charisma and role modeling to inspire and transform followers to be intrinsically motivated leaders. Grounded in cross-cultural experience, transformational leadership means that leaders must "deal with others as individuals; consider their individual needs, abilities, and aspirations; listen attentively; further their development; advise; teach; and coach" (Bass, 1997, p. 133). Transformational leadership deliberately focuses upon enhancing the "motivation, understanding, maturity, and sense of self-worth" of those who are led (p. 130). Along these lines, Keys (2013) observes that transformational leadership is change-oriented, and that transformational leaders are open to innovation and creativity, and will take risks and adapt to uncertainty and ambiguity. Others are motivated through the words and deeds of transformational leaders, which build trust and commitment (Novogratz, 2010). They foster self-confidence and self-esteem in others to achieve what becomes a shared vision (Kouzes & Posner, 2012). From a global standpoint, a transforming leader will understand and take account of cultural expectations of engagement

and motivation. Likewise, transforming leaders will not be overly discouraged by failure, believing they will prevail by sensible adaptation and ongoing cultivation of the capacity of each individual on their team (e.g., Cultivating the Globally Sustainable Self, 2014; Morton, 2013).

In contrast to transactional leadership, which views the relationship between managers and subordinates as an exchange—rewards for good performance and reprimands for poor performance—transformational leaders influence others on the basis of interpersonal processes of caring and trust while facilitating attendant processes of personal growth and development. Not surprisingly, then, leadership effectiveness has been linked to transformational approaches. Specifically, leaders who were rated by their subordinates as transformational were experienced as more satisfying and motivating to the subordinates, were more likely to be associated with subordinates who expressed commitment to their organizations, and were more likely to be rated by the leaders' supervisors as effective leaders (Judge & Bono, 2000, p. 761). Dweck's (2008) notion of a growth mindset illustrates this core aspect of the transformational approach, which believes in the inherent capacity of others, passionately calling upon them to strive for something greater. In contrast, the fixed mindset believes that leaders have "fixed abilities," which are not amenable to change regardless of experience or effort. As an antidote, Morton (2013) contends that leaders must cultivate the capacity and inclination to examine critically such delimiting beliefs, which are antithetical to the transformational potential of the organization and its members.

Finally, it should be noted that Quinn (2009) prefers the term "transformational change agent" over "leader" to emphasize that stakeholders throughout an organization may enact agency in their respective roles. Quinn contends that transformational individuals are inner-directed and other-oriented, valuing "deep change" over incremental change. Such deep change requires a shift of fundamental values, and challenges "productive equilibrium" and the norms that emerge from a tendency to repeatedly confirm that normative beliefs are correct (see also Gostick & Elton, 2012; Morton, 2013). He also distinguished "change leaders" from "normal managers," suggesting "change leaders get outside the hierarchical box" (p. 58), and are not defined or delimited by their position within an organization.

Vision

A final theme of particular relevance to global leaders and leadership concerns the nature and role of "vision" among individuals who assume a leadership role (e.g., vision is a core component of the definition of the GLOBE charismatic leadership behavior) (Chhokar et al., 2007). According to Snyder, Dowd, and Houghton (1994), vision is "more than just a plan or goal" (p. 18), but emerges from a thoughtful conceptualization of what the future of the organization should be or has the potential to embody. In articulating vision, it is necessary for leaders to exemplify and communicate a shared understanding of beliefs and values, which is essential for maintaining unity throughout an organization (Dyjak-LeBlanc et al., 2012; Gostick & Elton, 2012; Morton, 2013). As Kouzes and Posner (2012) observe, "leaders envision the future by imagining exciting and ennobling possibilities" (p. 22). From a longitudinal perspective, Griffin, Parker, and Mason (2010) examined how leadership vision has the capacity to influence change over time. Among other findings, openness to role change and role self-efficacy are both associated with the capacity of a leader to articulate a compelling vision. Moreover, the perception and experience of a leader's

vision appears directly related to how the individual employee experiences him or herself (e.g., as effective and relevant, or not) (Griffin, Neal, & Parker, 2007). Overall, findings suggest that vision is essential for setting organizational direction, to be sure, but should be expressed and modeled in a manner that explicitly is supportive and empowering of all organizational members regardless of position or status.

Description of the Equilintegration (EI) Leadership Model

At this point, it may be helpful to recall the original questions and rationale for pursuing the development of this leadership model. The original five questions are as follows:

1. How do the beliefs and values of leaders impact their leadership (e.g., why do leaders experience and respond to self, others, and the larger world as they do)?
2. Are there common beliefs and values among leaders who are deemed to be most effective?
3. How do we evaluate the meaning and impact of interactions between the beliefs and values of leaders and the led?
4. How best do we understand the extraordinarily complex variables that influence leadership on a daily basis in the real world?
5. Which models of leaders and methods of leadership development are most likely to have meaning and relevance across cultures and contexts?

Moreover, recall that the current model of leadership and its application were informed by the multiyear, multi-institution Forum BEVI Project, which examined the processes and outcomes of international, multicultural, and transformative learning as well as why we experience self, others, and the larger world as we do (see Wandschneider et al., 2016). From this point of departure, a review of leadership and organizational development literature was conducted, which ultimately may be grouped under eight themes that continue to inform the model of leaders and leadership we wished to develop: Assessment, Awareness, Care, Complexity, Culture, Depth, Transformation, and Vision. On the basis of the preceding questions, applied research project, and literature, the following four principles were derived in order to provide guidance to the SMEs in the development of the leadership model described as follows.

1. Leadership *models* should have ecological validity across context and culture (e.g., research should demonstrably enhance the quality and effectiveness of leadership, both locally and globally).
2. Leadership *theory* should inform leadership research (e.g., conceptual frameworks must account for complex interactions among affective, cognitive, motivational, and developmental aspects of "being a leader").
3. Third, leadership *research* should be sophisticated (e.g., methodologies should examine the mediating role of formative variables, such as life history).
4. Leadership *practice* should address questions of who, what, why, and how (e.g., why some leaders are experienced as more effective than others, and how to individualize leadership development processes).

Although a number of methodological approaches might have been adopted to develop the leadership model reported next, job analysis was selected mainly because

it allows for an in-depth and comprehensive analysis of relevant characteristics of leaders and leadership, with attendant sensitivity to empirical, theoretical, and applied aspects of model development (e.g., Center for Business, 2013; Fine & Cronshaw, 1999; Prien, Goodstein, Goodstein, & Gamble, 2009). Moreover, a similar job analysis approach had early been adopted to understand the characteristics of "child and youth care" professionals, which was readily updated and adapted to the present task (Shealy, 1995, 2012).[4]

Essentially, job analysis allows for the systematic evaluation and specification of what behaviors, knowledge, skills, abilities, and other characteristics are necessary for competent performance of particular jobs or work activities (e.g., Center for Business, 2013; Fine & Cronshaw, 1999; Prien et al., 2009). Informed by the goals of and context for this project (e.g., the four principles listed earlier), 20 national and international SMEs participated in a comprehensive job analysis of global leaders and leadership in order to identify, develop, and evaluate the work behaviors (WBs), knowledge, skills, and abilities (KSAs), and personal characteristics (PCs) of "best" and "worst" leaders. An initial list of possible participants was developed by members of the IBAVI board based upon four overarching criteria: (a) *reputation* (e.g., degree to which the individual has been recognized and experienced as aware, caring, transformative, visionary, etc.); (b) *experience* (e.g., served with distinction in leadership roles across different sectors such as nongovernmental organizations [NGOs], academic, business, etc., both in one's own country of origin and in other countries); (c) *diversity* (e.g., to ensure balance and representation across a range of variables including gender, cultural background, educational background, language, etc.); and (d) *alignment* (e.g., to what degree were participants able and willing to address the fundamental goals of this project).

The final roster of participants appeared highly congruent with these criteria (e.g., well regarded; drawn from 14 different countries; served in over 90 leadership roles; gender balance of 9 females and 11 males; average age of 46, with a range of 27–68). Through four job analysis workshops, subsets of SMEs developed the initial WBs, KSAs, and best (i.e., Highest Optimal) and worst (i.e., Lowest Optimal) PCs as well as accompanying "critical incidents" (e.g., real world examples of behaviors, knowledge areas, characteristics, etc.). All SMEs participated in the final editing, review, rating, and ranking processes through the Job Analysis Questionnaire (JAQ). An example of a WB that emerged from this job analysis includes "*Inspires and motivates others,*" which is defined in part as ". . .empowering and persuading others; sharing values, beliefs, and ideals; by personal example; through story telling in order to pursue a vision and mission and lead change processes." An example of a KSA is "*Knowledge of group processes and their facilitation,*" which is defined in part as "knows how to use groups to make decisions and when not to; how to address group conflict. . .; the importance of fostering healthy relationships and aspirations among the members of the group (e.g., establishing processes of accountability and legitimate goal-setting). . ." An example of a Highest Optimal or "best" PC is "*Insightful,*" which is defined in part as "accurately interprets subtleties and understands nuance; able to put together parts of disparate information into a coherent gestalt; apprehends complexity. . ." Finally, and example of a Lowest Optimal or "worst" PC is "*Arrogant,*" which is defined in part as "lack of understanding and awareness of,

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interest in, or care for the feelings, experiences, and needs of others; aggressively self-promoting; self-absorbed and boorish. . .”

All four of these job components were analyzed by all SMEs across four JAQ criteria in order to ascertain the degree to which each component of the job analysis was essential to leading and leadership: (a) “Rank” (i.e., highest to lowest); (b) “Importance” (i.e., not at all important to crucial); (c) “Frequency” (i.e., demonstrated hourly to yearly); and (d) “Necessary at Entry” (i.e., not important at entry to “definitely” must demonstrate at entry). Data were entered and analyzed via Excel software in order to finalize the EI Model of Leadership, which is divided into four factors (WBs, KSAs, Best PCs, Worst PCs) with two levels for each factor: Level I = EI Leaders “Must” exhibit/possess the respective WBs, KSAs, Best PCs and “Must Not” exhibit the respective Worst PCs. Level II = EI Leaders “Should” exhibit/possess the respective WBs, KSAs, Best PCs and “Should Not” exhibit the respective Worst PCs. More specifically, within the EI Leadership Model, the assignments made to Level I or Level II status; the numeric designations within factors A, B, C, and D; and the relative order of rankings within each of the four factors, all were derived from aggregated data provided by the SMEs from the JAQ. Specifically, to achieve a “must” designation, a job component must be (a) performed very frequently (weekly–hourly); (b) rated in the range of very important to crucial; and (c) rated as “probably must possess” to “definitely must possess” in terms of “necessary at entry.”

To illustrate how such information and data were compiled, examine next the EI Leadership Model in Figure 14.1. According to the aggregated data provided by SMEs, in rank order of importance under Level I (the “must” dimension), note that the first three most important WBs a leader *must do* are (a) “demonstrate integrity,” (b) “demonstrate understanding of self and other,” and (c) “demonstrate critical thinking and reflective decision making.” To take another example, according to the aggregated data provided by SMEs, in rank order of importance, note that the three most important Worst PCs that a leader *must not be* are (a) “incompetent,” (b) “manipulative,” and (c) “corrupt.” Likewise, under Level II (the “should” dimension), note that WBs, KSAs, Best PCs, and Worst PCs also are rank ordered on the basis of SME responses to the JAQ. Again, the distinction between “Must” and “Should” is numerical in origin, based upon a cut point assigned to aggregated data for each of the four components of the JAQ (e.g., “must” demonstrate upon entry into the position versus “should” acquire over time within the position). Finally, as may be evident from the previous examples, each of these WB, KSA, Best PC, and Worst PC components is defined in detail, to include “critical incidents”/real world examples, in order to illustrate what specifically is meant by each aspect of the model (Shealy, 2012).[5] To understand the level of detail comprising each of these components, a sample excerpt from the KSAs component of the EI Leadership Model is included as Figure 14.2, which includes the full definition of the most highly ranked and rated KSA. Although space limitations do not permit a full explication, among the many benefits and usages of a comprehensive job analysis are its ability to inform the development of materials and procedures for selection and screening, education and training, certification and credentialing, benchmarking and development, and strategic planning and goal setting. More specifically, as the KSA definition suggests, it now becomes possible to develop and/or assemble all manner of leadership and organizational assessment and development approaches on the basis of the narrative guidance provided within this KSA. Moreover, as illustrated in Figure 14.1, current leaders are able to use definitions like

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[5] More information about the EI Leadership Model is available at www.ibavi.org

EI LEADERSHIP MODEL

	I. MUST	II. SHOULD	
A. *DO*	1. Demonstrate integrity	10. Understand and care for the larger world	**A.** *DO*
	2. Demonstrate understanding and awareness of self and others		
	3. Demonstrate critical thinking and reflective decision making		
	4. Communicate effectively		
	5. Understand and value the organization and its people		
	6. Embrace complexity		
	7. Facilitate constructive and effective group processes		
	8. Inspire and motivate others		
	9. Facilitate growth and development		

	I. MUST	II. SHOULD	
B. *KNOW*	1. How to communicate honestly, openly, effectively, and persuasively	5. About the organization and its people	**B.** *KNOW*
	2. How to make decisions efficiently and in a thoughtful, fair, and informed manner	9. About management and administration	
	3. How to establish trusting relationships and a healthy work environment	11. About human nature	
	4. About the nature, process, and impact of decision making	13. About group processes and their facilitation	
	6. How to communicate in writing and orally	14. How to manage and administer	
	7. How to facilitate growth and development	15. About leaders and leadership	
	8. How to promote moral and ethical conduct	16. About the larger world	
	10. How to reflect with depth and accuracy about self, others, and the world at large	17. About complexity	
	12. About effective processes of communication in multiple forms, technologies, and modalities	18. How to solicit honest and valid feedback from others	
		19. How to experience and express a wide range of emotions	
		20. How to respond to needs and opportunities within the larger world	
		21. About different ethical, moral, and value-based systems and codes of conduct	
		22. About human growth and development	

FIGURE 14.1. **The EI Leadership Model.** (*continued*)

C. BE	1. Integrity	10. Insightful	C. BE
	2. Responsible	15. Aware	
	3. Honest	16. Flexible	
	4. Trustworthy	17. Empathic	
	5. Ethical	18. Clear	
	6. Knowledgeable	19. Reflective	
	7. Informed	20. Facilitative	
	8. Effective	21. Innovative	
	9. Smart	22. Authoritative	
	11. Open	23. Caring	
	12. Fair	24. Compassionate	
	13. Visionary	25. Consistent	
	14. Reasonable	26. Inspiring	
		27. Humorous	
		28. Creative	
		29. Passionate	
		30. Forgiving	
		31. Driven	
		32. Inquisitive	
		33. Introspective	
		34. Warm	
		35. Talented	

D. NOT BE	1. Incompetent	8. Arrogant	D. NOT BE
	2. Manipulative	10. Insensitive	
	3. Corrupt	12. Insecure	
	4. Controlling	14. Rigid	
	5. Harassing	15. Unpredictable	
	6. Deceitful	16. Pessimistic	
	7. Dishonest	17. Selfish	
	9. Authoritarian	18. Parochial	
	11. Ignorant		
	13. Obstructive		

FIGURE 14.1. The EI Leadership Model.

Note. The EI Leadership Model is divided into two levels and four factors. Assignments to Level I or Level II, and numeric designations within factors A–D, were derived from averaged ratings and rankings by 20 SMEs of all components (i.e., the preceding terms plus their full definitions, which include detailed how/why information as well as "critical incidents") across four JAQ criteria: (1) "Rank," (2) "Importance," (3) "Frequency," and (4) "Necessary" upon job entry. Finally, please note that non sequential numbers that appear in the EI Leadership Model (e.g., from 8 to 10 under Level I, Factor B) resulted from different rating and rank order calculations from JAQ results.

**EI LEADERS AND LEADERSHIP:
KNOWLEDGE, SKILLS, ABILITIES (KSAs)**

1. **Ability to communicate honestly, openly, effectively, and persuasively** in order to demonstrate vision (e.g., where the organization is, where it is going or should go, and why), integrity (e.g., saying what you mean and meaning what you say), courage (e.g., acknowledging and addressing difficult issues), and clarity (e.g., informed by multiple sources of input, providing a clear path forward for the organization); willingness to consult with others regarding information to be communicated; seeks feedback about the effectiveness of communication and to make modifications as necessary on the basis of that feedback; demonstrably aware that leaders may think that they are communicating effectively or in the "best way possible," but that other members of the organization may also have equally valid or even better ideas and perspectives regarding communication processes (i.e., is open to the possibility that others may be more skilled in communication and/or could substantially enhance the quality of the leader's communication); communicates information that may not be desirable with discretion and in a maximally effective manner; ensures that communication is aligned and congruent with the realities "on the ground"; accurately appraises the amount, content, and nature of information that is necessary for the organization as well as who needs what information, and when; recognizes that communication may be abused and misused by self, others, and the organization; does not necessarily assume that poor communication is due to negative or nefarious intent (but is vigilant to that possibility); anticipates the implications and consequences of communication (positive and negative) and accounts for such perspective and information in developing, delivering, and modifying communication.

2. **Ability to make decisions efficiently and in a thoughtful, fair, and informed manner** by ensuring that information gathered is necessary and sufficient (e.g., accurate, pertinent) for decision making to occur in a just and appropriate manner; engaging in strategic planning; recognizing that. . .

FIGURE 14.2. **Sample KSA excerpt from the EI Leadership Model.**

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this as a prompt for reflecting upon their own leadership and that of their organizations in relation to the guidance and perspective provided by a distinguished cohort of global leaders. In short, rather than relying on ad hoc or idiosyncratic approaches or perspectives regarding leaders and leadership, a systematic job analysis provides a theoretical, empirical, and applied basis and foundation upon which short- and long-term processes of assessment, development, planning, and tracking may productively be pursued (e.g., Center for Business, 2013; Fine & Cronshaw, 1999; Prien et al., 2009; Shealy, 1995, 2012).

PART II: REAL WORLD APPLICATION OF THE EI LEADERSHIP MODEL

In the context of the preceding overview, rationale, literature, and job analysis, which resulted in the EI Leadership Model, Part II of this chapter describes how this model was applied and evaluated in a real world organizational context.[6] An upper level human resources leader of a medical billing group that oversees physicians' business operations, finances, billing, and collections processes in a large teaching hospital requested the workshop after learning about the development of a new leadership model. This staff person had observed the need for improved communication among upper administrative levels in the organization as well as increased clarity of organi-

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[6] We gratefully acknowledge the key assistance and support of Janet Hollis in the development and implementation of this workshop.

zational goals. With the endorsement of the organization's chief executive officer (CEO), a workshop based upon the EI Leadership Model was developed to help facilitate greater understanding of the needs and opportunities within this organization.

Workshop Participants and Process

Forty-nine leaders at multiple levels throughout the organization including the CEO, chief financial officer, chief operating officer, various vice presidents, directors, managers, and supervisors participated in the workshop. For the remainder of this section, workshop participants will be referred to as leaders or participants, and the highest levels of the organizational leadership will be referred to as executive leaders. Prior to and in preparation of the workshop, participants were offered the opportunity to complete the BEVI and the EI Leadership Model Grading Form on a voluntary and anonymous basis (i.e., participation was invited but not required, and no record was developed regarding who did and did not elect to participate; individual BEVI reports were distributed directly to each participant based upon an ID that only he or she knew; and no names or other identifying information was associated with any organizational "grades" that were submitted). The instruments were scored and both individual and group results were prepared by the BEVI programmer for distribution during the workshop. The workshop was held in a large training room with a PowerPoint presentation and adequate space to break into small group discussions.

The goal of the workshop was to use the background and context of the EI Leadership Model as a means to assist participants in their own growth and development while increasing organizational productivity, quality, innovation, and morale. The workshop consisted of the following three sessions:

1. **Beliefs, Values, Leaders, and Leadership**. A 1-hour presentation regarding how beliefs and values are developed, the nature of human need, an exploration of why we adopt the worldviews we do vis-à-vis the Equilintegration or EI framework, and how our beliefs and values influence organizational dynamics and leadership processes. The presentation was followed by 30 minutes of small group discussions in which leaders reflected together upon the content presented using workshop reflection questions. The facilitators collected these documented reflections from each group in order to gain an increased sense about what the participants were learning throughout the workshop.
2. **BEVI Overview and Reports.** A 30-minute presentation of the background and development of the BEVI, the BEVI scales, sample analyses, and sample structure was delivered as well as the results of the BEVI aggregate group report for the leadership team. The presentation was followed by 45 minutes of small group discussions, in which leaders reflected on their BEVI group results using workshop reflection questions and then documented their main reflections, which were collected by workshop facilitators.
3. **EI Leadership Review, Ratings, and Reflection**. This third and final session consisted of a 1-hour presentation of the EI Leadership Model, which was followed by the presentation of aggregate group results "grades" from these leaders on the *doing*, *knowing*, *being*, and *not being* factors of the model. The presentation was followed by 45 minutes of small group discussions, in which leaders reflected on their EI Leadership Model "grades" using workshop reflection questions and then documented their main reflections, which were collected by the workshop facilitator.

BEVI Workshop Results

The nature of the first session is described in the brief overview presented earlier. The second session essentially involved a review of individual reports and the BEVI organizational profiles. As customarily is the case in such workshops, this process first offers an opportunity for participants to read their own individual reports, which consists of a narrative discussion of beliefs and values along with individualized perspectives derived from scale scores across a wide range of areas (e.g., attributional tendencies; how affect is managed; inclination to focus on needs and experiences in self/other). Following this process (typically requiring approximately 10 minutes), the BEVI Organizational Report is presented and discussed. In addition to a range of demographic variables that are descriptive of the overall group that completed the BEVI, this report consists of a series of profiles/indexes addressing various aspects of how the group is different and similar to itself. The discussion that follows typically builds upon such characteristics in order to explore and understand more deeply *why* a group functions in the way that it does. Through this process, the underlying reasons for what is working well and what is not becomes more transparent (e.g., relative strengths; areas of potential conflict), with attendant implications for improving functioning and effectiveness (e.g., by working with group dynamics that may be mediated by very different underlying ways of experiencing self, others, and the larger world).

As Figure 14.3 illustrates, for workshop respondents who completed the BEVI in advance of the workshop (N = 24), patterns of difference and similarity emerged in this organizational context as well. As was discussed with the group, the BEVI profile
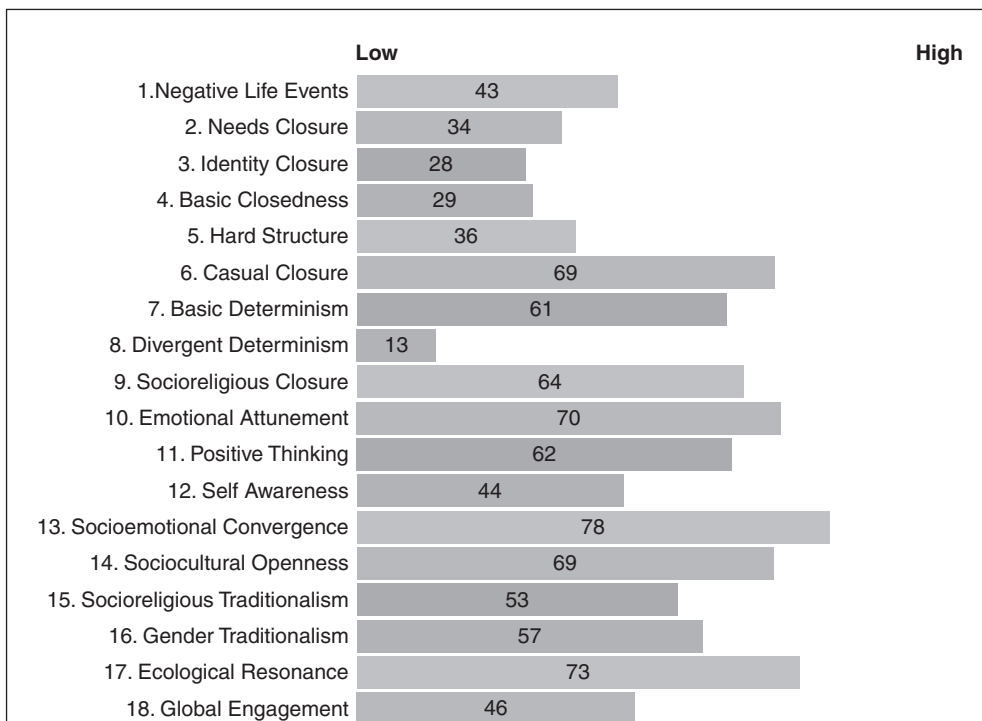

FIGURE 14.3. **Aggregate Profile from BEVI Organizational Report.**

suggests that as a whole, this group of leaders presents as quite emotionally aware and engaged (Emotionally Attunement = 70th percentile); able to apprehend the world in terms of gray rather than black and white (Socioemotional Convergence = 78th percentile); to be quite open to and interested in cultural beliefs and practices that are different from one's own (Sociocultural Openness = 69th percentile); and to express a high degree of concern about ecological issues and the natural world (Ecological Resonance = Convergence = 73rd percentile). On the other hand, as a whole, the group tends to lean toward basic ways of explaining why people or systems work in the ways that they do (Causal Closure = 69th percentile), which may in part be explained by more traditional religious inclinations in general for the group (Socioreligious Closure = 64th percentile).

To interpret more deeply what such aggregate tendencies may imply, it usually is helpful to juxtapose the broader group profile with another BEVI profile, which breaks down each of the scale scores by deciles (i.e., the dispersion of the larger group is illustrated across each of the scales in increments of 10%, from those who score in the lowest 10% of the scale to those who score in the highest 10% of each scale). As is typically the case, groups that are seemingly similar may in fact show quite different dispersions across each of these scales, which illuminate where areas of similarity and difference actually exist. Thus, in many ways, this profile is among the most important of all on the BEVI Organizational Report.

A cursory review of Figure 14.4 reveals very interesting patterns of similarity and difference within the group, which provided a point of departure for rich dialogue and reflection. Consider Emotional Attunement (Scale 10), for example, which essentially measures sensitivity, affiliation needs, and the valuation of affective expression in self and others. Here, evidence suggests that the group is highly similar to itself in that no respondent falls below the 40th percentile, with over two-thirds of the group falling above the 60th percentile on this scale. From an interpretive standpoint, it seems likely that the group as a whole would have a similar sensibility vis-à-vis emotionality, and would be quite comfortable with and desirous of affectively based communication and connection in general (i.e., since no respondents fell below the 50th percentile, and given that a greater degree of Emotional Attunement would generally seem to be desirable within an organizational context). This point generated considerable discussion as will be discussed later.

10. Emotional Attunement	0%	0%	0%	0%	4%	25%	21%	33%	8%	8%

On the other hand, consider the dispersion of the group on Gender Traditionalism, another BEVI scale. Here we see a quite striking pattern of difference across the entire scale, with the group more or less evenly divided. For example, 21% of the sample (5 individuals from an N of 24) falls at or above the 80th percentile on this scale whereas another 16% (4 individuals) falls at or below the 20th percentile on this scale (i.e., there is a substantial division among subgroups within the organization, with one subgroup of 5 leaders endorsing highly traditional beliefs about gender whereas another subgroup of 4 leaders endorsed highly nontraditional beliefs about gender). Since Gender Traditionalism essentially measures the degree to which individuals endorse traditional beliefs regarding why men and women are the way they are as well as whom they are supposed to be, such findings suggest very different beliefs on these fundamental matters, which emerged during discussion of such findings.

16. Gender Traditionalism	8%	8%	8%	17%	4%	17%	8%	8%	4%	17%

Deciles:	1	2	3	4	5	6	7	8	9	10
1.Negative Life Events	9%	17%	25%	12%	12%	12%	4%	4%	4%	8%
2. Needs Closure	0%	0%	38%	46%	17%	0%	0%	0%	0%	0%
3. Identity Closure	21%	33%	12%	17%	12%	0%	0%	0%	0%	4%
4. Basic Closedness	8%	12%	29%	29%	12%	8%	0%	0%	0%	0%
5. Hard Structure	8%	8%	21%	12%	21%	17%	4%	8%	0%	0%
6. Casual Closure	0%	4%	12%	17%	4%	12%	17%	12%	8%	12%
7. Basic Determinism	0%	8%	17%	17%	8%	4%	21%	8%	8%	8%
8. Divergent Determinism	25%	33%	25%	4%	8%	4%	0%	0%	0%	0%
9. Socioreligious Closure	4%	4%	12%	8%	4%	12%	17%	17%	4%	17%
10. Emotional Attunement	0%	0%	0%	0%	4%	25%	21%	33%	8%	8%
11. Positive Thinking	0%	17%	8%	12%	4%	8%	17%	12%	12%	8%
12. Self Awareness	21%	12%	8%	12%	4%	21%	8%	4%	0%	8%
13. Socioemotional Convergence	0%	0%	0%	0%	0%	12%	38%	17%	17%	17%
14. Sociocultural Openness	0%	0%	0%	0%	0%	21%	38%	17%	21%	4%
15. Socioreligious Traditionalism	17%	4%	4%	0%	17%	12%	8%	21%	17%	0%
16. Gender Traditionalism	8%	8%	8%	17%	4%	17%	8%	8%	4%	17%
17. Ecological Resonance	0%	4%	0%	8%	0%	4%	42%	8%	17%	17%
18. Global Engagement	12%	12%	17%	12%	8%	21%	4%	4%	0%	8%
Deciles:	1	2	3	4	5	6	7	8	9	10

FIGURE 14.4. **Decile Profile from BEVI Organizational Report.**

EI Leadership Workshop Results

Results from the EI Leadership Model Grading Form included each of the four areas of the leadership model: Work Behaviors (WBs), Knowledge, Skills, and Abilities (KSAs), and Personal Characteristics (PCs) of Highest Optimal (i.e., "best") and Lowest Optimal (i.e., "worst") leaders and approaches to leadership. In assigning grades, participants were asked to evaluate the quality of leadership as a whole within the organization. Of the workshop participants, 16 leaders completed the grading form prior to the workshop.[7]

Work Behavior Grades
An excerpt of WBs from the grading form and a chart of aggregate group results are included in Figure 14.5. Participants graded the 10 WBs on a five-point Likert scale with an A (score of 5) indicating a rating of "Excellent, always evidenced across individuals and circumstances" and an F (score of 1) indicating "Failing, never evidenced

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[7] Additional "grades" were submitted, but not in advance of the workshop, so were not able to be included in the results that were presented to the group.

Complete this form on the basis of your general understanding of what each of the below terms/phrases means and assign a grade based on the following criteria:

A = Excellent, always evidenced across individuals and circumstances
B = Good, frequently evidenced across individuals and circumstances
C = Fair, sometimes evidenced across individuals and circumstances
D = Poor, rarely evidenced across individuals and circumstances
F = Failing, never evidenced across individuals and circumstances

A. Work Behaviors: For your organization, please rate each of the following items, which were determined to be descriptive of what effective leaders must or should DO.

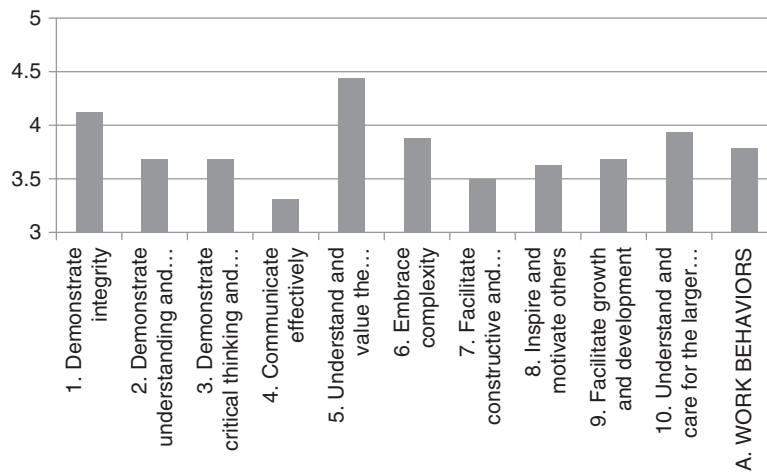|					
1. Demonstrate integrity	A	B	C	D	F
2. Demonstrate understanding and awareness of self and others	A	B	C	D	F
3. Demonstrate critical thinking and reflective decision making	A	B	C	D	F
4. Communicate effectively	A	B	C	D	F
5. Understand and value the organization and its people	A	B	C	D	F
6. Embrace complexity	A	B	C	D	F
7. Facilitate constructive and effective group processes	A	B	C	D	F
8. Inspire and motivate others	A	B	C	D	F
9. Facilitate growth and development	A	B	C	D	F
10. Understand and care for the larger world	A	B	C	D	F

FIGURE 14.5. Work Behavior (WB) Grading Form and chart of results.

across individuals and circumstances."[8] Overall, results indicated that leaders were quite capable of understanding and valuing the organization and its people, and demonstrated a high degree of fidelity to behaviors associated with organizational integrity. On the other hand, relative to such important strengths, participants rated

[8] For the full title of each WB, KSA, or PC, please see the excerpt from the "grading form" that accompanies each graph, which shows the actual "grades" that were assigned based upon participant ratings. Please note also that the original terminology of "Best" and "Worst" Personal Characteristics has been amended to "Highest Optimal" and "Lowest Optimal" in order to correspond with the "Highest Optimal" and "Lowest Optimal" Full Scale Score designations from the BEVI.

lower effective communication and the facilitation of constructive and effective group processes. An overarching goal of this process was to identify areas where processes appeared to be going very well as well as areas for potential improvement over the long term. Mean differences of a grade level do offer potential guidance in that regard. For example, as the results illustrate, leaders assigned a B+ (4.4) to "Understand and value the organization and its people" and a C+ (3.3) to "Communicate effectively." Despite seemingly relevant mean differences in this regard, no aggregate rating fell below 3 ("fair") on any of the four competency areas, which suggests the important finding that the organization does not appear—at least from this analysis—to be experiencing significant deficits in terms of the experience of overall leadership quality or effectiveness.

KSA Grades

Likewise, an excerpt of the KSAs from the grading form and a chart of the aggregate results are included in Figure 14.6. Participants rated the 22 KSAs using the same five-point Likert scale from the WBs section. Results suggest a strong degree of confidence in the ability to "manage and administer" and "promote moral and ethical conduct" as well as a high degree of knowledge about "the organization and its people." In other words, KSA 14 (i.e., skill regarding "how to manage and administer"), KSA 8 (i.e., skill regarding "how to promote moral and ethical conduct), and KSA 5 (knowledge "about the organization and its people"), were the highest of all KSAs according to the leaders who graded leadership within the organization. Relative to such very strong competencies, leaders report a greater challenge in the ability to "experience and express a wide range of emotions" (KSA 19), as well as knowledge about "the nature, process, and impact of decision making" (KSA 4), and "effective processes of communication in multiple forms, technologies, and modalities" (KSA 12).

Highest Optimal PC Grades

The 35 PCs of Highest Optimal approaches to leadership mean scores are presented in Figure 14.7. Participants used the same Likert scale from the previous two sections to grade these items. Results indicate the leaders are regarded as responsible, knowledgeable, honest, informed, effective, smart, and talented (Best PCs 2, 6, 3, 7, 8, 9, and 35). Although still strong, characteristics that are seen as relatively less indicative of leadership include a tendency to be visionary, reflective, and creative (Best PCS 13, 19, and 38).

Lowest Optimal PC Grades

Finally, the grading form for the 18 Lowest Optimal approaches to leadership and means for those items are presented in Figure 14.8. Participants used an adapted five-point Likert scale to grade these items to indicate that these characteristics were less desirable. In other words, in contrast to the previous three areas, an A (or 5) for "excellent" means that the characteristic is "never evidenced across individuals and circumstances" whereas an F (or 1) for "failing" means that the characteristic is "always evidenced across individuals and circumstances." Perhaps most important, respondents indicate that leaders are *not* characterized as corrupt, harassing, or deceitful (Least Optimal or "worst" PCs 3, 5, and 6). Relative to such indexes, the most negative attribute of leadership writ large was the characteristic of "controlling" (Worst PC 4), but even there, the aggregate rating fell between "good" and "fair," which suggests a basis for reflection, as noted in the following workshop description, but no major problems in this final area of organizational functioning.

B. Knowledge, Skills, and Abilities: For your organization, please rate each of the following items, which were determined to be descriptive of what effective leaders must or should KNOW.

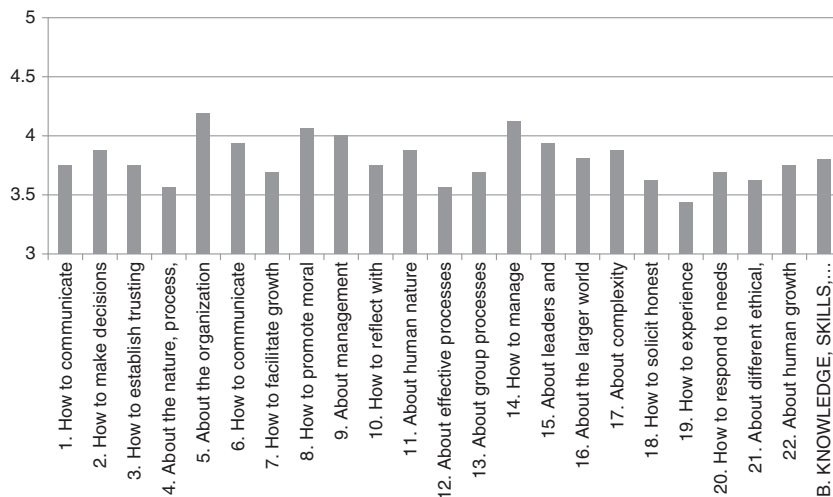|					
1. How to communicate honestly, openly, effectively, and persuasively	A	B	C	D	F
2. How to make decisions efficiently and in a thoughtful, fair, and informed manner	A	B	C	D	F
3. How to establish trusting relationships and a healthy work environment	A	B	C	D	F
4. About the nature, process, and impact of decision making	A	B	C	D	F
5. About the organization and its people	A	B	C	D	F
6. How to communicate in writing and orally	A	B	C	D	F
7. How to facilitate growth and development	A	B	C	D	F
8. How to promote moral and ethical conduct	A	B	C	D	F
9. About management and administration	A	B	C	D	F
10. How to reflect with depth and accuracy about self, others, and the world at large	A	B	C	D	F
11. About human nature	A	B	C	D	F
12. About effective processes of communication in multiple forms, technologies, and modalities	A	B	C	D	F
13. About group processes and their facilitation	A	B	C	D	F
14. How to manage and administer	A	B	C	D	F
15. About leaders and leadership	A	B	C	D	F
16. About the larger world	A	B	C	D	F
17. About complexity	A	B	C	D	F
18. How to solicit honest and valid feedback from others	A	B	C	D	F
19. How to experience and express a wide range of emotions	A	B	C	D	F
20. How to respond to needs and opportunities within the larger world	A	B	C	D	F
21. About different ethical, moral, and value-based systems and codes of conduct	A	B	C	D	F
22. About human growth and development	A	B	C	D	F

FIGURE 14.6. Knowledge, Skills, and Abilities (KSAs) Grading Form and chart of results.

C. Highest Optimal Personal Characteristics: For your organization, please rate each of the following items, which were determined to be descriptive of what effective leaders must or should BE.

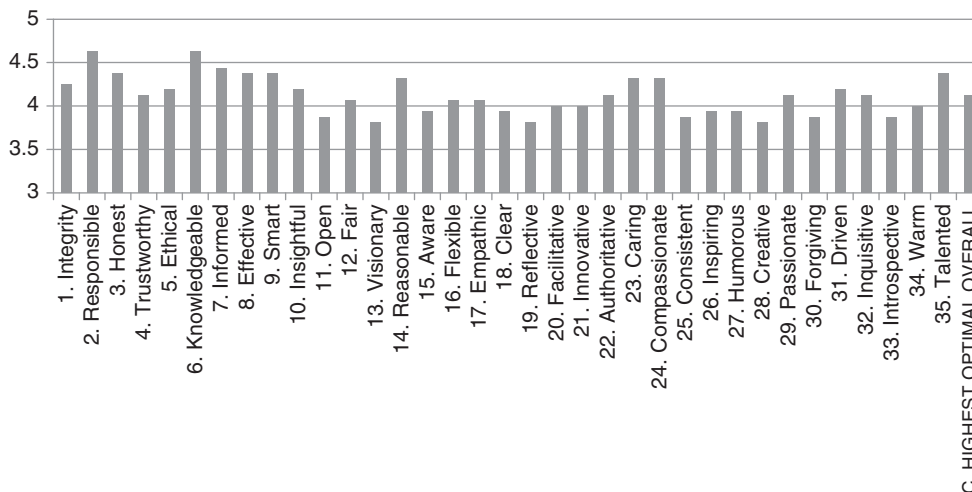|											
1. Integrity	A	B	C	D	F	18. Clear	A	B	C	D	F
2. Responsible	A	B	C	D	F	19. Reflective	A	B	C	D	F
3. Honest	A	B	C	D	F	20. Facilitative	A	B	C	D	F
4. Trustworthy	A	B	C	D	F	21. Innovative	A	B	C	D	F
5. Ethical	A	B	C	D	F	22. Authoritative	A	B	C	D	F
6. Knowledgeable	A	B	C	D	F	23. Caring	A	B	C	D	F
7. Informed	A	B	C	D	F	24. Compassionate	A	B	C	D	F
8. Effective	A	B	C	D	F	25. Consistent	A	B	C	D	F
9. Smart	A	B	C	D	F	26. Inspiring	A	B	C	D	F
10. Insightful	A	B	C	D	F	27. Humorous	A	B	C	D	F
11. Open	A	B	C	D	F	28. Creative	A	B	C	D	F
12. Fair	A	B	C	D	F	29. Passionate	A	B	C	D	F
13. Visionary	A	B	C	D	F	30. Forgiving	A	B	C	D	F
14. Reasonable	A	B	C	D	F	31. Driven	A	B	C	D	F
15. Aware	A	B	C	D	F	32. Inquisitive	A	B	C	D	F
16. Flexible	A	B	C	D	F	33. Introspective	A	B	C	D	F
17. Empathic	A	B	C	D	F	34. Warm	A	B	C	D	F
						35. Talented	A	B	C	D	F

FIGURE 14.7. **Highest Optimal Personal Characteristics (PCs) Grading Form and chart of results.**

Workshop Experience: Small Group Deliberations

For each of the three workshop sessions and small group discussions, a review of the documented responses to the reflections reveals how each session was experienced and what was learned. *During the first small group discussion regarding the nature and origin of beliefs and values*, several of the small groups indicated that they gained

Note that the below rating system is different for Lowest Optimal Personal Characteristics

A = Excellent, never evidenced across individuals and circumstances
B = Good, rarely evidenced across individuals and circumstances
C = Fair, sometimes evidenced across individuals and circumstances
D = Poor, frequently evidenced across individuals and circumstances
F = Failing, always evidenced across individuals and circumstances

D. Lowest Optimal Personal Characteristics: For your organization, please rate each of the following items, which were determined to be descriptive of what effective leaders must or should NOT BE.

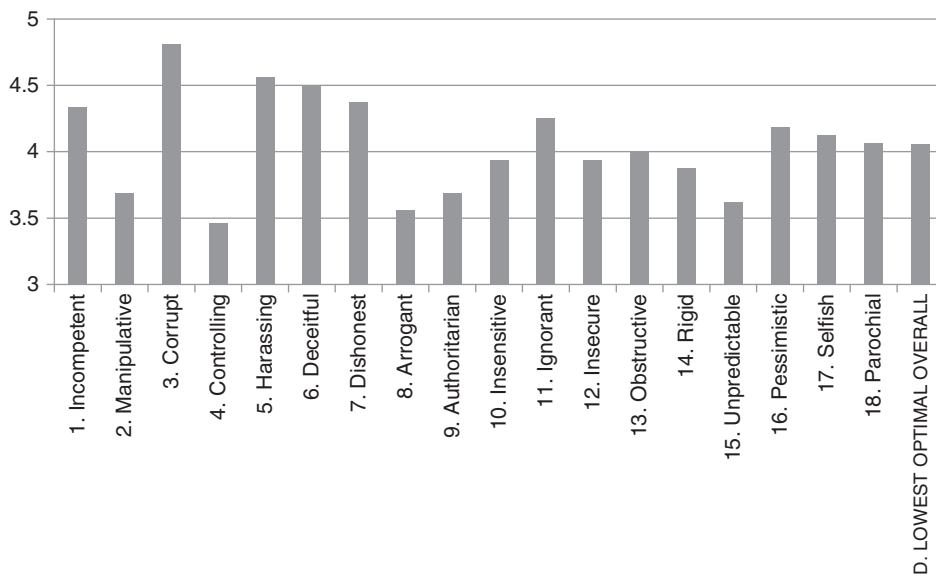|					
1. Incompetent	A	B	C	D	F
2. Manipulative	A	B	C	D	F
3. Corrupt	A	B	C	D	F
4. Controlling	A	B	C	D	F
5. Harassing	A	B	C	D	F
6. Deceitful	A	B	C	D	F
7. Dishonest	A	B	C	D	F
8. Arrogant	A	B	C	D	F
9. Authoritarian	A	B	C	D	F
10. Insensitive	A	B	C	D	F
11. Ignorant	A	B	C	D	F
12. Insecure	A	B	C	D	F
13. Obstructive	A	B	C	D	F
14. Rigid	A	B	C	D	F
15. Unpredictable	A	B	C	D	F
16. Pessimistic	A	B	C	D	F
17. Selfish	A	B	C	D	F
18. Parochial	A	B	C	D	F

FIGURE 14.8. Lowest Optimal Personal Characteristics (PCs) Grading Form and chart of results.

understanding about why humans function as they do; the importance of attending to core human needs; how the environment and life experiences shape a person's beliefs, values, and worldview; and how the EI framework and BEVI help cultivate greater self/other awareness. For example, the importance of "putting yourself in the other person's shoes" in order to understand and embrace differences was emphasized by one group. Another group wrote that they developed greater "awareness of why we are the way we are and how this affects our decision making and leadership." The attendant recognition that a great deal of diversity may make it "difficult to come to agreement on an organization's values" highlighted the importance of "learning more about where our beliefs and values come from and how fundamental they are to our lives and behavior."

During the second small group discussion regarding individual and group BEVI results, a number of groups appeared to engage deeply in discussions regarding belief/value differences and similarities among members of leadership, and the attendant implications for organizational development. At the most basic level, the importance of "values forums" and "education around values" was emphasized as was the need for a "common understanding of values" as well as "definition/clarity" in this regard. Such a focus was felt to be important in part because each individual brought his or her own interpretations to various aspects of the organization and/or his or her role within it; thus, the diversity of management style and communication could lead to confusion regarding expectations, for example, regarding "work–life balance" (i.e., such a value was prized in word but not always in deed). As such, different groups emphasized that it was important for leaders to "practice what we preach" and "walk the talk." As one group wrote, "what we say and what we think are not always aligned." Along similar lines, greater "transparency" and "openness" was desired in order to promote more authenticity and genuine communication among various levels and sectors of leadership. "Compassion for the other person" and "active listening" were additional recommendations in this regard. One group imagined creating an environment where "staff is able to speak freely without feeling it will be held against them." Not surprisingly, then, "trust in leadership (that leadership is trying to do the right thing)" was cited as necessary to "mitigate the tension" that could arise. Including "all parts of the organization" and listening to "input" from everyone—"not just one leader group"—also were seen as key.

During the *third and final small group discussion regarding the EI Leadership Model and accompanying "grades,"* participants observed that upper management was more likely to succeed when they "demonstrated integrity and harness[ed] diversity," worked to "engage all leaders" within the system, and sought to ensure less of a "disconnect between personal values and organizational values." "Communication, awareness, encouragement, and listen[ing] (active)" were among the values emphasized. Problems emerged when leaders "fail to recognize differences in others' beliefs/where they are coming from." The consequences of not attending to such belief/value differences and similarities emerged at several levels (e.g., during initial hiring decisions). Along similar lines, a desire was expressed to "make sure there is as little inconsistency in our working selves [and] our true selves." One strategy for addressing issues such as these could be to "distribute the BEVI to staff members" in order to promote greater understanding of these belief/value similarities and differences. Likewise, the desire to "engage all leaders" within the larger system (not just a subset) was emphasized as was "a shared mission and sense of overall purpose." Greater "communication and vision" were seen as crucial, even while recognizing that the "rapid change" the organization was experiencing may be contributing to

difficulties in this regard. Small groups also reported that it is important to seek work–life balance and develop a shared mission as well as a sense of overall purpose.

Overall, qualitative and quantitative feedback indicates that group members especially appreciated the opportunity to (a) learn more about what beliefs and values are, where they come from, and how they may be understood; (b) reflect more deeply upon self and others vis-à-vis the organization; (c) review and discuss belief/value similarities and differences within and among members of leadership through the BEVI individual and organizational reports; (d) understand organizational strengths, weaknesses, and future directions through the EI Leadership Model and findings; and (e) begin a process of open dialogue with all leaders across varying levels of the organization for purposes of planning, growth, and development over the short and long term.

Discussion: Implications of the EI Leadership Model and Workshop

It is easy to find examples of ineffective organizational leadership. Whether a leader or the led, we all can point to moments or tendencies in organizations of poor decision making, a lack of vision, inattention to morale, ineffective communication, systemic tendencies toward obstruction, and so forth. Similarly, most of us can identify characteristics that we do and do not esteem in the leaders we have known. Ultimately, it is one thing to identify such processes or characteristics on an informal basis, and another matter altogether to make them manifest in a way that obscure dynamics are clarified, strengths and weaknesses identified, and growth and development facilitated. As important, the consequences of not attending to what actually is happening at these deep, complex, and interacting levels can mean the difference between success and failure from a leadership and organizational standpoint. Fortunately, an increasing number of scholars and practitioners are articulating depth-based perspectives in leadership and organizational literature. Highly congruent with such trends, the overarching purpose of applying the present leadership model to a real world organizational setting was to ascertain whether and how such abstruse processes could be illuminated in order to point the way toward practical and substantive change. We conclude that such processes and outcomes are not only possible, but necessary if we are to cultivate leaders and foster leadership that is able to meet the challenges and opportunities of our day. We base this perspective on the following four reasons, which we discuss next and in conclusion: (a) leadership models matter; (b) beliefs and values are integral to leaders and leadership; (c) leadership assessment reveals what is and is not working, and why; and (d) leadership models and assessment methods provide a road map for change.

First, leadership models matter
The fundamental rationale for developing the EI Leadership Model—and the major impetus for real world application—is to illuminate and make accessible leadership and organizational processes that too often are opaque and complex. If such dynamics were mere abstractions, this exercise would primarily be intellectual in nature. But the fact of the matter is, the degree to which leaders understand themselves and others—and are interested in doing so—has a profound impact on other leaders, those who are led, and the organization as a whole. However, the real issue here is what model of human beings is endorsed—explicitly or implicitly—by leadership

and the organization. Are humans rational creatures who say what they mean and mean what they say? Or, as the EI Leadership Model contends, are humans highly complex creatures who strive throughout their lives to meet core human needs, the pursuit of which is either facilitated or impeded by the beliefs and values that are acquired vis-à-vis one's experience of self, others, and the larger world? Fundamentally, these are belief/value-based and epistemologically grounded considerations (e.g., Gostick & Elton, 2012; Kouzes & Posner, 2012; Morton, 2013; Shealy, 2005) that determine how and why we interpret and understand actions, feelings, and thoughts—our own and others—as we do. From the standpoint of leaders and leadership, the type of model to which we are drawn likely says a great deal about what we believe human beings are as well as why we do what we do. At a deeper level, data suggest that our inclination toward one type of model or another also says something about our abilities and inclinations toward ambiguity, the world of affect, cultures and practices that are different from our own, and global issues that affect humanity as a whole. The ability to tolerate depth and complexity, in other words, appears directly related to the type of leadership models to which we are drawn (e.g., Kets De Vries & Balazs, 2005; Shealy, 2016; Wheatley, 2006; White & Shullman, 2010).

At the level of research and practice, our lack of attention to issues of complexity and depth impedes our ability truly to understand why leaders and followers—and the organizations in which they reside—function as they do. Moreover, our ability to imagine and actualize effective and ethical organizations may be circumscribed by quick fix solutions and processes of leadership that emphasize control and hiearchy (Wheatley, 2006). In short, fundamental assumptions about the nature and goals of leadership—our models—must be unpacked and unconcealed, especially because there is "a lack of serious and shared meaning embodied in the term leadership" (Terry, 2001, p. 1). At this level of analysis, the current organization is to be commended for its openness to examining these abstruse issues in the first place, which nonetheless had a direct impact at a bottom line level (e.g., morale, productivity, efficiency, innovation).

Second, beliefs and values are integral to leaders and leadership

An overarching strength and benefit from the leadership workshop was the importance of how it helped the participants gain a greater understanding of how beliefs and values develop in individuals, how differences and similarities emerge among leaders and the led, and ultimately how and why people function as they do. Furthermore, a strength and benefit of the workshop was its importance in helping participants begin to navigate and reflect on their own specific differences within the organization, given the results and findings of the BEVI and EI Leadership Model Grading Form. Leaders appreciated the opportunity to learn about how their beliefs and values as a group create work environments with attendant strengths and weaknesses. Accordingly, this learning brought awareness to why individuals are the way they are, and how such human dynamics affect decision making and leadership. This learning also offered a new language for talking about, understanding, and attending to differences, facilitating insight and connection to real life examples within their organization, and grappling with whether and how behaviors are and are not consistent with the shared beliefs and values of the organization as a whole.

As noted previously, Schmitz (2012) argued that leadership is about taking action and responsibility, regardless of position or organizational level, in order to engage the community for the common good. The BEVI and EI Leadership Model

appear to have provided participants with tools to assess such matters (e.g., one's own cultural background as well as the backgrounds of others). Furthermore, such instruments and interventions bring to the forefront our assumptions about how organizations ought to be structured, how power should be distributed, and how decisions should be made. By making these implicit assumptions visible, new ways of imagining how individuals interact and organizations operate may emerge or become apparent.

Toward such means and ends, recall that a basic precept of the EI Leadership Model is that human beliefs and values are determined in no small part by a complex interaction among core needs (e.g., for attachment, affiliation) and formative variables (e.g., life history, culture). Those who assume a leadership role are not somehow immune from these same factors and forces that shape how all of us experience self, others, and the larger world (Shealy, 2012). The difference is, those of us in a position of leadership may also subject others to the beliefs and values we hold to be self-evident, whether or not we are aware of, or accountable for, doing so (Gostick & Elton, 2012; Morton, 2013). Thus, any discussion of leaders must recognize the moral implications of leadership, by ensuring, for example, that matters of ethics, authenticity, and motivation are all juxtaposed with the raw instrumentality of leadership (e.g., Bass & Riggio, 2006; George, 2004; Kouzes & Posner, 2012; Terry, 1993; Wheatley, 2006). In other words, we cannot and should not evaluate the quality or effectiveness of leaders or leadership only by examining bottom line outcomes of corporate profit or market dominance. We must also appraise the processes by which such outcomes are achieved as well as the experience of those who are the beneficiaries of its work, for better or for worse. In short,

> individuals who assume the role of leader must acknowledge a moral obligation to be mindful of the forces that facilitate or impede the fulfilment of human potential. Moreover, in word and deed, they should seek to attenuate obstacles, and promote the greater good, by virtue of the fact that they have access to greater resources, and are in a position of relative power and influence, over other human beings. (Shealy, 2012)

We see these belief/value dimensions of leaders and leadership—the need to emphasize depth and complexity as well as awareness and responsiveness toward the "wicked issues" that affect humanity as a whole—as interdependent parts of a larger whole (e.g., Coffman, Hopkins, & Ali, 2009; Cultivating the Globally Sustainable Self, 2014; National Action Plan for Education for Sustainability, 2014).

Third, leadership assessment reveals what is and is not working, and why

As these results suggest, the current organization evinces many positive features. For example, several indexes from the EI Leadership Model suggest that leaders are highly responsible and knowledgeable about the goals and purpose of the organization; moreover, as noted, no aggregate rating on any of the elements of the broader model fell at or below the "fair" (grade of C), and many were at the "good" (grade of B) or higher level. On the other hand, as is likely always the case, there is room for improvement, at the level of communication and transparency, for example. In this regard, it seems evident that one of the paradoxes within the current organization is that leadership as a whole has a great deal of capacity to experience and express affect. And yet, such inclination may not be sufficiently recognized and/or utilized

from an organizational standpoint, as evidenced by the seeming misalignment among (a) one of the highest and most uniformly distributed scores on the BEVI—*70th percentile on Emotional Attunement*; (b) the lowest grade given on the 10 WBs of the EI Leadership Model—*Communicate Effectively*; (c) the lowest grade given on the 21 KSAs of the EI Leadership Model—*How to Experience and Express a Wide Range of Emotions;* and (d) the lowest grade given on the 18 Lowest Optimal PCs of the EI Leadership Model—*Controlling*.

Reflect, for the moment, on the "perfect storm" that such a constellation of findings predict and reveal. Essentially, it would appear that there is something of a mismatch between the inclinations and capacities of at least one subset of leaders (individuals in lower level leadership roles) and another subset of leaders (probably executive leadership, at least on the basis of qualitative findings from the small group deliberations), which are experienced as not optimally transparent and overly controlling vis-à-vis communication. Executive (i.e., upper) leadership might argue that the "lower leaders" are simply overly "emotional" or "too sensitive," and therefore overreacting to various decisions and/or processes that were "coming down" from above. But from the standpoint of the BEVI and EI Leadership Model, it really does not matter whether this subset of "lower leaders" is "overreacting" or not. In fact, there really is no way to answer this question in any definitive way, since we are—by necessity—in the realm of subjectively held beliefs and values, which are affectively loaded and experientially based. In short, the point is not whether such an experience by a subset of leaders *should be happening*, but that it *is in fact happening*. Indeed, upon reviewing these findings in the workshop, one member of executive leadership observed that dialogue had occurred at that level about whether and how to bridge the gap between decision making at the highest level with that of the lower level, since they were responsible for matters of implementation in their respective groups. Such honesty and reflection is commendable, and seemed to be experienced as refreshing by participants in the workshop. Most important, the pattern of findings presented here suggests the need, opportunity, and benefits of more such reflection and subsequent actions along these lines in collaboration between executive and lower levels of leadership.

Another finding speaks again to the importance of leadership and organizational assessment. Recall the substantial dispersion across the entire scale of Gender Traditionalism, which indicated that unlike Emotional Attunement, for example, the beliefs and values held by the group regarding matters of gender (e.g., why men and women are as they are; who they are supposed to be) ranged across the entire scale, from the basement (the lowest possible decile) to the ceiling (the highest possible decile). In the real world, such a finding suggests that underlying beliefs and values about the proper role of males and females—including but not limited to matters of leadership—are extremely varied within this group, ranging from what might be called "highly traditional" on one end of the continuum to "highly progressive" on the other. How might such dynamics play out in the real organizational world? When juxtaposed with the fact that this BEVI sample was completed by a strong majority of female leaders (83%), such findings beg the questions—which was explored during the workshop—as to whether such differences show up for women and men in the organization when faced with matters of advancement, review, collegiality, and so forth. Among other aspects of the discussion, it became very clear that these issues were in fact an ongoing process within the system, as a number of women leaders commented on the paradox that they often were their own worst critics and/or obstacles toward one another (rather than necessarily experiencing such dynamics from their male coleaders). The implications for such processes extend beyond the

workshop, and may create opportunities for further exploration and dialogue—as well as professional and organizational development—in the months and years ahead if the organization is to avoid getting in its own way, while facilitating the full expression of potential and talent within its ranks, by both genders.

Fourth, leadership models and assessment methods provide a road map for change

Assessing just to say one has done so is pointless at best and counterproductive at worst. Rather, assessment—in leadership, organizational, or other contexts—should always be about gathering information so that better decisions are made. Without some basis for decision making, organizations are rudderless because "it's hard to know where to go, if you don't know where you are" (Shealy, 2012). Knowing where you are requires some form of assessment, which should lead to dialogue, which should lead to change, if the inevitabilities of resistance are empathically understood and skillfully navigated (Ford et al., 2008; Morton, 2013). In this regard, one of the most promising results from the workshop was the promotion of open dialogue among the various levels of leadership in the organization following the review of assessment results, even as upper administration grappled with the implications of various findings. Such a process may break down "the silos" that limit openness and awareness of organizational differences and strengths. Silos create and maintain psychological distance, which undermines efforts to build trust, generate respect, and inspire others (Kets de Vries & Balazs, 2005). Accordingly, opportunities for connection and meaningful discussion as well as openness to discussing an organization's difficulties are crucial, and may be facilitated by such assessment-based processes.

One longer term "road map" implication from this workshop is the benefit of engaging in more frequent process-based interventions, since improved and affectively authentic communication was a principle desire of workshop participants. In doing so, the apparent belief/value diversity within the leadership group must be recognized and addressed. Well-designed models and methods offer the facilitator a means for not only gaining greater insight into individual, group and organizational processes, but also raise the possibility and expectation for participants to engage authentically with themselves and each other. Ultimately, the goal is to create organizational environments that allow for authentic dialogue, reflection on the process in which individuals work, and greater openness toward complexity and ambiguity (George, 2004; White & Shullman, 2010). As Kets de Vries and Balazs (2005) observed,

> . . . it does not take a rocket scientist to realize that organizations that resemble gulags in their repressiveness cannot bring out the best in people; on the contrary, they encourage people to just go through the motions, to present a false self while working—showing a public face to the world that is contrary to how they really feel. Executives in organizations where people can be authentic and feel alive, on the other hand, take every opportunity to minimize the presentation of a false self. Because they themselves have learned to experience a greater sense of authenticity, they help their employees avoid the identity confusion that comes with presenting one image to oneself and another one to others. (p. 13)

In this regard, group facilitation through the BEVI and EI Leadership Model appeared to facilitate the process by which authentic dialogue could occur.

That said, one of the challenges in conducting a workshop that lasts for a day or less is similar to attending only one class or group therapy session. In short, there are limits to what may be accomplished in a single meeting time (e.g., Shullman et al., in press). Moreover, cognitively and affectively, much of the work and learning takes place after individuals have time to consider and reflect on their experiences. So, short-term interventions that are assessment and process based may help identify which directions to travel in the months ahead, and may even facilitate initial steps along the way. But a workshop such as this one really should be seen as part of a longer term road mapping process, which is integrated into the mission and culture of an organization (e.g., to value depth-based assessment using appropriate means and methods). At the same time, it would be quite possible to break up the workshop into two or more days in order to build a deep sense of rapport and engage in the sort of depth-based dialogue that the process and results of this workshop clearly initiated.

At the very least, Griffin, Neal, and Parker's (2007) description of adaptive performance where positional leaders set the expectation that change will take place, outline a compelling vision, and then support all members of the team in pursuing change could provide an environment for change to be pursued even with a one-time workshop or presentation. Likewise, Terry (2001) contends that a compelling vision alone will not necessarily lead to needed change unless and until positional leaders are involved, and such a process is integrated into longer term commitments on behalf of the organization. Thus, a short, 1-day workshop may be advantageous because it provides opportunities for organizational members to define the process and the frames from which to make sense out of the process. Ultimately, organizations should examine their goals and status, insofar as they are known, to determine what timeline and approach makes the most sense, and request adaptation of workshops like this one to meet their unique needs.

Much was discovered during the current workshop, but if such assessment information is not translated into a "road map" form that can contribute to the betterment of the organization over time, then its transformational potential will be underutilized. Fortunately, in the present case, human resource personnel and other key members of leadership appear invested in understanding how to address key findings that emerged, such as how to improve transparency, openness, and flow at a communicative level; how to better apprehend and manage the underlying affective currents within the organization's culture, in order to move toward better alignment between the "work self" and "true self" and promote a greater experience of respect between different leadership levels; and, how to grapple with the vast diversity among female leaders in particular, but inclusive of males in leadership roles, in terms of what the underlying commitments are to the role of women and men as leaders. These sorts of issues and dynamics—revealed through assessment—actually matter to the people who are doing the leadership work of the organization. To aid in that process, assessment data from the current workshop may be seen as a sort of baseline against which to measure future growth and development. The model itself may be seen in aspirational terms, such that leaders may apprehend where they are now on all four dimensions—Work Behaviors; Knowledge, Skills, and Abilities; Highest Optimal Personal Characteristics; Lowest Optimal Personal Characteristics— and contemplate how they might arrive at a better position, demonstrating such arrival empirically through future assessment. As the goal of the original job analysis

suggested, we are trying to articulate the who, what, why, and how of leaders and leadership, not because anyone ever "gets there" once and for all, but because the quest to achieve one's potential as a leader is and should be akin to the quest to fulfill one's larger potential in life, and in doing so, to help others do the same. Ultimately, if our assessment processes are aligned with these fundamental goals, which are translated into flexible road maps that lead toward leadership and organizational growth, we and the people who work for and with us, will be the beneficiaries.

SUMMARY AND CONCLUSION

We began this chapter by asking five fundamental questions. First, how do the beliefs and values of leaders impact their leadership (e.g., why do leaders experience and respond to self, others, and the larger world as they do)? Second, are there common beliefs and values among leaders who are deemed to be most effective? Third, how do we evaluate the meaning and impact of interactions between the beliefs and values of leaders and the led? Fourth, how best do we understand the extraordinarily complex variables that influence leadership on a daily basis in the real world? Fifth, which models of leaders and methods of leadership development are most likely to have meaning and relevance across cultures and contexts? In an attempt to provide a theoretical, empirical, and applied basis for asking and answering such questions, we first described the Forum BEVI Project, a multiyear, multi-institution assessment of learning project with broad applicability to leaders and leadership, which illustrated that human beliefs and values are determined in no small part by a complex interaction among core needs (e.g., for attachment, affiliation) and formative variables (e.g., life history, culture). As such, in order to understand *who* leaders are and should be as well as *what* good and bad leadership looks like, we need to focus on *why* leaders differ in this regard as well as *how* to translate such understanding into effective strategies for leadership and organizational development. Fortunately, as noted, an increasing number of scholars and practitioners are articulating depth-based perspectives in various leadership and organizational literature, which we then described under the auspices of eight themes: (a) assessment; (b) awareness; (c) care; (d) complexity; (e) culture; (f) depth; (g) transformation; and (h) vision. On the basis of the preceding questions, applied research project, and literature, the following four principles were derived in order to provide guidance to the SMEs in the development of the leadership model that was described in Part I.

First, leadership *models* should have ecological validity across context and culture (e.g., research should demonstrably enhance the quality and effectiveness of leadership, both locally and globally).

Second, leadership *theory* should inform leadership research (e.g., conceptual frameworks must account for complex interactions among affective, cognitive, motivational, and developmental aspects of "being a leader").

Third, leadership *research* should be sophisticated (e.g., methodologies should examine the mediating role of formative variables, such as life history).

Fourth, leadership *practice* should address questions of who, what, and why, and how (e.g., why some leaders are experienced as more effective than others, and how to individualize leadership development processes).

In the current approach, job analysis was selected (e.g., Center for Business, 2013; Fine & Cronshaw, 1999; Prien et al., 2009). Informed by the goals of and context for this project (e.g., the four principles listed previously), 20 national and

international SMEs participated in a comprehensive job analysis of global leaders and leadership in order to identify, develop, and evaluate the WBs, KSAs, and PCs of "best" and "worst" leaders, which culminated in the EI Leadership Model. After providing a description of the model in Part I of this chapter, Part II discussed how it was applied and evaluated in a workshop to 49 leaders in a large organization via three interrelated sessions, each of which included both a presentation and small group discussion: (a) the nature of "beliefs and values" including their role in organizational dynamics and leadership processes; (b) individual and group report data from the BEVI, which illustrated similarities and differences among organizational leadership as well as strengths and areas to address; and (c) presentation of the EI Leadership Model, discussion of the aggregate "grades" leaders assigned to their organization, and implications for leadership and organizational development over the short and long term.

Among many other observations and outcomes, qualitative and quantitative feedback indicates that group members especially appreciated the opportunity to (a) learn more about what beliefs and values are, where they come from, and how they may be understood; (b) reflect more deeply upon self and others vis-à-vis the organization; (c) review and discuss belief/value similarities and differences within and among members of leadership through the BEVI individual and organizational reports; (d) understand organizational strengths, weaknesses, and future directions through the EI Leadership Model and findings; and (e) begin a process of open dialogue with all leaders across varying levels of the organization for purposes of planning, growth, and development over the short and long term. On the basis of all of the above, we offered four final overarching observations from this entire process.

- Leadership models matter.
- Beliefs and values are integral to leaders and leadership.
- Leadership assessment reveals what is and is not working, and why.
- Leadership models and assessment methods provide a road map for change.

In conclusion, we circle back to the beginning of this chapter by observing that working people (at least in the United States) appear to devote over one-third of their lives—the greatest percentage of our daily allocation of life, at 8.8 of 24 hours—to work (Bureau of Labor Statistics, 2012), which adds up to around 90,000 to 100,000 hours of our "lifetime" (e.g., Bennett, 2009). Such data should give pause, since for too many, this expenditure of life is not experienced as optimal either because of poor organizational dynamics and/or individuals in leadership positions who are unaware of, insufficiently responsive toward, or overtly antagonistic toward the needs and well-being of the people they lead (Gillet, Fouquereau, Forest, Brunault, & Colombat, 2012).

At this level, it is remarkable that we would be unaware of such dynamics, given the profound impact organizations and leaders have upon us, and the sheer amount of time we will spend over the measure of our lives in such environments (e.g., Kets De Vries & Balazs, 2005). Juxtapose that perspective with the observation—emerging frequently in the workshop—that our "work selves" and "true selves" may or may not be aligned. That is to say, the work that we do may or may not actually line up with why we are who we are, and what our potentials in life really are. At the biggest picture level, it certainly is the case that there is so much "work" to be done in the larger world that is directly related to addressing the "wicked issues" of our day, which ultimately will affect us all if they have not already

(Coffman et al., 2009; Cultivating the Globally Sustainable Self, 2014; National Action Plan for Education for Sustainability, 2014). Taken together, such considerations suggest that we would do well to reflect more deeply, frequently, and systematically on the nature, quality, and legitimacy of the organizations that we advance and the leaders to whom we report.

In the final analysis, as the SMEs of the EI Leadership Model remind us, leaders must "demonstrate integrity," know "how to communicate honestly, openly, effectively, and persuasively," and be "responsible" and "honest" as opposed to "incompetent" and "manipulative." Moreover, today's leaders must be able to "discern and articulate principles" that are worthy of emulation and/or are the "right thing to do" and "consistently appraise whether and why the mission, activities, and goals of an organization are worthy of pursuit." Such behaviors, knowledge, skills, values, and attributes are not just noble ideals, but pragmatic aspirations if our organizations and those who lead them are able to rise up and help us meet the opportunities and needs of our globally interconnected age.

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