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MALE LEADERS RESPOND TO THE EXPERIENCE OF

CHANGING LEADERSHIP EXPECTATIONS

BY

MARK G. BROWN

A dissertation submitted in partial fulfillment of the requirements for the degree of
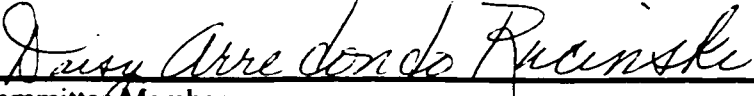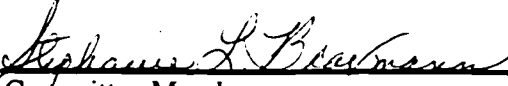

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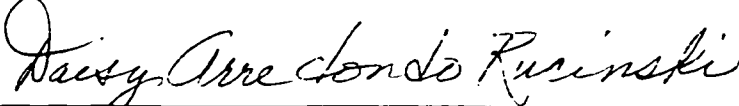
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ABSTRACT

MALE LEADERS RESPOND TO THE EXPERIENCE OF CHANGING

LEADERSHIP EXPECTATIONS

BROWN, Mark G., Ed. D. Seattle University, 2002. 179 pp.
Supervisor: John Jacob Gardiner, Ph. D.

This dissertation explores the response of six male leaders in the Pacific

Northwest to the experience of changing leadership expectations in the late twentieth

century. Participants were selected from the following fields historically viewed as

male dominated: police, armed services, city administration, medical administration,

male religious order and university administration. Data were obtained from two

rounds of interviews with the participants as well as from questionnaires given to the

leaders and selected subordinates.

An introduction provides historical background for the study, tracing changes

in the perception of gender roles and concomitant changes in expectations of leaders.

A review of the relevant literature follows, examining research regarding gender

differences in leadership practice, the development of transformational leadership

theory and, finally, research focusing on gender differences with regard to

transformational leadership behaviors. Data from the interviews and questionnaires

are presented in the form of six individual portraits of the male leaders, followed by an

analysis of convergent and divergent themes. Changing leadership expectations

include: participatory process, increasing diversity, relationship communication,

scrutiny and shared access to information. Other major themes presented are: male

privilege in leadership, androgyny in leadership practice, interiority and personal

definitions of leadership. The study concludes with an overall description of the participants' common perception of pervasive change in leadership expectations and the unique challenges posed for male leaders at the dawn of the twenty-first century.

ACKNOWLEDGEMENTS

A doctoral dissertation is a complex process and the individuals indirectly contributing to its accomplishment are necessarily too numerous to name. However, there are a number of people whose help and support were crucial in developing and finishing this study.

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In addition, my sincere thanks to Kelly Kline and Kelly Litzinger for their willingness to type, read and suffer my computer ignorance with patience and grace, and to Lin Bauer, for her amazing tolerance and good humor late into the night. Also, I would like to acknowledge my companions in this journey—Jackie Schwartz and Jim DiIanni. I could not have gotten through without them.

Finally, my greatest gratitude is reserved for my family: to my son, Nathan, for his expert computer help and his cheerful tolerance of this demanding project, to Emily, my daughter, for her long-distance enthusiasm and encouragement and, most of all, to my wife and life partner, Lara, whose humor, support and belief in me never flagged, despite her own, simultaneous dissertation process.

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CHAPTER ONE

INTRODUCTION TO THE STUDY

Introduction

Throughout the first three quarters of the twentieth century, leadership in

mainstream American culture was virtually synonymous with the predominant male

gender role (Burns, 1978; Rosener, 1990). Among the general population, qualities

seen as necessary for effective leadership dovetailed with stereotypical male attributes

and behaviors. Such attributes included: emotionally stable, steady, logical, consistent

and well informed (Schein, 1973). The last decades of the century, however, saw a

shift in the perception of gender roles and a concomitant shift in the general approach

to leadership deemed effective for the approaching new century. This approach

exhibited a more relational stance based on individual consideration, participation and

praise for work well done (Bass & Stogdill, 1999; Graves, 1985). While women

moved increasingly into middle management roles by adopting a traditionally male

leadership orientation (Donnell & Hall, 1980), a more profound shift was occurring

beneath the social surface. Leadership models were emerging which were

characterized by a more interpersonal, "feminine" orientation (Druskat, 1984;

Helgeson, 1990; Rosener, 1990). According to some, this shift was characterized by a

movement from a transactional, command and control approach to a style in which a

deeper transformation of leader and followers augmented the overall approach (Bass,

1985a; Waldman & Bass, 1986; Waldman, Bass & Yammarino, 1998). At the same

time, writers in the field of leadership have been highlighting changes in leader

expectations, emphasizing necessary requirements as leaders move into the future. These leadership requirements included: flattening of hierarchies (Banner & Gagne, 1995; Lipman-Blumen, 1999), democratic decision making (Bennis, 1998), systems thinking (Senge, 1996), acknowledgement of the impact of diversity in the workplace (Dreyfuss, 1994; Simons, Vasquez & Harris, 1993), increased access to information (Cleveland, 1985) and an enhanced emphasis on the interiority of the leader (Palmer, 1999). Although these general trends form part of a more complex set of factors which are necessarily influenced by multiple, contextual variables, the shift in expectations appears to contribute to current views on the direction of leadership. In light of these developments, theorists began to suggest that male leaders would do well to examine their fit with these emerging trends (Bass & Avolio, 1994 ; Bennis, 1996).

Research was undertaken to determine the presence of specific gender differences with regard to leadership. Varying results were obtained, ranging from no significant gender related difference (Donnell & Hall, 1980), to some difference (Eagly & Johnson, 1990), to significant difference (Bass & Avolio, 1994). Studies appeared which addressed the experiences of women in leadership positions and their practices of leadership, particularly in terms of newer, more "feminine" models of leadership characterized by an emphasis on relationship and participation (Helgeson, 1990; Rosener, 1990). However, little research was found which specifically addressed current leadership challenges for males (Shakeshaft, 1987). In contrast to the specific focus on female leaders (Druskat, 1984; Helgeson, 1990; Loden, 1990;

Rosener, 1990), for male leaders whose tenure spans the period containing these profound shifts, the challenges posed and the leadership responses required appear to remain largely unexamined.

In an effort to address the paucity of recent research related specifically to the phenomenon of male leadership experience, the present study explores the experiences of six male leaders and their responses to shifts in leadership expectations. This chapter presents the social, intellectual and research background of the present study, depicts its underlying conceptual framework, describes its central question and suggests the particular significance of the study. An overview of the methodological design follows, with a subsequent discussion of the limitations present in the study. Chapter 1 ends with a brief definition of key terms contained within and a preview of the remaining body of the study. Chapter 2 offers a review of the relevant literature, while Chapter 3 presents the methodological approach of the study. Chapter 4 provides the qualitative data obtained and an analysis of such data, and Chapter 5 offers summary conclusions as well as recommendations for further study.

<u>Background of the Study</u>

This study is undertaken against a social backdrop characterized by recent changes in gender roles which have been pervasive in the culture. Many women have moved from desiring equal opportunity and status with men to a growing recognition that women, by virtue of their prescribed gender role, which emphasizes relational connectedness, have a set of unique strengths (Helgeson, 1990; Loden, 1990; Rosener, 1990). Miller (1978) explored this issue within the context of

psychotherapy; her theoretical contention was that the work of emotional process was "women's work" and that, given the instrumental/emotional split of gender role in contemporary American culture, women are uniquely suited to the vital process of therapy and the healing brought about by emotional examination. Thus, Miller emphasized the emotional awareness of women as a potential asset rather than a liability.

In fact, the approach used by Miller (1978) may serve as a model for a number of dynamics within the culture, in which women discover strengths inherent in a gender role once thought to be inferior. Additional researchers have suggested that this discovery indicates that men may have important skills and lessons to learn from women in terms of an emphasis on a more relational, interactive style (Bass & Avolio, 1994; Gardiner & Tiggemann, 1999). This point, Gardiner and Tiggemann offer, may be particularly germane as less hierarchical situations develop.

Within this context, men have displayed a range of reactions to societal changes in the female gender role (Faludi, 1992). For example, Faludi described the backlash which she saw occurring in response to the reemergence of feminism in the 1960's. While some have seen a reactionary backlash in certain quarters, there have also been attempts to create new models of maleness, from early efforts to sensitize the male (Farrell, 1972), to the neo-macho search for Bly's Wild Man (1990) as distinguished from the sensitive, New Age Man or the primitive Savage Man, to the search for the absent, workaholic father (Osherson, 1986), and, finally, to an attempt to understand the socialization of males (Pollack, 1998). Journeys backward in time to

Greek mythology (Bolen, 1989) and Jungian symbology (Hollis, 1994) have intersected with projections into the future for the new man with "fire in his belly" (Keen, 1991). Keen described this man as passionate, emotionally aware, strong but not violent. Male fears of displacement and irrelevance have ultimately given way to predictions of the male's inevitable relegation to the status of irrelevance (Tiger, 1999). A recent work by Faludi (1999) has declared the American male betrayed by changes in the culture without an accompanying acknowledgement of the manner in which males have been impacted. Faludi argued that the utility and instrumentality upon which masculinity has been predicated have given way to a sense of disconnection and an increasing alienation from social purpose. For example, she contrasted the clear understanding of male role through function which accompanied World War II and post-war industry with the less concrete emphasis on fame and notoriety which she saw as dominant in the 1980's. (p. 86)

Organizational change in the late twentieth century has been constant, rapid and accelerating (Banner & Gagne, 1995; Lipman-Blumen, 1996; Senge, 1990). Led by high-tech industries, some organizations have moved toward smaller, flatter structures with more fluidity, quicker response and temporary teams (Bennis & Biederman, 1997; Hammer, 1996; Lipman-Blumen, 1999). Heightened emphases on relationships, job satisfaction and continuous learning have changed the organizational landscape and may foretell a very different environment from the rigid, hierarchical structures characteristic of twentieth century organizations (Banner & Gagne, 1995; Senge, 1990).

At the same time, information systems have spread throughout the world, increasing access to information as well as the speed at which information is available while simultaneously decreasing centralized control of that information (Bass & Stogdill, 1999; Bennis, 1996; Cleveland, 1985). The resultant virtual globalization and the accompanying elevation of information as power and capital have been broadening the possibilities of those who may wield such power (Robey, 1986; Senge, 1990).

Conceptual Framework

Two major intellectual currents provide foundational elements for this study; these currents combine to form the conceptual underpinnings. While their emphases are distinct, these currents share a reaction to the dominant positivism of the twentieth century. The first, postmodernism, arose out of the radical political movements of the 1960's. Emphasizing those groups at the margins of power and status, it questions structures and assumptions of the dominant culture, deconstructing the language itself to become more continuously aware of hidden, unquestioned assumptions (Aronowitz & Giroux, 1991). In addition, postmodernism questions the existence of universal truth, opting instead for perspectives which rely on a relativism borne of multiple views and an understanding of the relationship between truth and power (Foucault, 1973).

The other strand of thought emerged from the crucible of modern physics and finds its most articulate spokesperson in Bohm (1980), who, with Capra (1974), used the fluid causality and oscillating nature of electron research to move beyond the

fragmentation he saw embedded in positivist thought. Whereas the positivist saw an inevitable, unbridgeable gap between knower and known, Bohm saw one continuous, unified reality. Examining again the very language of Western culture, he saw the subject-object dualism reflected in the pervasive division between subject and predicate. He, therefore, argued for a worldview which would move beyond duality and assume a wholeness contained in what he termed the "implicate order". By this he meant that the universe is contained in potential within all elements of itself. Bohm's assumption of oneness is fundamental, in that it invests ultimate meaning in connectedness, in relatedness, and, ultimately, in oneness.

This study is grounded in the foregoing currents of post-positivist thought and holistic new physics and utilizes a phenomenological inquiry to explore the phenomenon of the experience of male leaders in the last portion of the previous century. The underlying assumptions which provide the foundation for the inquiry are as follows: (1) models of leadership and expectations of leaders have changed in the last part of the twentieth century, moving toward including a more connective, relational, transformational approach; (2) the male gender role in the last century was matched closely to the earlier command and control, transactional approach to leadership; (3) the shift in leadership expectations has posed unique challenges for male leaders, requiring a concomitant shift in leadership style.

Research Background

The last decades of the twentieth century saw a gradual, though grudging, acceptance of qualitative inquiry as a valued research methodology with its own

standards, its own internal and external rigor and its own language (Lincoln & Guba, 1985). Although large portions of Chapter 3 are devoted to the general subject of qualitative inquiry and its specific application within the present study, a brief description will be included here as a background for the study.

Qualitative inquiry has emerged as a distinct methodology, moving beyond a contrasting relationship to quantitative inquiry (Patton, 1990) to take its place as a mode of research which can also be used in conjunction with quantitative inquiry (Gage, 1987). As such, it is characterized by the recognition of the researcher as an instrument, the study of few participants in greater depth, a layering of both the personal and expressive, the reliance on experience and "thick" description instead of quantitative data, and a depiction of phenomena without a focus on generalized results (Gall, Borg & Gall, 1996; Patton, 1990).

<u>The Research Question</u>

The question which is the focus of the present study can be stated as follows: What is the experience of male leaders in the face of changing leadership expectations, and what have been their responses to those changing expectations? Subquestions in the first interview which follow from this primary query include: How did growing up male help prepare the individual for leadership? What are the strengths and weaknesses of growing up male? What is the individual's current definition of leadership? In the individual's experience, how have expectations of leaders changed over the last fifteen years? How has the individual's personal style of leadership changed, if at all, to address changes in expectations?

An additional set of subquestions which emerged from the first interviews was as follows: How has the increasing diversity of the workforce affected the individual's approach to leadership? How does the individual address the tension between inclusion and efficiency? Does the individual see a shift in leadership models after World War II? How does the individual feel about the idea of male privilege in leadership? To what extent does the individual have a sense of an increasing emphasis on interiority and congruence for leaders? In addition, probes were used to explore in increasing depth the subjects which were examined within the context of the two sets of interviews

Professional Significance

As suggested previously, significant changes have occurred in leadership practice (Banner & Gagne, 1995) and perception of gender differences in leadership style (Bass & Avolio, 1994; Eagly & Johnson, 1990). From this review of the literature, it appears that research which focuses particularly on male leadership and on the response of male leaders to the above-noted changes is notably absent. Specifically, only limited qualitative research appears to be available which explores the experiences specific to male leaders (Shakeshaft, 1987), although some qualitative work in regard to female leaders has begun to emerge (Rosener, 1990). Therefore, an exploration of the phenomenon of male leader experience seems warranted in order to understand more fully current and future leadership practice. It should be noted that, in a sense, research related to leadership in general has historically been research devoted to males. However, this researcher found little attention focused specifically

upon male leadership in the face of a general cultural shift in leadership models and practice.

Overview of Methodology

As stated above, a qualitative methodology was chosen for the present study in order to explore the experience of male leaders in the face of changing leadership expectations. It is hoped that such an inquiry will provide a rich, experiential understanding of the phenomena surrounding the leadership experience of males in the period in question. An overview of the methodology will be presented here, with an in-depth, detailed presentation contained in Chapter 3.

Six participants were selected and their responses utilized to construct case studies within fields which have tended to be male dominated and male led. Utilizing nominations from a selection group with representatives from the six fields, male leaders were chosen who fit the designated profile: a male leader in the field, 45-65 years of age, who is or has been an upper-level leader during the years in question (at least the last decade of the twentieth century) and is deemed to have an interest and perspective regarding the changing experience of male leadership.

The interview form was chosen in order to provide an opportunity for a rich dialogue focusing on the phenomenon of the experience of the individual leader, offering a guide to subjects to be explored but also leaving room for an organic movement into progressively deeper exploration of the experience. Two rounds of audio taped interviews were conducted, utilizing an interview guide for the initial round to achieve a semi-structured interview format. This helped to establish a

foundational commonality among all six participants while enabling the conversations to move in spontaneous directions according to the specific dynamics and interests involved. Probing was utilized in an effort to explore individual nuance and direction within a specific interview.

The second round was conducted utilizing an interview guide constructed around themes which emerged from the first set of interviews. In this manner, it was hoped that the methodological approach would contribute to the development of an increasing depth and richness of understanding regarding the experiences of male leaders. Data analysis was aided by the use of N6 (2002) software to discover and develop common emergent themes, key linguistic words and phrases, and overall patterns of thought and language. These elements were then studied, analyzed and utilized as the foundation of understanding the participants.

This methodology, it was hoped, would yield portraits of six male leaders, focusing on their experience of, and response to, changing leadership expectations in the late twentieth century. Although all leaders have presumably experienced the changes described earlier to some degree, emphasis was placed on the unique experience of male leaders in response to these changes. Within the contrasts and commonalities of these six portraits, perhaps a greater understanding of male leadership experience and possible future directions will emerge.

<div align="center">Delimitations</div>

The present study contains specific limitations due to methodological elements as well as biases on the part of the researcher. Given the qualitative tenet which

considers the researcher as an instrument (Gall et al., 1996; Patton, 1990), the individual, personal assumptions which provide support and direction for the research are fundamental elements in qualitative inquiry. Another researcher with another set of assumptions and biases would necessarily produce a different body of data for analysis (Gall et al., 1996). The limitations of the present study will be briefly discussed prior to a presentation of major biases contained in the study.

Six participants were chosen, one from each of six fields considered in common wisdom to be male-dominated. This selection reflects the emphasis on context as a vital factor related to gender leadership research (Druskat, 1984; Eagly & Johnson, 1990; Gardiner & Tiggemann, 1999). The means by which the six participants were selected reflects a limitation of the study. Both the choice of male-dominated fields and the means of selecting the participants (a selection group) limit the data and the resulting analysis. A decision to utilize more gender-balanced fields would have yielded perhaps a very different study, given the varying dynamics within the work setting (Druskat, 1984; Gardiner & Tiggemann, 1999). It should be emphasized that, in keeping with the foundational tenets of qualitative methodology (expanded in Chapter 3), no participant is viewed as representative of his selected field (Patton, 1990); instead, a portrait of the individual experience described by each participant was the focus. In turn, it is hoped that the six participants will contribute to a deeper understanding of the phenomenon of the male leadership experience, both in their convergence around common themes and in their inevitable divergence.

Drawing the participants from the Pacific Northwest necessarily limits potential richness derived from differing areas of the country. This administrative decision, however, has been made in the interest of time efficiency and financial practicality. It is hoped that the participants offer portraits whose richness will counteract the limitations posed by regional selection. Also, the profile used to select the participants is a clear limitation in the study. The age range selected most assuredly limited the perspectives obtained and, while yielding richness borne of experience within a time frame of dramatic cultural change, it also screened out the varying perspectives of younger or older male leaders. Although chronological age is certainly not a guarantee of specific experience, it does increase the likelihood that the participant's tenure of leadership will include the period of change discussed above.

Finally, although predicated upon a stance of research and inquiry, the study is inevitably limited by the personal biases of the researcher. It is, therefore, necessary to present my own history in terms of male perspective, in general, and male leadership specifically. This will then be followed by my theoretical bias with regard to males at the dawn of the twenty-first century.

My adult history has seen a focus on being male in contemporary American culture running like a major thread through the fabric of my own life. In my career as a professional musician, I composed two musicals on the subject of gender roles and have written numerous other songs centering on attendant issues. My career as a psychotherapist has been focused on work with adult males, male anger and male-female couple dynamics. In addition, I have been engaged in an ongoing effort to

understand and heal from what I believe are inherent limitations and wounds that I carry as part of being male. These have included: the blunting and constricting of emotional expression, the emphasis on instrumental success at the expense of the emotional and the poetic, and the lack of meaningful dialogue with my father.

The theoretical assumptions which contribute to the limitations of the present study can be seen within a progressive series of ideas whose development is both chronological and theoretical. The foundational orientation upon which the entire study is built is comprised of four major elements.

The first element is derived from the work of Chodorow (1978), who proposed an object relational understanding of psychological gender development. According to Chodorow, due to the fact that women function nearly universally as the primary caretaker for infants, there is a psychological divergence based on gender. She suggested that, whereas male children must separate and differentiate themselves early on from the caretaker, females can continue to function in a state of identification with the caretaker. Thus, she contended that the primary task of females becomes separation and the primary orientation is affiliation. In contrast, Chodorow offered, the primary task for males lies in the establishment of relationship and the primary orientation is separation..

Gilligan (1982), building upon this fundamental understanding, conducted research into the means by which males and females make ethical decisions. The author found that, consistent with Chodorow's (1978) contentions, males tend to rely upon rules and principles when making ethical choices while females tend to rely upon

the elements of the relationships involved. From early childhood onward, Gilligan argued, females appeared to be more oriented toward the impact of behavior upon the relationships than were their male counterparts. As a consequence, Gilligan suggested that female ethical development has been measured against a male model that is perhaps inappropriate, given the distinctive, divergent orientation of females. Her critics, however, suggest that her work appears more ideological than academic, and they declaim the small size of her sample (Summers, 2000). Nonetheless, Gilligan has continued to argue for two separate ethical development models according to gender, one resting on a relational foundation and moving toward autonomy, the other resting on separation and moving toward relationship.

Tannen (1990) focused her own research upon the differing ways in which males and females speak. Despite her caveats regarding oversimplifying generalizations based on gender, the bifurcation discussed earlier surfaces in her findings. Males, she said, tended to speak in concrete, practical terms while females tended to use a language which emphasized the emotional contingencies of relationships.

Most recently, Pollack (1998) has added to the previously described progressive series by examining the means by which male children are socialized into the separation described by Chodorow (1978). Indeed, Pollack suggested that the separation from the female caretaker is reinforced by a reactive process of shaming any attempts by the child to reconnect with the caretaker. He provided numerous examples of the reactive shaming which ensues when boys attempt to express

vulnerability, fear, sadness or emotional needs. Thus, according to Pollack, the male is socialized by a process which renders emotional reactions shameful and relegates relationships and emotional recognition to a shadowy land of secondary importance.

Taken together, this progressive series of ideas paints a picture of the masculine and feminine gender roles as complementary elements in a larger whole. Although not rigidly sex-based, it has been my experience, as a male and as a psychotherapist, that the "masculine" gender role is predominantly held by males, as the "feminine" gender role is held by females. Thus, there is a tendency toward a bifurcation which assigns the instrumental, separation-based, autonomous individual to the masculine role and the emotional, affiliation-based, relational being to the feminine role. While a reductionistic view of gender roles and concomitant behaviors is to be eschewed (Korabik, 1990), gender continues to be a primary, foundational factor in the understanding of human behavior.

Key Definitions

Gender role: a socialized, prescribed cluster of behaviors, characteristics, attitudes and aptitudes generally attributed according to biological sex.

Leadership: "the process of persuasion or example by which an individual or leadership team induces a group to pursue objectives shared by the leader and the followers" (Gardner, p. 1).

Leadership Expectations: the general set of anticipated behaviors and approaches held in relation to leaders in a specific time.

Transactional Leadership: "one person making contact with another for purposes of an exchange of valued things" (Burns, p. 19).

Transformational Leadership: "an interactional process between leader and follower in which they raise one another to higher levels of motivation and morality" (Burns, p. 20).

Summary

This chapter has presented an introduction to the study, offering background for the relevance of the project, the literature which supports that relevance, the conceptual framework upon which the study is built and an overview of the methodology as well as a description of limitations. Chapter 2 presents a review of the relevant literature, focusing on gender differences in leadership style as well as recent shifts in models of leadership. Chapter 3 provides an in-depth presentation of the methodology of the current study, describing qualitative inquiry as well as the specific methods utilized to design the research. Chapter 4 sets forth the actual results of the research conducted and a discussion of those results. Chapter 5 offers summary conclusions as well as recommendations for further research.

CHAPTER TWO

REVIEW OF THE LITERATURE

Introduction

An effort to explore the phenomenon of the experience of male leaders in regard to shifting leadership expectations rests on two fundamental assumptions: that there are general gender differences in leadership style (Bass & Avolio, 1994; Eagly & Johnson, 1990) and that there has, indeed, been a relatively recent shift in leadership models in contemporary American culture (Bass, 1995; Bass and Stogdill, 1999; Lipman-Blumen, 1999). This review of the literature will address each of these assumptions underpinning the current study, ultimately indicating a need for efforts which combine the two in one unified approach.

Burns (1978), in his seminal work on leadership, explored both elements of the current study. Although focusing primarily upon the distinction between transactional and transformational styles of leadership, he also wrote intriguingly of the difference in gender with regard to leadership and suggested a direction for future theory and practice. He pointed out that there has been a general assumption of male leadership and stated that "over the centuries, femininity has been stereotyped as dependent, submissive and conforming, and hence women have been seen as lacking in leadership qualities" (p. 180). In turn, he described a "male bias reflected in the false conception of leadership as mere command and control. As leadership comes properly to be seen as a process of leaders engaging and modifying the human needs and aspirations of followers, women will be more readily recognized as leaders and men will change

their leadership styles" (p. 50). Burns thus anticipated the intersection of these two fundamental assumptions and indicated the confluence of the two trends.

Research on the presence of gender differences in regard to leadership style will be examined, followed by an exploration of the research regarding the movement from transactional leadership to its augmentation by the addition of transformational elements. Finally, studies which combine gender differences with transformational leadership will be reviewed in order to draw a direct connection between the present study and the literature, highlighting current research needs.

Gender Leadership Style

Studies which explore the presence of gender difference in leadership style have found divergent results, varying according to focus, context, population and methodology. The studies can be divided into those which find little or no significant difference and those which find some significant difference. This section will describe first the former studies, then the latter, after which studies exploring the changing ways that ideal leaders are viewed will be presented. It is hoped that these changes will provide a means of understanding, within an historical context, the variation in the study results.

Little or No Difference

In their comparison of 2,000 managers (roughly half female and half male), Donnell and Hall (1980) found no significant differences in leadership style in the carefully matched pairs they studied. Dividing the participants into high, average or low achievers, the authors focused on five factors: managerial philosophy, motivation

to work, participative management, interpersonal competence and managerial style. Overall, the authors found little significant difference in the ways that women and men lead. They found small differences in motivation (women appeared to be motivated by higher-level needs) and in interpersonal elements (men appeared to be more open and candid with colleagues). It is important to note that the authors of this study were utilizing the results to advocate for more widespread advancement of women in leadership positions. However, they did include a major caveat: the possibility that women who advance in management may be imitating a male style and, therefore, "the comparatively authoritarian female has been rewarded as seeming more 'like a man' and therefore more worthy of advancement" (p. 69). This introduces the possibility that, given the opportunity and a more favorable environment, females might display a significantly different style of leadership.

Dobbins and Platz (1986) undertook a meta-analysis of seventeen studies examining gender difference in leadership style, effectiveness and subordinate satisfaction. The authors found no significant differences in leadership style or effectiveness in the seventeen studies, and significant differences surfaced in regard to subordinate satisfaction only in the laboratory setting. It should be noted that the vast majority of studies in the meta-analysis were conducted as laboratory experiments with graduate students.

Rosen and Jerdee (1973) found that the expected managerial stereotypes of threatening and helping for males and females respectively were not upheld in their study of 256 undergraduate business students and bank supervisors. However, there

was an expectation, on the part of the participants, of a reward style for males and a friendly, dependent style for females. More specifically, males were expected to tie performance to potential salary increases while females were expected to be friendly in manner and to ask subordinates to help by performing well.

Adams, Rice and Instone (1984) found that, in the Army, followers did not exhibit expected biases regarding the preferability of male leaders, especially by more traditionally minded followers. In fact, both subordinates and supervisors failed to exhibit the expected biases. The authors hypothesized that this absence of difference stems from the relationships borne of intense, 24-hour contact between subordinates and officers.

Osborn and Vikars (1976), in research that predated the above Army survey, conducted a field study of employees of mental institutions, measuring ratings of management style and satisfaction with supervision. The authors found no significant gender differences, and they hypothesized that laboratory studies may overestimate gender differences due to the absence of relationship, which is a vital factor in actual work situations.

<u>Significant Difference</u>

Eagly and Johnson (1990) conducted a comprehensive meta-analysis of 370 studies focusing on sex differences in leadership style, which yielded non-significant differences for the classic categories of interpersonal and task styles, but a significant difference existed in regard to the category of democratic/participative vs. autocratic decision making style. This difference was found in organizational studies as well as

in the laboratory, and the difference increased when outliers were removed. In addition, they found that the context of leadership has an impact on female leadership style, leading women to lead more similarly to men in male dominated situations and to use a more interpersonal and democratic style when in roles that are more female dominated. In their study, the authors declared "the view that women and men lead in the same way should be substantially revised. Similarly, the view that female and male leaders have distinctive, gender-stereotypic styles also requires revision" (p. 248). Instead, Eagly and Johnson offer a more complex set of findings, with style dependent upon context, but with a clear difference in terms of democratic versus autocratic style.

Eagly, Karau, Miner and Johnson (1994), using a sentence completion instrument, found men to have a higher motivation to manage in hierarchical organizational settings, scoring higher on more competitive, male stereotypical subscales than women. The authors are quick to point out, however, that this may pertain largely to traditional, hierarchical forms of management and may not apply to other forms of management, such as Helgeson's (1990) feminine principle of leadership, Rosener's (1990) interactive form of leadership and Loden's (1984) feminine leadership.

Gardiner and Tiggemann (1999) found that gender differences in management style surfaced only in female-dominated industries. In that specific context, the authors discerned a more interpersonal orientation in female than male managers, whereas in male-dominated environments there were no significant differences. This,

they suggested, would possibly create a stressful double bind for female managers, wherein a more masculine style is perceived as aggressive and a more feminine style is seen as less effective. The authors ultimately found that these binds tended to cause the highest stress for female managers in male-dominated environments as compared to males in either environment or females in a female-dominated environment.

It is interesting to note that, while conducting research in relation to transformational leadership, Bass and Avolio (1994) found clear gender differences in management style. Rosener (1990), along with Carless (1998), also found differences in transactional and transformational leadership styles along gender lines. These studies will be described in depth in the next section.

Perceived Ideal Managerial Traits

Two seminal studies which have contributed to a series of studies tracing this perceptual shift are those conducted by Schein (1973; 1975). They provide the baseline for later research and, as such, are vital to the review of subsequent research literature. In her initial study, Schein (1973) examined the perception of male middle managers in regard to successful middle managers. The results showed a clear bias toward stereotypical male characteristics for these male managers. It was suggested by the author that this bias could be the reason for the relatively few upper level female managers.

Schein (1975) continued this line of research by subsequently conducting a study examining female middle managers to determine whether a similar bias existed. The results confirmed that, in this study of 167 female managers, a similar bias existed

linking perceived characteristics of men and of successful managers. The authors

ended by suggesting that these perceptions may very well influence female behavior in

regard to management. She stated that "acceptance of stereotypical male

characteristics as a basis for success in management may be a necessity for the women

seeking to achieve in the current organizational climate" (p. 343).

Costrich, Feinstein, Kidder, Miecaks and Bascale (1975) found men to be

generally more punitive in regard to violations of gender stereotypes than women,

leading to social rejection of those who are perceived to be violators. Again, Powell

and Butterfield (1984) found both men and women as seeing the ideal manager as

having more traditional male attributes than female.

However, Brenner, Tomkiewicz and Schein (1989) revisited Schein's (1973;

1975) earlier research and found a startling change. Whereas the study replicated the

earlier findings in regard to men, it revealed an apparent shift in women's perceptions

of manager characteristics in relation to women. Thus, in the intervening fifteen-year

period, there appeared to be a change in the way women view women. "The female

middle managers saw women in general as somewhat more resembling the way the

men in the study perceived men in general to be" (p. 668). However, there appeared

to be no similar change in male perception, thus reinforcing Costrich et al.'s (1975)

portrait of men as more rigid and static in regard to gender stereotypes.

Rojann and Willemsen (1994) found similar results, concluding that males

tended to stereotype both sexes more than did females. In addition, echoing Costrich

et al. (1975), the authors found that males tended to devalue gender-incongruent

leaders, in terms of their effectiveness but not in their likeability. Similarly, Hackman, Paterson, Hills and Furniss (1993) found that male leaders tended to be judged by subordinates to be effective and satisfying, whereas female leaders tended to be judged to be satisfying but not as effective when exhibiting more stereotypically feminine characteristics.

Korabik and Ayman (1987) found that women in managerial positions tended to display more stereotypically masculine behaviors than women in the general population. This led Korabik (1990) to argue for a view of leadership style as a function of gender role rather than biological sex and, echoing Sargent (1983), for a more androgynous approach to leadership in which the strengths of each gender role are adopted.

Related research has investigated the differing perceptions of male and female leaders by subordinates in terms of perceived ability to influence their own supervisor. Both Kanter (1977) and Schein (1978) found that subordinates saw female managers as weaker in affecting upward influence on their supervisors. The results were replicated by Trempe, Rigny and Harcoun (1985) in their study of subordinate perceptions. Reflecting on the differing results, the authors suggested that "it might be conceivably argued that the main variable explaining subordinates' reaction to supervisor gender would not be the gender itself but its presumed consequence, for example, upward influence" (p.45). In other words, the style of leadership would not be as vital a factor in subordinate reaction to gender as the perceived influence the supervisors would have on subordinates' futures due to gender.

In summary, it appears that the body of research focusing on gender difference in leadership style yields a mixed picture. On the one hand, several studies have shown little or no significant difference in leadership style between genders. This can be interpreted as no significant difference in style between genders, or it may be seen as a reflection of the ways women manage in order to be selected for advancement. It is unclear whether these findings pave the way for further female advancement or whether they represent a further reinforcement of women adopting a more "masculine" style in order to function in management. The latter is strengthened by the apparent differences in management style of women in female-dominated fields (Druskat, 1984; Gardiner & Tiggemann, 1999). For example, Druskat, in a comparative study of male and female leaders in all male and all female environments within the Roman Catholic Church, found that females used significantly more transformational leadership behaviors than did males. Using the Multifactor Leadership Questionnaire (Bass, 1985b), the author reported higher scores for female leaders in regard to the use of transformational behaviors.

On the other hand, there are several studies which reveal small but significant gender differences in leadership style, specifically in the areas of democratic decision making (Eagly and Johnson, 1990) and, to a lesser degree, in more aggressive use of consequences by males, indicating a closer fit with hierarchical organizations (Gardiner & Tiggemann, 1999). Concurrently, there is research showing women seeing women as natural leaders, a trend beginning in the 1970's (Schein, 1973; 1975). However, this shift was not observed for males' perceptions over the same

period (Brenner et al., 1989). Finally, there have been studies which, in a pragmatic sense, have revealed subordinates as seeing men as more effective leaders due to a perception of greater upward influence within the hierarchical structure (Gardiner & Tiggemann).

After a review of research pertaining to transactional and transformational leadership models, the current review of the literature will conclude by reviewing studies which have attempted to explore the subject of gender difference in regard to the use of transactional and transformational leadership behaviors.

Transactional and Transformational Leadership

An important contribution to leadership theory development in the second half of the twentieth century can be found in the work of Bales (1958), who described the two most distinct types of leadership behavior as instrumental and expressive. The instrumental function denoted attention to the task at hand, whereas the expressive function focused on the emotional dynamics of the group. This conceptual bifurcation of leadership skills, behaviors and approach was to have a lasting influence on the conceptualization of leadership models and on the leadership research which was to follow. Perhaps best known and influential are the models developed and researched under the heading of contingency theories (Hersey and Blanchard, 1977; House, 1971). Built upon the situational contingencies involved, these theories attempted to construct a leadership approach according to factors such as motivation, maturity and desirability of outcome.

In 1978, Burns' (1978) seminal work on leadership appeared, contributing to a change in the theoretical and practical landscape of leadership studies. Proposing a more fundamental division of leadership models, he described distinct behaviors and approaches to the practice of leadership. For example, he introduced distinctions between transactional and transformational leadership styles. He defined transactional leadership as "one person making contact with another for purposes of an exchange of valued things" (p. 19), whereas transformational leadership was described as an interactional process wherein both leader and followers "raise one another to higher levels of motivation and morality" (p. 20). While Burns viewed both styles of leadership as relational, effective and persuasive, he saw them as existing on a continuum, with transformational leadership occupying the position of highest value for all individuals involved and for the collective entity as well.

Bass (1985) described the fundamental concept of transformational leadership and attempted to refine it as a theoretical construct, subsequently conducting research to determine its presence, prevalence and correlation with follower satisfaction, performance and perception of leader effectiveness. As Hater and Bass (1998) pointed out, "transactional leadership [had] dominated leadership research since WWII; it has been embodied in the path-goal model (House, 1971) that attempts to explain why and when leadership-by-contingent-reward works" (Hater & Bass, p. 695). With the work presented by Bass and associates (Bass, 1994; Bass & Avolio, 1994; Hater & Bass, 1998), the concept of transformational leadership became a focus of theory and research, along with its operationalized form within an organizational context (Bass &

Avolio, 1994; Den Hartog, House, Hanges and Ruiz-Quintanilla, 1999; Gardiner &

Tiggemann, 1999).

A review of the literature pertaining to transformational leadership can also be

seen as a tracing of the development and refinement of the theoretical

conceptualization of transformational leadership as well. As research progressed,

changes were proposed and adapted regarding the foundational model subsumed under

the heading of transformational leadership. Initially, Bass developed a 73-item

instrument termed the Multifactor Leadership Questionnaire (1985b), whose results

yielded three factors contained in the fundamental construct: charisma, intellectual

stimulation and individualized consideration (Bass & Avolio, p. 553-554). Charisma

described the perceived trustworthiness and motivational influence possessed by the

leader in question and was contained in such traits as self-confidence, competence and

the ability to inspire trust and respect. Intellectual stimulation denoted the capacity to

stimulate in followers a process of questioning and challenging prevailing processes

and was characterized by practicing and encouraging analytical thinking. Finally,

individualized consideration included the ability to fashion a distinct approach in

relating to each follower according to his/her individual needs and dyadic dynamics.

For example, Bass included the practice of trusting staff as individuals and

encouraging personal development.

In addition, Bass (1985a) proposed two contrasting fundamental elements

which comprise transactional leadership: contingent reward and management-by-

exception. The former pertains to applying positive or negative reinforcement for

follower performance; the latter describes the practice of responding to follower activity only when performance problems arise. Further, he offered a sixth behavior, laissez-faire, which was comprised of essentially not being present.

Thus, Bass (1985a) proposed a model which contained five practices within transactional and transformational leadership. This original work has provided a foundational element upon which substantial leadership theory and research have been predicated in the last portion of the twentieth century (Bass & Avolio, 1994; Bycio, Hackett & Allen, 1995; Carless, 1998; Den Hartog et al., 1999; Druskat, 1984). Although major critiques, additions and revisions are presented in this study, the Bass model remains a fundamental conceptual framework upon which much transformational leadership research has been conducted (Komives, 1991; Kuhnert & Lewis, 1987; Onnen, 1987; Seltzer & Bass, 1990; Waldman & Bass, 1986).

In the original research conducted by Bass (1985a), a departure from the Burns (1978) continuum was proposed. In place of a leadership continuum with the termini occupied by transactional or transformational practice, Bass presented the augmentation hypothesis, wherein transformational sub-factors were seen to correlate with follower satisfaction and performance beyond levels associated with transactional factors. The converse was not, on the other hand, found to be true. Waldman and Bass (1985) found augmentation to be confirmed in a subsequent study.

At about the same time, Waldman, Bass and Yammarino (1986) found that management by exception was negatively related to performances in a study of 256 business firms. In fact, positive performance evaluations were positively correlated

with all three transformational factors and, interestingly, with contingent reward but not with management by exception. Similarly, Avolio et al. (1998) found financial performance to be apparently related to all practices but management by exception.

Not long after the Waldman and Bass (1985) study, Hater and Bass (1988) conducted a leadership study focusing on superior evaluation and subordinate perception of leadership styles. In a confirmation of the augmentation theory, subordinate ratings showed a higher positive correlation with the transformational style than with the transactional. Top performing managers appeared to utilize transformational styles more than ordinary managers included in the survey. However, supervisor ratings for top managers failed to support a transformational pattern. That is, supervisors did not appear to view the high performing managers in question as using a strictly transformational style more often than transactional.

Hater and Bass (1988) also suggested a bifurcation of the management by exception factor for transactional leadership, distinguishing between an active search for deviance from performance standards as opposed to a positive stance which acted only when such deviance was obvious and problematic. Onnen (1987) applied a transformational model to the arena of church membership and church growth, discovering that parishioners attributed positive results in both categories to the use of transformational but not transactional leadership behavioral factors.

Bycio, Hackett and Allen (1995) found that, among the three factors identified by Bass (1985a), charisma was the strongest predictor of performance and satisfaction in followers. Bass and Avolio (1993) subsequently divided the charisma factor into

two related factors, idealized influence and inspirational motivation which, together

with intellectual stimulation and individual consideration, formed the four

transformational factors termed by the authors the "four i's". Despite this subdivision,

much of the research which has followed has continued to utilize the larger entity of

charisma as one, undivided transformational factor (Bass & Avolio, 1994; Yammarino

& Bass, 1990).

Burbuto (1997) objected to the inclusion of charisma as a transformational

factor. While he pointed out that numerous studies have designated charisma as "the

fundamental factor in the transformational process" (p. 690), Burbuto contended that

transformational and charismatic leadership are distinct and separate constructs,

pointing to intellectual stimulation as the means by which followers are encouraged to

question ideas and processes. This would run counter to the idea of the charismatic

leader, who, according to Burbuto, tends "to keep followers weak and dependent" (p.

693). Thus, he argued that transformational leadership, as distinguished from

charismatic models, should be comprised of intellectual stimulation, individual

consideration and inspirational motivation, leaving charisma as its own, distinct style

with its own unique outcomes and limitations.

Seltzer and Bass (1990), although obtaining similar findings regarding the

earlier transformational constructs developed by Bass (1985a) and their correlation

with satisfaction and performance, found that intellectual stimulation, taken as a single

factor, did not correlate positively to these variables. In fact, it appeared to be

correlated with lower satisfaction and performance by followers. The authors

hypothesized that questioning established practices might increase follower anxiety and, thus, decrease satisfaction and performance.

Kuhnert and Lewis (1987), using a constructivist/developmental approach grounded in an understanding of constructed meaning and progressive moral development, suggested that transformational leadership factors and the general transformational "scenario" described by Deluga and Souza (1991) is associated with a more advanced stage of moral development than the transactional model. This, the authors posit, is represented in the developing movement from self-interest, reflected in concrete transactional exchange of concrete quantities, through the more abstract exchange of internal, qualitative values and, finally, to the transformation of both leader and followers via transcendent values. Thus, in the authors' conceptualization, the two styles of leadership form not only an additive model but are integrated into a developmental scheme which builds upon the skills in a progressive, dynamic manner.

Yamarino and Bass (1990), examining the four transformational factors earlier described in further depth, studied the relational factor of individual consideration at multiple levels of an organization. They described this factor as "the linchpin between the transactional models of leadership developed between 1950 and 1975 and the more recent models dealing with charismatic and transformational leadership" (p. 201). In conducting this subsequent research, they developed revised versions of the Multifactor Leadership Questionnaire (Bass, 1985b) to adapt it to team and organizational levels, adding to the individual level of prior research. Utilizing the adapted Multifactor Leadership Questionnaire, they found positive results associated

with transformational factors at all levels, particularly in the realm of individual consideration. Further, they discovered that transformational factors in leadership tend to cascade, moving from higher to lower organizational levels. Thus, it appeared that the tone set by leaders at the administrative level tends to influence leadership style at lower levels of the hierarchy.

Podsakoff, MacKenzie, Moorman and Fetter (1990) found that transformational leadership behaviors had an indirect influence on the citizenship behaviors delineated by Organ (1988). These behaviors (altruism, conscientiousness, sportsmanship, courtesy and civic virtue) appeared to be influenced by the transformational behaviors through the mediating factor of trust. The presence of trust on the part of followers appeared essential in order for transformational behaviors to influence citizenship behaviors.

Interestingly, Podsakoff et al. (1990) found that intellectual stimulation appeared to have a negative impact on both follower trust and satisfaction. The authors attempted to draw a distinction between long- and short-term influences of intellectual stimulation. "Although intellectual stimulation may produce desirable effects in the long run, it may be that, in the short run, leaders who continually urge followers to search for more and better methods of doing things create ambiguity, conflict or other forms of stress in the minds of those followers" (p. 135).

Recent work by Den Hartog et al. (1999) has attempted to explore the cross-cultural applicability of transformational leadership factors, given that most prior studies were conducted within the U.S., Canada or Western Europe (Yukl, 1988). As

a part of the Global Leadership and Ongoing Behavior Effectiveness (GLOBE) Research Program, the authors studied leadership behaviors universally seen as contributing to effective, superior leadership. This effort moved beyond culturally-limited leadership research, which, according to House (1995) is "individualistic rather than collectivistic, emphasizing assumptions of rationality rather than ascetics, religion or superstition, stated in terms of individual rather than group incentives, stressing follower responsibilities rather then rights, assuming hedonistic rather than altruistic motivation and assessing centrality of work and democratic value orientation" (p. 443). According to Den Hartog et al. (1999), there is a need to undertake research projects which address a cross-cultural perspective in terms of what the authors call "culturally endorsed implicit theories of leadership" (p. 220) and how these theories relate to factors of leadership which may prove to be universally endorsed.

The GLOBE research project is an ongoing attempt to address this need. Building on the contention of Bass (1997) that a diversity of cultures appears to prefer a style that includes transformational behaviors, Den Hartog et al. (1999) found that, although the concrete applications and the enactment of transformational factors will vary across cultures, there were a number of factors which were generalizable across the 60 cultures studied by GLOBE. Among them were: trustworthy, encouraging, motivating, dynamic, positive and communicative. Conversely, it was found that more of the factors of leadership found to be impediments to effective leadership were included in the basic transactional factors discussed herein. Thus, the GLOBE project

has obtained initial findings which suggest the universality of transformational leadership, although the ways that these factors are effectively operationalized will vary across cultures.

In addition to the substantial body of research conducted utilizing the constructs of Bass (1985a), parallel work has been done which has reached similar conclusions. Although the terminology varies, the basic factors can be discerned in the work of Kouzes and Posner (1995) and Yukl (1989).

Kouzes and Posner (1995) conducted interviews of leaders and subordinates; five leadership practices surfaced repeatedly. These practices, when compared with the Bass (1985a) factors, appear to be very similar. They are: challenge the process (intellectual stimulation), stimulate the vision and enable others to act (inspirational motivation), model the way (idealized influence) and encourage the heart (individual consideration) (p. 9).

Yukl (1988), in independent research, generated an instrument to measure similar leadership factors. While he obtained a larger quantity of factors, they once again resemble those originally proposed and developed by Bass (1985a). Among them are the following: clarifying, inspiring, supporting and team-building. A comparative reading would reveal that these factors appear similar to those developed by Bass.

Gender Difference Related to Transformational Leadership Practice

Bass and Avolio (1994) pointed out that, although large numbers of women have continued to enter the workforce, top managers are overwhelmingly male, with

only about 5% of board directors and corporate officers being female (p. 550). They also contended that prior research regarding gender differences in leadership has used a constricted model of leadership itself. To this end, the authors used the Multifactor Leadership Questionnaire (Bass, 1985b) to measure possible differences between men and women in terms of leadership. As was noted earlier, the Multifactor Leadership Questionnaire is designed to measure transformational and transactional leadership as well as subordinate effort, leader effectiveness and subordinate satisfaction. In the study, which used 582 subordinates (363 male and 219 female) to rate 229 managers (150 male and 79 female), the authors found the female managers rated higher on all transformational subscales as well as on subordinate satisfaction, effort and leadership effectiveness.

Bass and Avolio (1994) speculated that the dramatic differences their study yielded "lie in the tendency of women to be more nurturing, more interested in others and more socially sensitive" (p. 556). The authors matched these differences with the trend in current organizations toward "more traditionally feminine qualities such as concern for the individual, devotion to others, family orientation, sharing, being helpful and promoting collaboration" (p. 552). Peters and Waterman (1982), in an earlier study, contended that the time of women attempting to advance by playing by "men's rules" is past and that, instead, men must begin to learn to play by "women's rules".

Druskat (1984), in studying context and its impact on leadership gender differences, found that, in religious orders of the Roman Catholic Church, the female

leaders were rated by subordinates as exhibiting more transformational behaviors than their male counterparts. Utilizing the Multifactor Leadership Questionnaire (Bass, 1985b), Druskat applied the subscales developed by Bass. The author was careful to note, however, that the all-female context is quite rare in current organizations. She pointed out that "in a context where women held power, women leaders displayed much more transformational than transactional leadership and were rated as more transformational than male leaders in an all-male context" (p. 114). Finally, Druskat suggested that the results might show women's natural leadership style when not influenced by a male context and that current trends in organizational demands may call for the very style which appears natural for women (Bass & Avolio, 1994; Gardiner & Tiggemann, 1999; Helgeson, 1990; Rosener, 1990).

Rosener (1990) conducted a survey of men and women leaders, sending study participants a questionnaire to study the ways in which they describe themselves as leaders. She found stylistic differences between genders in terms of leadership, with men more likely to identify with a more transactional style and use of power and women more apt to characterize their styles in ways more associated with transformational leadership. The differences were striking enough, in fact, that the author conducted follow-up interviews with a number of the women. A pattern of leadership emerged which she has called "interactive leadership", characterized by participation, power and information sharing, enhanced self-esteem and shared excitement about the work being done.

Rosener (1990) went on to describe context as a vital element in the success of a specific leadership style, with the "interactive style" favored by many interviewees being more effective in a nontraditional, midsized organization with a recent history of fast growth and fast change. The author contended that the recent organizational environment, with its fast growth and demand for flexibility, participation and innovative solutions, tends to favor styles characterized by more "interactive" or transformational leadership behaviors. She stated, however, that "organizations must be willing to question the notion that the traditional command-and-control leadership style that brought success in earlier decades is the only way to get results" (p. 125). Finally, the author gave a parting caveat, warning that interactive leadership should not be directly linked to being a woman. With Korabik (1990), she saw a danger in tying styles rigidly to gender, at the same time noting the general tendencies of some women and men to favor a specific style of leadership. Ultimately, she argued for a stance which allows for a diversity of leadership styles that will provide maximum flexibility in a variety of organizational contexts within a radically changing environment.

As researchers and theorists in the field of leadership turn their attention to the future, proposed models incorporate the basic elements of Bass' (1985a) original formulation, while suggesting additional components to address the movement toward global technology and systems thinking that became apparent at the end of the twentieth century. Some specific, recent leadership models which offer important

contributions are proposed by Senge (1990), Wheatley (1994) and Lipman-Blumen (1996).

Senge (1990) has presented what he describes as five disciplines which, in his view, combine to form a model for leadership in contemporary organizational systems as well as a direction for future leadership. Senge's five disciplines are: gaining personal mastery of vital skills, engaging in team learning, critiquing mental models, building a shared vision and using and promoting systems thinking (p. 6-10). Generally, Senge's work suggests a model of leadership characterized by an interactive, connective, systemic and organic approach. The paradigm, it could be argued, appears to contain echoes of the original Burns (1978) transformational model which he saw as elevating leader and follower alike.

Wheatley (1994) proposed a perspective on leadership specifically, and organizational culture in general, which eschewed a mechanistic causality and a rigid, hierarchical structure. Advocating the adoption of a "new story", she proposed an organic metaphor for organizations ready to leave what she viewed as the outmoded metaphor of the organization as a machine. In her description of this new model, Wheatley (1994) appeared to reflect the new physics of those such as Bohm (1980) and Capra (1974), who saw the entire universe as an integrated, unified whole which is distorted by human perception into a fragmented mass. Again, her model placed emphasis upon the connective, organic, dynamic aspects of systems and leaders.

Lipman-Blumen (1996) proposed a model of leadership which she termed "connective", utilizing an integrated blend of three primary modes: relational,

instrumental and direct. These modes related to the human, social connections, the internal, personal mastery, and the political elements of leadership. With this blend, the author pointed to the future, claiming that, in her research, effective leaders utilized varying combinations of the three modes ("achieving styles") to maximize effectiveness. Although the individual blend would vary, Lipman-Blumen (1996) also saw a traditional, transactional, command-and-control approach as outmoded, ineffective and inappropriate for twenty-first century organizations. Instead, she presented an interconnected, interdependent, interactive model to guide leadership into the future.

Although very different in emphases and details, one might argue that the three leadership approaches described above accent connection, relationship and group transformation. In this manner, when compared to earlier research, they appear to this researcher to present a more "female" cast to future leadership and a more transformational, holistic emphasis at the dawn of a new century.

<div align="center">Summary</div>

The foregoing review of the literature yields a mixed view of gender differences in leadership style as well as a rather clear picture of transformational leadership. Although some studies show no significant differences in gender leadership style (Dobbins & Platz, 1986; Donnell & Hall, 1980), others have, indeed, uncovered some differences. This is particularly true of more recent studies, described above, which explored gender connections in terms of transformational leadership practices (Bass & Avolio, 1994; Carless, 1998).

Although considerable attention has been paid to female leaders and possible differences in style based in gender, there has been a notable dearth of research focused on the specific phenomena related to male leadership as it is connected to gender role roots and the experiences of male leaders. It could be argued, therefore, that a need to explore these experiences emerges from the literature, and it is toward this need that the present study is addressed.

Chapter 3 examines the major elements of qualitative inquiry before presenting the specific methodological design of the current study. Chapter 4 then proceeds to provide the results of the research conducted with a discussion of the results. Chapter 5 offers summary conclusions along with recommendations for further research.

CHAPTER THREE

METHODOLOGY

<u>Introduction</u>

The present study is a qualitative inquiry into the experiences of male leaders in response to a perceived shift in leadership expectations from a transactional approach to one that augments by adding transformational elements to form a more complex model (Waldman & Bass, 1986). Six case studies were developed in the hope that a contribution will be made to a deeper understanding of the unique experience of males in leadership roles in the late twentieth century. First, the major elements of qualitative inquiry will be presented; these will be followed by a brief discussion of the nature of phenomenological and heuristic investigation. With these underpinnings in place, the methodological approach of the present study will be described within the following sections: General Research Design, Data Collection, Data Analysis and Verification.

Qualitative theorists vary in their presentation of essential elements comprising legitimate qualitative inquiry. After discussing the elements of several theorists, a working composite will be proposed for purposes of the present study. Gall et al. (1996) suggested what appear to be five main elements: (a) the assumption of a continuous social construction of reality, (b) the researcher as an instrument with involvement with the participant and a resultant assumption of biases, (c) an inductive process of analysis with emergent themes during and after data collection, (d) a holistic approach, and (e) a personal, expressive presentation of the results.

Patton (1990) presented ten major elements as follows: (a) naturalistic inquiry with no manipulation of the setting, (b) inductive analysis of the data, (c) an underlying holistic perspective, (d) qualitative data in the form of words or pictures, (e) the researcher as instrument, (f) dynamic systems, (g) case orientation, (h) context sensitivity, (i) empathic neutrality, and (j) design flexibility.

In addition, Creswell (1998) compared qualitative theorists and found the following common six elements: (a) natural setting, (b) the researcher as instrument, (c) data as words or pictures, (d) outcome as process, (e) inductive analysis of data, and (f) expressive language.

For purposes of the present study, six major elements were utilized to ground the study in a qualitative base. These elements combine to include the recurrent themes contained in the above works and are described in the following section:

1. The research is conducted in a natural setting and connotes no experimental manipulation of that setting on the part of the researcher.

2. The researcher is viewed as an instrument and, as such, the data are filtered through the researcher with a concomitant, acknowledged set of delineated personal biases. As Walsh (1987) pointed out, "human inquiry is essentially transactional in nature. It is distinguished by reciprocal influence between any given investigation and the particular social context in which it is embedded" (p. 783-784). Thus, the researcher strives to attain Weber's (1927) verstehen doctrine, oscillating between experience and reflection, between neutrality toward feelings and empathy toward people. In this way, the researcher reports personal feelings and perceptions as part of

the data and, thus, utilizes what Patton terms "the unique human capacity to make sense of the world." (p. 56).

3. The data collected are recorded in the form of words or pictures, with a central focus placed on the attempt, as Denzin and Lincoln (1994) describe, "to interpret phenomena in terms of the meanings people bring to them" (p. 15).

4. Inductive data analysis is utilized, such that emergent themes are developed and, as a result, the outcome of research itself is seen as process instead of product. Patton (1990) states that "the strategy of inductive design is to allow the important analysis dimensions to emerge ... without presupposing what the diagnosis will be" (p. 44). This element moves in the direction of Berger (1969), who posited that reality itself is a social construction. Thus, the meaning of the participant is explored and the knowledge generated by the research is also seen as constructed from the experience of the researcher. As Friere (1990) described the process, "social constructionism has thus served as intellectual critique of the positivist position that truth is objective and unrelated to the relationship between the knowledge of the provider and the knowledge gatherer" (p. 20).

5. The research focuses on a small number of cases and works to uncover the richness contained within them. Ragins (1987) stated that " ... qualitative researchers work with a few cases and many variables" (p. 15).

6. Finally, the language used to describe the results of the research is personal and expressive. In keeping with the acknowledged role of the researcher described above, the personal, distinctive voice of the researcher and the vehicle of the ongoing

process of the integration and interpretation, is key. In qualitative inquiry, there is no attempt to adopt a positivist stance of distance and objectivity. According to Patton (1990), "the ideals of absolute objectivity and value-free science are impossible to attain in practice and of questionable desirability in the first place because they ignore the intrinsically social nature and human purpose of research" (p. 55).

A concise summary of the above elements would be that qualitative research is conducted in a natural setting where the researcher is considered an instrument of data collection who gathers words or pictures, uses an inductive process of analysis, centers on the meaning of participants, and describes the results in language that is expressive and descriptive.

The choice of a qualitative focus for a research project is determined, according to Patton (1990), by appropriateness. Creswell (1998) suggests specific criteria regarding appropriateness of a qualitative study. Seven of these criteria will be briefly presented with an accompanying discussion of the ways in which the present study relates to them.

First, the nature of the research question should be such that a qualitative methodology is an appropriate fit. Creswell (1998) suggests questions in the form of "what" or "how." As has been previously stated, the research question in the present study is "what is the experience of male leaders in the face of changing leadership expectations and what has been their response?"

Second, there is a need for the specific topic to be explored, as was shown in Chapter 2. There has been little research on male leaders in regard to

transformational models of leadership, and, further, little was found using a qualitative methodology to explore specifically the male leader experience (Shakeshaft, 1987). Although, as mentioned earlier, leadership research has historically been generally focused on male leadership, this study, in contrast, examines the uniquely male experience of a cultural shift away from a stereotypically "masculine", command and control leadership style (Carless, 1998; Lipman-Blumen, 1996; Rosener, 1990).

Third, there is a need to present a detailed view. By the nature of the research question with its focus on the experience of participants, an approach which uses in-depth exploration of cases would seem uniquely suited to addressing the question under consideration.

Fourth, the individual is studied in the natural setting. Again, the nature of the question, treating as it does the phenomena of male leader experience, calls for research devoid of manipulation of the context in which the participants are found.

Fifth, the researcher is engaged as an active learner. My participation in the role of researcher for the present study is at once historical, professional and academic. Historically, I have had a consistent interest in male issues and have written two musicals exploring male gender role in American culture as well as gender roles in mid-nineteenth century California.

Professionally, my training as a psychotherapist and my ongoing practice of psychotherapeutic skills provide me with the capacity and experience to adopt Patton's (1990) stance of empathic neutrality. As a therapist, I have learned to

separate my empathic response to the human beings I see from the therapeutic

neutrality essential to treating symptomatic behaviors. It is the tension between these

two elements that can provide, I believe, a foundational stance for the conducting of

phenomenological interviews to explore in depth the experience of participants.

Sixth, there should be an interest, on the part of the researcher, in a personal

style of writing. In my academic work and in my artistic life as a songwriter and

poet, I have attempted to develop my voice, personal and authentic yet true to the

subject matter. Again, Patton's (1990) ideal of empathic neutrality is key here: to

bring an empathic, human tone and yet to maintain the neutrality necessary to

approach the data. It is, therefore, my intention to hold this tension between the two

poles and let it exist within the voice in which I write.

Seventh, adequate time and resources must be available to conduct the research

in an adequate manner. I have had the time to conduct the interviews, accomplish the

analysis and write, in depth, the results of the research. Further, I procured the N6

(2002) software to aid in the analysis of the data in linguistic and meaning units.

Phenomenological Inquiry/Hermeneutics

The specific phenomenological approach to qualitative inquiry has its roots in

the philosophical tradition of Husserl (1913), Weber (1927), Merleau-Ponty (1962)

and others who based their work on the structure and essence of human experience.

Eschewing an assumption of objective reality, this tradition elevated experience and

its interpretation to the primary level of human understanding.

Further, the development of the field of hermeneutics and its focus on interpretation of historical text under girds this study. Hermeneutics is built upon the idea that, as Bauman states, "there was little point in searching for meaning in the text while neglecting the author" (p. 19), and thus the focus moved from the artistic entity to the artist. Similarly, a social science hermeneutic began to require "a sympathetic self-identification with another human being - - an imaginative sympathy" (p. 12). The goals of a hermeneutic approach to phenomenological inquiry would then be to approach an identification of researcher and participant, of interview and interviewee. This approach was utilized in the present study in the hope that it would bring a deeper, more in-depth understanding of the experiences of male leaders.

Thus, phenomenological research seeks to discover and describe what Patton (1990) terms "the essence of shared experience" (p. 70). Further, Gall et al. (1996) distinguish between a textured description, which depicts individual experience, and structural description, which presents the shared essence of experience. It is hoped that the present study will provide both types of description in its portraits of six male leaders.

It should be noted that the portraits provide the form in which the phenomenological data are presented and, as such, do not comprise a method in themselves. Thus, the narrative presentation of the data of the present study is not to be confused with the distinct methodology of portraiture.

General Research Design

Patton (1990) identified three primary modes of qualitative data collection: interview, direct observation and the analysis of written documents often called artifacts. For purposes of phenomenological case studies, I chose the interview format, given that it had the advantage of being composed of immediate responses to posed questions. Patton states that "we interview people to find out from them things we cannot directly observe ... to find out what is in and on someone else's mind" (p. 278).

The interviews were approached in a manner suggested by Spradley (1979), wherein "instead of collecting 'data' about people, the interviewer seeks to learn from people, to be taught by them" (p. 4). Thus, in an iterative cycle, the intent was to move ever deeper into the core experiences of the participants. Probes were utilized to move beyond description and into a clarification of how knowledge is organized and how experience has been processed, acted upon and articulated through thought and language (Spradley, 1979). In other words, the interviews were used to construct a portrait of each leader, formulating an understanding of the internal process which eventuated in the answers given within the interview format itself.

Patton (1990) described three basic forms of interview: the structured, open-ended; the research guide and the informal, conversational. I chose to utilize the semi-structured, open-ended format in order to engage the participants in a rich dialogue regarding the experience of male leadership. As Patton points out, "an open-ended

interview permits the respondent to describe what is meaningful and salient without being pigeon holed into standardized categories" (p. 46).

Two audio taped interviews were conducted with each participant. The structure of the first interview was developed to allow the participant to move gradually toward a deeper exploration of the topic under consideration. I presented an introduction to the subject of the study prior to beginning questions, acknowledging my own history as a male leader. As has been stressed earlier, qualitative research does not strive to attain absolute objectivity and, as Patton (1990) states, "closeness does not make bias and loss of perspective inevitable; distance is no guarantee of objectivity" (p. 48).

The Interviews

Questions comprising the initial interview guide were as follows:

1. How did growing up male in this culture prepare you for leadership? Is there a story you would like to tell?

2. As a result of growing up male, what are the strengths and weaknesses you bring to leadership?

3. How would you define leadership at this point in your life?

4. To what extent have expectations of you as a leader changed over time?

5. Have you changed your style of leadership, if at all, to respond to those changes in expectation? If so, how?

The second round of interviews was also structured and open-ended but relied on themes which emerged from the first interviews. Thus, analysis of the data from

the first round interviews was utilized to construct the questions to guide the second round of interviews. These questions were comprised of general questions to all participants, with at least one question developed for each individual. They were as follows:

1. Has the increase in diversity within the culture affected your approach to leadership? If so, how?

2. How do you address the tension between inclusion and efficiency?

3. Is it your view that the predominant leadership style prior to World War II gradually became outmoded with the explosion of diverse groups and their insistence on participation?

4. Do you see a tension between the awareness and enjoyment of the gift of male privilege and achieving a balance within the culture?

5. Is it your experience that there is an increasing emphasis on interiority and congruence in leaders?

Prior to beginning the first round of interviews, a pilot interview was conducted to ascertain whether the wording of the questions was clear, whether the progression of questions was effective in exploring the participant's experience and whether additions or deletions would render the questions more effective in facilitating an in-depth examination of the experience of male leadership.

Sampling Procedures

Six fields known for their traditionally predominant male composition were chosen to select for a more focused experience of male leadership. It was hoped that

using these six fields would provide rich portraits of six male leaders attempting to respond to changes in leadership within different organizational contexts. The fields chosen were: armed forces, police, university administration, male religious order, city administration and the medical profession. While each of these fields has recently been marked by higher female participation, they have long been considered as male-dominated fields.

A participant selection group was formed to aid in selecting appropriate participants. A group member was selected to represent each field named above, using the following criteria: in middle management in the designated field for at least five years in the Pacific Northwest. Each group member was asked to suggest three male leaders from the designated field, using criteria contained in the target population: a male leader in the Pacific Northwest between the ages of 45 and 60, who has been a leader in his field for at least 10 years and who appears to possess reflective awareness regarding the changing leadership environment in which he leads. In addition, each selection group member was asked to name their first choice as the leader they would most strongly suggest for an interview on the topic. Letters were sent inquiring as to willingness to be involved in the present study, starting with the first choice of the selection group member. Follow-up phone calls then led to the selection of one participant in each of the six fields, based on willingness to participate.

In addition, each participant was asked to suggest three subordinates to participate in a subordinate application of the Multifactor Leadership Questionnaire

(Bass, 1985b). This provided triangulation, which Creswell (1998) describes as "corroborating evidence for different sources to shed light on a theme or perspective" (p.202). The concept of triangulation will be treated further in the section describing verification.

In order to ensure a further means of triangulation as well as a standardized tool to locate the participants within a broader leadership context, the Multifactor Leadership Questionnaire (Bass, 1985b) was given to each of the six participants as well as to the subordinates. This instrument was chosen for its widespread use in assessing transformational leadership (Avolio & Bass, 1994; Bass, 1985b; Carless, 1998; Druskat, 1984; Podsakoff et al. , 1990; Yamarino & Bass, 1996), its historical development over time to respond to changes in theory and application and its comparative utility for assessing both subordinates and leaders. The 5x version of the MLQ was used in the study. This particular questionnaire is the product of a series of instruments developed to respond to criticisms leveled at psychometric problems inherent in earlier versions (Smith & Peterson, 1988; Yukl, 1994). Recent validation and cross-validation studies have exhibited reliability rates for the six factor scales ranging from .64 to .92 (Bass & Avolio, 2000).

Based on the five transformational factors mentioned earlier along with conditional reward, the instrument adds management-by-exception and laissez-faire as well as extra effort, effectiveness and satisfaction. Although Bass and Avolio (2000) offer a number of alternative leadership factor models, the model most often utilized is based upon six correlated factors: individual/inspirational, intellectual stimulation,

individualized consideration, contingent reward, active management-by-exception and

passive-avoidant leadership. Instrument items include the following samples:

1. "Talks about their most important values and beliefs" (motivational

inspiration).

2. "Waits for things to go wrong before taking action" (management-by-

exception).

3. "Reexamines critical assumptions to question whether they are appropriate"

(intellectual stimulation).

4. "Treats me as an individual rather than just as a member of a group"

(individual consideration) (p. 1).

Each participant and three suggested subordinates were given the 5x MLQ. A

mean was computed for each of the eleven factors contained in the instrument. The

rater scores were then compared with the test results provided by Bass and Avolio

(2002) from numerous samples with a total sample of 2,154. The writers grouped the

subscales into three transformational factors, three transactional factors and a passive-

avoidant factor (laissez-faire and passive management-by-exception were combined).

The authors found high positive correlations between transformational factors and

effort, effectiveness and satisfaction, with a lower positive correlation between

transformational and contingent reward. They also found high negative correlations

between transformational and passive-avoidant and active management-by-exception.

In addition, the rater score for each factor was compared with the score the leader gave

himself for each factor. This comparative description was then added to the results of the MLQ.

Recently, a study by O'Shea, Foti and Hauenstein (2002) suggested a different model for interpreting the MLQ. Based upon a pattern-based approach to interpretation, the authors developed a leadership typology built on three factors: transformational, contingent reward and passive management-by-exception. Using the Bycio et al. sample (1995), the authors then created eight leader types depending upon high (H) or low (L) scores on subordinate rater forms for the three factors. Thus, the eight types were as follows: HighHighLow, HighHighHigh, HighLowHigh, HighLowLow, LowLowLow, LowHighHigh, LowLowHigh and LowHighLow. Their findings reinforce Waldman et al. (1990) and Bycio et al. (1995) in showing that transformational and contingent reward behaviors combine to create a leadership type which yields optimal results in terms of subordinate satisfaction, motivation and commitment. The present study utilized the above typology created by O'Shea et al. (2002) in order to add to the individual leader portraits a perspective built upon triangulation with suggested subordinates and comparative results with the large sample provided by Bycio et al. (1995). A High designation was given for rater means above 3.0 on the five transformational scales as a group as well as on the contingent reward and subordinate factors: effectiveness, effort and satisfaction. A High rating was also given for means above 2.0 on the passive management-by-exception factor. A Low designation was given for means below 3.0 on the first factors and 2.0 for passive management-by-exception.

At the conclusion of the two rounds of interviews, the data were analyzed and six individual portraits were constructed. These portraits are followed by a comparative discussion within the study in which the similarities and differences of the experiences are explored and a composite portrait provided.

Data Collection

The interviews were audio taped. As Arksey and Knight (1999) pointed out, an audiotape provides a permanent record of the interviews in toto; it provides not only the words, but also the nuances of voice, tone, emphasis, and cadence. In addition, it helps to eliminate interview bias in selective note taking (Arksey et al., 1999). This approach also contains the advantage of delivering the researcher's full attention for the dialogue without the distraction of note taking. The audio tapes were transcribed verbatim by an independent, contracted stenographer.

Data Analysis

The data compiled through the interviews and questionnaires were then subjected to an analysis which was based on an iterative, inductive approach. Moustakas (1990) has proposed five stages of the inductive process of qualitative data analysis. These stages will be briefly described in terms of the specific application in the present study.

Immersion is the exposure of the researcher to the rich depth of the phenomena in question. For the present study, this stage is comprised of a review of the content of the interviews themselves, a re-experiencing of the actual conversation which is the living, breathing entity at the center of the interview. Efforts were made to

approach this stage without the positivist attitude of a critical analysis but, instead, with the attitude of surrounding oneself with the qualitative data.

Incubation, the second stage, provides the opportunity to allow themes to emerge through the analysis of recurrent words, phrases and concepts. This stage of qualitative analysis was aided by the use of the N6 (2002) software program. It is the breaking down of the transcribed words of the interviews that enabled larger themes to emerge.

Insight or illumination, the third stage, is characterized by the researcher studying the material, which has been reorganized to reflect larger patterns within the interview itself. Thus, in the present study, the impressions gleaned from a personal review of the tapes were combined with the analysis provided by the N6 (2002) program. After major themes were identified, interview material pertaining to each theme was isolated, combined and stored as a separate node through the N6 software. After the larger patterns are identified, it is then incumbent upon the researcher to begin to live with these two currents, paying attention to the combinations and connections which arise from their juxtaposition.

Development of an individual depiction is the fourth stage of the qualitative analysis process. Patton (1990) draws a clear distinction between description and interpretation. This stage requires the acknowledgment that the researcher is now initiating the process of interpretation. In the present study, this entailed the interpretation of individual themes within the six pairs of interviews, drawing connections among distinctive themes within the interviews. Lawrence-Lightfoot

and Davis (1997) called these emergent themes "repetitive refrains" (p. 193) and stated that "once [the researcher] identifies the theme, the actors recognize its presence and confirm its importance" (p.194).

Creative synthesis, the final stage of analysis, provides the opportunity for the researcher to draw upon the most creative aspects of the qualitative research experience, building an understanding which moves beyond the individual and seeks common themes and elements within the phenomenon under study. Patton (1990) stated that qualitative inquiry cannot move to generalization but, instead, it seeks to "inductively and holistically understand human experience in context-specific settings" (p. 37). Thus, the creative synthesis stage attempts to address the phenomenon under examination and to move progressively deeper into the insights, connections and relationships it describes. In the present study, this stage is characterized by a synthesis of the themes explored in prior stages, retaining the individual character of the six portraits yet linking them through the identification of any common themes which run through them. As Lawrence-Lightfoot and Davis (1997) stated, "the view of the whole encountered at once is considered to be greater than the sum of its parts" (p. 261).

Verification

For purposes of the present study, the central concepts of verification will be used to describe the process whereby qualitative inquiry demonstrates sufficient rigor to ensure research value both internally and externally. These concepts are contained within the criteria of trustworthiness. Lincoln and Guba (1985) proposed the larger

construct of trustworthiness and suggested that its four criteria (credibility,

transferability, dependability and confirmability) denote the "naturalist's equivalents"

for the four positivist researcher's criteria of internal validity, external validity,

reliability and objectivity. This proposal represents a very real attempt to provide

alternative constructs by which to judge the trustworthiness of the qualitative inquiry.

These four criteria are discussed along with techniques used to accomplish them; this

is then complemented by an accompanying application to the present study.

Among the techniques suggested by Lincoln and Guba (1985) to address

credibility are triangulation, member checks and negative case analysis. Credibility

stands as the central element in the qualitative standard for ensuring rigor in inquiry,

and as such, the means to achieve it are vital to the study. Gall et al. (1996) provided

the following definition for triangulation: "the use of multiple data collection

methods, data sources, analysis or theories as corroborative evidence for the validity

of qualitative research findings" (p. 773). Denzin (1978) proposed four possible

directions to obtain triangulation within the qualitative inquiry process. They are:

multiple sources, methods, investigators and theories. This provides corroboration of

the findings and aids in avoiding the reliance upon a single means of obtaining data

with the attendant danger of basing conclusions on a skewed perspective.

The present study utilized multiple sources and methods by applying both

interviews and the Multifactor Leadership Questionnaire (Bass, 1985b) instrument

and by using both leaders and subordinates for the questionnaires. It is hoped that

multiple perspectives were obtained as a result of this triangulation.

Member checks are termed by Lincoln and Guba (1985) "the most crucial

technique for establishing credibility" (p. 314). This is the process whereby

participants are asked to review the transcripts to be certain that the entire interview

record is an accurate transcription of what was said. This technique offers an

effective check on the researcher, guarding against selective emphasis, inclusion, or

omission. In addition, it provides the participant an opportunity to check the overall

tone as well as to add information and perspective at a later point. The process thus

helps to ensure data accuracy while allowing the independent analysis to proceed.

Member checks were utilized in the present study on all interview transcripts

generated; they were provided soon after the interviews were completed. Although

essential in order to confirm the accuracy of the transcription, caution was used so

that the underlying meaning and direction of the conversation were retained.

Negative case analysis is understood as the process whereby the understanding,

perspective and hypotheses of the researcher are subject to ongoing revision based on

the data obtained during the inquiry process. Thus, consistent with the qualitative

principle of emergent, inductive design described by Patton (1990) and treated above,

the researcher revises understandings, hypotheses and perspectives according to the

emergent pictures generated by the inquiry. The present study was characterized by

an attempt to apply an ongoing process of revision according to the data obtained and

the overall emergent portrait arising from the inquiry.

The second criterion proposed by Lincoln and Guba (1985) is transferability,

the quality of being able to shift the conclusions of one inquiry to other cases. The

authors point out that applicability is not guaranteed; instead, qualitative inquiry must rely upon description in order to clarify whether the results of the analysis are applicable to another case, setting or situation. The present study offers data which are characterized by thick descriptive work such that others will be able to determine whether results are applicable to other inquiry.

The final two criteria identified by Lincoln and Guba (1985) are dependability and confirmability. Both can be addressed by what the authors term an "inquiry audit". Based upon the parallel function of the fiscal audit, the inquiry audit examines both the process of the inquiry and the actual product which results. The former is contained in the criterion of dependability, which measures whether the inquiry process followed is solid and characterized by integrity; the latter is contained by the criterion of confirmability and denotes whether the end results merit the conclusions drawn. The authors suggest elements comprising what they call an audit trail: raw data, data analysis products, process notes and disposition materials. The present study underwent an inquiry audit within the dissertation process, whereby the materials compiled and utilized for the research are open to scrutiny by other researchers. Thus, the criteria of trustworthiness were addressed for the present study. In summary, it is hoped that the present study contributes to a deeper, richer understanding of the nature of the phenomenon of the experience of male leaders, highlighting changing leadership expectations and male leader response to these changes.

The remainder of the present study is concerned with the actual results of the research. Chapter 4 presents the findings of the rounds of interviews and a discussion of these results, focusing on the convergent and divergent themes derived. Chapter 5 then consists of summary conclusions as well as recommendations for possible future research.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF DATA

Introduction

Two rounds of interviews were conducted with each of the six participants, the second round being based upon questions which emerged through the first round conversations. For each of the six men interviewed, a portrait was constructed, utilizing transcripts of the interviews, my own impressions as the interviewer and results of the Multifactor Leadership Questionnaires given to each leader and suggested subordinates. These three elements were combined to form an overall portrait, with primary focus devoted to themes related to the research question. These themes, reflected in the initial interview guide and the emergent guide for the second round of interviews, can be described as follows:

1. The experiences of privilege in growing up male in the 1950's and 1960's in American culture, with particular focus upon the assumption of leadership opportunities by virtue of being male.

2. The presence of changes in leadership expectations in the late twentieth century and the shift in leadership models from World War II to the present.

3. A personal definition or description of effective leadership.

4. The experience, as a leader, of the explosion of diversity in the American workforce and whether there has been a resultant tension between inclusivity and efficiency.

5. The desirability of aiming for a more androgynous leadership model which combines stereotypical masculine and feminine leadership approaches.

6. The presence of an increased emphasis on interiority, reflection and congruence in current leaders and a concomitant vulnerability, scrutiny and defensiveness as a possible reaction by the leader.

The above themes, the product of a combination of structured questions and spontaneous emergence within the interviews themselves, were integrated into the portraits of the six leaders. Although emphases and attention varied according to the specific individual, all interviews contained the six themes presented above. Within the context of the conversations held with each male leader, I pursued themes and details according to the distinctive nuance and flavor of each of the distinct individuals in question.

Each portrait will be presented separately, with attention to the six themes identified. This discussion will then be followed by an overview of the results of the questionnaires obtained. Finally, a summary of the impressions and overall presentation of the individual in question will be offered. It is hoped that, from the blend of these elements, an integrated, cohesive portrait of each leader will emerge and that a further understanding of male leadership and its response to recent changes in expectations will ensue. The six portraits will then be followed by a comparative discussion of the convergent and divergent tendencies within the twelve interviews, through the lens of key words, phrases and themes.

POLICE

ED CRAWFORD

Police Chief, Kent, Washington

"We're just little pebbles in the sand, but my goal is to be the best police chief in the State of Washington. It doesn't get you a free cup of coffee, but it does something for me".

Arriving in Kent, Washington to interview Police Chief Crawford, I drove down quiet, tidy streets framed by shade trees. It seemed a world away from nearby Seattle. I parked near the municipal building, a neat, landscaped, single-story structure which was a puzzle to enter.

I located the main entrance, walked through and approached the glass enclosure which serves as the reception desk. I stated my business, eyeing the gun bin used to check firearms and was eventually admitted, via automatic mechanism, through the inner door and into a series of cubicles and offices.

Finally, I arrived at the inner waiting room and was seated in a space notable for its peaceful contrast with the bustle of the rest of the building. Chief Ed Crawford swept into the room, shaking my hand while he apologized for being late. He explained that he was making emergency arrangements for his elderly mother, who needed to be moved to another nursing home.

With obvious pride, he showed me the building, explaining that the police station was a converted library, complete with soaring ceilings and wooden beams. We then settled down in his office, situating ourselves across from one another at a small table removed from his desk.

Crawford was a big man, and nearly everything about him seemed large. His frame was solid, and his handshake firm, with a quick smile. Although he was dressed in civilian clothes, a clothes tree held, at its apex, his police hat in prominent view. I suggested we start with his history in law enforcement.

As Ed Crawford talked of his twenty-seven years as a Washington State Trooper and twelve as a policeman, he described a ladder of ascending ranks, from sergeant to lieutenant, captain, major, deputy chief and, finally, chief. Within the same time frame, he listed a rich variety of departments he had headed: crime lab, criminal records, criminal investigation, narcotics investigation and organized crime intelligence. Added to these various aspects of his work were his educational degrees: Bachelor of Arts, Masters in Public Administration and a Jurisdoctorate. The overall picture was one of a vertical climb through gradually increasing levels of responsibility, with a concomitant ascent in educational degrees. Crawford's thirty-nine year journey was characterized by an horizontal experience, accomplished with the help of thirteen transfers and moves to different locations, to serve as a fitting complement to his ascent in work and academic distinction.

Despite the breadth and depth of Crawford's experience, there was a pervading tone of humility which underlay both interviews. He described himself as someone who did not do well in high school and consistently occupied the bottom of his class. Stating that he had other things on his mind, he elaborated. "We were like a bunch of buck deer looking for the doe, and we could never find it. We pawed the ground ... ." He clearly saw himself as an underachiever, and he was passionate in his determination not to "write off" those who, in adolescence, are slow in finding maturity and discipline. With obvious delight, he told of speaking to his thirty-fifth high school reunion and remarking that "at graduation, the person with the best grades talked to the class. Thirty-five years later the person with the worst grades is talking

to the class." Using himself as an example, he insisted that "there are very good leaders around who may be sitting at the back of the class because the situation isn't right."

Shifting to his parents, Crawford said that "they struggled and struggled, struggled to make a living, struggled to have a relationship." Contributing to this life of struggle, he related, was his father's hatred of his work. As a consequence, "I always said to myself, 'I'll never work a job I don't like' ", and Crawford was adamant that he has lived up to that pledge.

In addition, he related that he was "distant" from his parents and, further, that "I was embarrassed about my mother and father." This combination of distance and embarrassment led him, Crawford said, to avoid inviting his parents to any promotion ceremony until he was a captain.

Finally, Crawford's early experiences and struggles culminated with setting an accidental fire in his parents' house, and he subsequently joined the U. S. Coast Guard. It was this event, in his eyes, that turned his life around, for it was the beginning of a progression that led to discipline, accomplishment, excellence and, ultimately, leadership. He related a seminal incident which occurred on his first day in the service and contained a confrontation with an officer who intimidated, marched and humiliated him. " I saw the caste system that our country truly has, when we really get down and dirty. There were people who were the haves and then there were the have-nots. I said to myself, 'I don't want to be a have-not. I want to be a have, but I want to respect the have-nots'."

This began a search for male models and a series of profound experiences which were to prove formative in Ed Crawford's development and later career path. On his first day with the Washington State Patrol, a captain called him into his office. "He talks to me like I'm valued and he respects me. Man, they had me for the next twenty-six years. For the rest of my life, I've tried to respect people and treat them right."

Crawford then described what might be termed "silent mentoring". He observed a sergeant whose actions motivated him and powered his drive toward leadership from afar. "He seemed to be like a god, and he could do anything and he could handle anything. I don't think he ever talked to me; I just watched him and eventually I said, 'I want to be one of those'."

In addition to past models, Crawford stated that he is still looking for male leadership models for, in his words, "it's a moving target." In any event, these models helped to build what Crawford called an "internal competition". "I wanted to be the best (at my rank) in Washington State. We're just little pebbles in the sand, but my goal is to be the best police chief in the State of Washington. It doesn't get you a free cup of coffee, but it does something for me."

Ed Crawford described clearly the natural place of leadership prepared for males in the culture of his youth. "It was for you to lose. Maybe it is that males in that era were born to do something and, just by the dominance of men, they had an advantage .... It's a gift and a privilege. It's almost like you're born into a special caste and others may get there by accident. But I certainly think that the privileged

people have more of an opportunity. We have struggled with this in our society; that is why we are always trying to give advantage to people who aren't privileged." Again, Crawford tends to view his social context as an environment characterized by inequities that must be kept in mind and, when possible, addressed.

He pointed to school sports and subsequent military service as two primary mechanisms through which the culture prepared men for positions of leadership. Using his wife to highlight this element of preparation, he described her as being bright, well informed and precise in her mental process as an attorney. However, he credits his participation in sports and the military, plus his assumed primary status as a male, for underlying his frequent dominance in conversations. "If I am not careful, I can override her, and she knows her stuff; I don't know shit. I know some principles and enough words, but she knows her stuff."

When queried about his definition or description of leadership itself, Crawford typically began by questioning his status as a leader. He preferred, he said, to leave it for other people to determine after his tenure was over. Further, he prefaced his description of leadership by stating that "I would probably say it in the third person. I wouldn't say it about myself."

He began his description by accentuating the followership of leaders, insisting that "a leader has to be an excellent follower." In addition, he said, a leader must have "compassion for the people, do the right thing for the right reasons, have a sense of humor, think of the whole and what you stand for, be able to talk and talk and talk and be always stretching." Crawford contrasted this picture with a negative image of what

a leader must <u>not</u> be: "negative, self-serving, nit-picky, with a poor work ethic and a valuing of work for work's sake."

Finally, Ed Crawford told a story which captured his overall image of a leader. Speaking of a pilot whose plane was in the process of going down and crashing, he told of the pilot calmly asking that ambulances be sent. Crawford then related that he emulates this example and tries never to sound anxious or excited, even when a situation is acute.

When asked whether expectations of leaders have changed, Crawford quickly answered in the affirmative. In the next breath, however, he qualified that "the change may be in one's mind." Going on to describe the perceived change, he described prior commanders as "barking off commands" from behind a desk. However, "the moment I start directing, they start resisting." Further, it seemed to him that "when we started, we were a herd of cows that could be ordered around." Although Crawford questioned the reality of his memory, it seems clear to him that the cows are gone, if they were ever there. Now, with an increasing complexity within the culture as a whole, "you've got to build relations, you've got to convince, they've got to respect you. You find you don't get to do what Teddy Roosevelt did -- if he did it -- you have to co-opt and look to partnership." Describing his approach as "situational leadership", he stated that "leaders need to be able to figure out what the environment is and lead accordingly."

When asked about the increasing diversity in the work force, he agreed that an enhanced sensitivity was essential in order to lead in the current environment. To meet the demand of greater sensitivity, "you look, you read, you listen, you observe."

The tension between inclusion and efficiency did not appear to pose a problem for Ed Crawford. "They have to buy off on it and be willing to do it. You have to be able to go slow and methodical and get past those stop points. Now, if there's a burning building, then that's different. So, again, it goes back to situation." He appeared to be saying that the inclusive process would need to be curtailed if an acute situation occurred. However, he hastened to point out that "those things that have to move fast you should not be part of, because you should have already developed the infrastructure to make it occur." In other words, leadership must involve itself in long range strategy and overview, leaving the day to day and emergent situations to those who are positioned to oversee those aspects of the operation.

Emerging as a counterpoint to the leader as one who is involved in the larger view, Crawford described his attention to the details of the operation as well. On one hand, he told of assuring that the police locker room always had fresh towels "like you would have at a nice club." On the other hand, he insisted that "you've got to get in there and check the corners." He told of taking unannounced rides on patrol with officers. "I wanted them to know that, when they do their job, they've got to do it as I would want it done. In the police business, if you don't set those standards, what they'll do is self-define their role, and that's when police start getting into trouble. So everything they do out there, they have to ask themselves, 'is this what Crawford

would want?' " This consistency builds to a pervasive sense of integrity within the work as a whole, captured within Crawford's comment about writing tickets. He clearly drew the line between performing his responsibility and relishing it. "I never went to 'fishing holes' to get the sure tickets. Writing a ticket was a pretty personal thing, and I never enjoyed it."

When queried regarding that increased scrutiny which seems to be applied to current leaders, he pointed to the change in standards within that scrutiny. Whereas thirty years ago, he said, a hard drinker was thought of as "a man and a leader", now Crawford characterized the prevailing view as seeing that same behavior as "out of control".

Finally, Crawford did not see the increased emphasis on interiority and internal reflection as being relevant to his work. "Where do you have that job? Where do you get to do that? I don't think I'm up at that level where I need a week of reflection. A cost-benefit analysis would show that it doesn't pay."

Crawford's MLQ results exhibited a dramatic contrast to the interview content (Appendix A). Rater scores yielded uniform results for the transformational factors, as well as contingent reward: all rater scores were lower than the sample mean, with the exception of individual consideration, which was equal to the sample mean. The active management-by-exception rater mean was lower than the sample mean, as was laissez-faire, while passive management-by-exception was higher than the sample mean. All three of the additional rater mean scores were lower than the sample mean.

A comparative view of Crawford's leader scores with the mean rater scores yields higher leader figures for all transformational factors as well as contingent reward and effort, effectiveness and satisfaction. Active management-by-exception was higher, while both passive avoidant factors were scored lower by Crawford than the mean of his rater scores.

In general, Crawford scored himself as using more transformational styles and behaviors, more contingent rewards and more active management-by-exception style than did his subordinates. By contrast, the rater means indicate that his three subordinates rated Crawford as using more passive avoidant behaviors than did Crawford himself. Finally, his subordinates appeared to view his leadership style as more transactional and less transformational than those responding to the Bass and Avolio (2000) study. His type, using the pattern typology developed by O'Shea et al. , appears to be LowLowHigh, reflecting the use of a passive style of management-by-exception which emphasizes waiting for problematic situations to worsen before acting.

In summation, Chief Ed Crawford leaves an overall impression of a "cop's cop": a man notable for his deep knowledge of the work, his loyalty to those performing it, his humility and yet his attitude of "the force, c'est moi." From his childhood experiences as well as his early professional impressions, he described a lasting sense of the divisions extant within the culture and his determination to lead with a sensitive eye toward those who struggle at the bottom. Although he related a determination to emulate the autocratic, command and control mode he witnessed as a

young Washington State Patrolman, he said that he came to embrace what he described as a more sensitive, more compassionate, more respectful model as he accomplished his ascent through the ranks. Interestingly, Crawford rated his own leadership style higher in transformational behaviors than his subordinates rated him. In fact, his type seemed to indicate a style which accentuated a problem focused management style with lower frequency of transformational and transactional behaviors.

His perception of changing leadership expectations appeared tempered by his questioning of whether things actually functioned the way he perceived in earlier times. He described an individual development which seemed to parallel the cultural shift from command and control to a more relationship based approach. Adapting to these changes, Crawford described his progression from a foundation of assumed privilege and cultural training based on competitive sports and military service to a situational approach based on sensitivity to the needs and aspirations of followers.

Ed Crawford's rise through the Washington State Patrol and the police traces an arc of ascent built on determination and gradual mastery but grounded, he explained, in the personal history of less than promising beginnings. This tension appears to provide him with what he sees as an effective balance of authority and sensitivity, confidence and humility, decisiveness and openness, which seems, in his view, to fit well with the altered demands of a new era in leadership. It is unclear, however, how accurate his view of his style of leadership is when compared with the

perceptions of those whom he leads, but the nature of police work must be considered

when analyzing this difference.

CITY ADMINISTRATION

<u>CHARLES ROYER</u>

<u>Director, National Urban Health Initiative</u>

Former Three-term Mayor of Seattle

"People give off almost a scent of either 'I am strong, I

am confident, I am ready to go' or 'I am afraid, I am

persecuted, I am a victim'. Language communicates a

lot of that the way scent does in the animal kingdom."

I had met Charles Royer many years ago at a party, but his image had remained in my mind: a shock of dark hair and bright eyes, with a blend of humor, intelligence and toughness borne of three terms as mayor of Seattle. Although I knew he would not recall our fleeting introduction, I looked forward to our conversation. His office was located on the north end of Lake Union, and a crystal clear spring day highlighted the bustle of activity around the lake. As he showed me into his office, I glanced at the commanding view of the end of the lake and its gliding, running and strolling occupants. Royer himself had, of course, aged in the twenty odd years since I'd seen him—graying hair that was much shorter—but the eyes and overall impression hadn't changed in any appreciable way.

He began to speak easily when asked about his history. Due to his father's automobile business, Royer moved frequently, and he described a Northwest upbringing that ranged "all over Oregon", covering thirteen different schools. "I kind of liked being the new kid all the time. There was a lot of change and no drudgery. Plus, you always get the girls when you're the new kid in school." Sports were an integral part of his school years, and, as a "good field, no hit catcher", he had dreams of being a ball player. However, things happened quickly when he went to college. He got married, bought a house and was drafted, in quick succession. After serving time in the army during the Cuban missile crisis, he returned to school at the University of Oregon and subsequently found his first job in television in Eugene. "Bruce King worked there. He and I worked in this tiny Quonset hut. Bruce would do

the news and I'd run the camera, then he'd run the camera and I'd do sports and weather. We'd wear the same sport coat and we'd switch – a very funny deal!"

After he graduated, he received a fellowship with the Kiplinger Foundation which provided an "immersion in government. I spent six months meeting all the top leaders in the federal government." This occurred in the explosive years of 1967 and 1968, and Royer recalled "helicopters buzzing all over the place."

Next, he received a University Fellowship at the Joint Center for Urban Studies at Harvard. "I could go to any class. I decided that I didn't want a degree because, frankly, I didn't want to work that hard and focus that much. I just kind of wanted to suck up everything around me."

When that time was up, he was ready to "come home" to the Northwest. He was most interested in obtaining a news analyst position. Although he wanted to return to Portland, he accepted an analyst job at KING TV in Seattle. "It was the only job I wanted in television. If I hadn't gotten that job, I would probably have done something else. But I once again had a really good time talking about stuff I cared about—against the SST, stuff about the Vietnam War." Although he held the position for seven years, initially he had always thought of Seattle as "a company town and not that interesting a place. Portland had more culture and was more beautiful. It took only a year living in Seattle to realize how wrong I was about the character and nature of the city. The city was strong, distinct neighborhoods, a much more interesting, volatile place than Portland, and I just fell in love with the city. I started getting involved in my kid's schools and I became president of the middle school PTA. I used

to tell people that if I could be president of the PTA, I could be mayor; it would be a cakewalk!"

In 1976, Royer made his first run for mayor. "Everybody said, 'Charley, how old are you?', like I was going through a mid-life thing, losing my mind. But I had this ego rush that you've got to have to run for office. I thought, 'I can do this better than they can'. I underestimated what it would take from me personally, but I pretty much knew what it would take to do the campaign." He described the carnival like atmosphere at the kick-off event, with Norwegian and Slavic costumed women, large plates of ethnic food. "The press had never seen anything like it." Royer related that he "walked almost the whole city. I just listened for months."

Reflecting back on his motivation, Royer appeared uncharacteristically uncertain. "I'm not really sure why I ran for mayor, as weird as that sounds. My dad was very political – an eighth grade education but a really good mind. I think I got the interest from him, but I think the primary factor was the city. I found a place; for the first time I really settled down. My whole life had been moving around, never having a home. They'd ask, 'why are you running?' To the campaign's horror, I'd say, ' well, it's the lust for power. I don't want anybody ruining this town!' "

Royer went on to win three successive terms as mayor of Seattle, and he pointed out with obvious pride that he was the only three-term mayor of that city. He said that "we accomplished a lot, and we consolidated in the last term what we accomplished in the first eight years."

After considering a run for a fourth term, he decided instead to make a five-year commitment to be the director of the Institute of Politics at Harvard's Kennedy School. "Frankly, I thought it was a good deal to get out of town, because you're going to watch the new mayor make all the same bonehead plays I made, and I'm going to be the ghost of Christmas past here anyway. I wanted to be refreshed a little bit. My marriage was not in very good shape and I wanted to repair it. Get out of town and change. So, we did that." Although excited about the prospects of a return to Harvard, Royer was disappointed in the lack of academic community there and, exactly five years later, he returned to his beloved Seattle. He had gotten divorced, and he had stopped smoking; he was ready for a new challenge.

Not long after returning to Seattle, he accepted the directorship of the National Urban Health Initiative, an organization which functions to "mobilize communities to improve the health and safety of children." Funded through a grant in coordination with the University of Washington, the Initiative works with five cities in the U.S. to help facilitate change that will benefit those aspects of children's lives.

Having brought his history up to the present time, Royer turned to the subject of male privilege and leadership. He described his lack of awareness of the predominance of males in leadership roles. " I never even thought about why it was pretty much all guys. I never even thought about it. And I never even thought about not smoking because everybody did. And I never even thought about race. I never thought about those big, defining issues that you deal with for the rest of your life." In reflecting on his own personal models, he explained that "my dad was a pretty strong

person. My mom kept it focused -- she was the ultimate glue of the family -- but my dad was your typical dad; he was in charge." However, he also described exceptions to stereotypes that were provided by his female cousin (an artist and musician who dropped out of school, had her own radio program in Reno and moved to Mexico) and a lesbian aunt who graduated from the University of Oregon and lived in San Francisco with three other remarkable women. He credited these exceptions with helping him to see beyond cultural stereotypes.

Describing the strength of growing up male, he stated that "there is an expectation that you are going to be the boss. If you are white and six feet tall and have an education, you expect to be in a position of some influence." He termed the advantages a "gift", and he clearly positioned that gift at the center of privilege. "If you are a cultural anthropologist studying the national genome with the primary determinant of success, it's if you are a white guy in this country. Because there is nothing other than traffic accidents that really gets in the way of your achieving pretty much what you want to achieve. That and being born in reasonable economic circumstances. Besides, you understand that, so that's called 'confidence' and 'self-assuredness'. And I don't think you have that in this country if you are born African American. I mean, the whole society is telling you that people don't want you to succeed because of who you are." In other words, a part of the "gift" is knowing that it's there and being able to count on it, and that confidence is a substantial part of the advantage.

Royer also spoke of not only being aware of privilege but of "enjoying it if you own it." When I asked him to explain, he said it was like a recent clean bill of health he received from the doctor. "There's nothing wrong with you and you can enjoy where you are." At the same time, he used the Kennedy family as a model, enjoying the freedom that accompanies privilege and sensing and acting on the obligations that are also a part of that privilege. As for himself, he said, " I don't know that I ever really felt that I was carrying out obligations that came with privilege, but I suppose a person does."

When asked for the liabilities that came with growing up male in this culture, Royer chose to speak of his advantage over those who have a liability. "I had a little edge on people who grew up in mostly small towns. My dad thought we ought to see some other stuff, and his own intellectual curiosity about things kind of helped me escape some of the small town, more narrow focus. Also, moving around all the time made a big difference in my adaptability to people and circumstances."

When asked to describe his idea of leadership, he chose to talk about aspects he has found effective. He spoke of the "endless task of leadership – explaining yourself over and over again." Royer began a theme of his own impatience which was to recur in other subjects. "I don't consider myself a good leader/teacher. I have a very low tolerance for working with people I don't like."

He also questioned the use of a charismatic figure to lead. "Star power in terms of leadership may actually be a negative factor. I favor choosing someone who

is quiet, modest, knows the system, knows the people and can assemble the right

people."

In addition, he clearly believes in the importance of leading through core

values and leaving the specific strategies to those doing the work. "We put a very

high premium on our core values. We don't tell people what it is they should do. We

say, 'we don't care what you do as long as you improve the health and safety status for

kids, and if we can measure what you do, we don't care how you do it'."

A unique aspect of Royer's image of leadership is his accent on language.

When I noted his focused attention on language, he turned to his history for an

explanation. "Like a lot of other stuff, it goes back to family. My father had an eighth

grade education and his grammar was terrible, even though he read everything. I

wanted to make sure that my language was correct and good because I could see that it

was holding him back. I saw it as a kind of disability. He had a serous physical

disability; a big coal loader fell on him and broke every bone in his body. He had

everything from brain surgery to pins in his bones, but that never bothered him. It was

the language that was a disability."

Thus, Charles Royer made his careers dependent upon his facility with

language. Further, he continues to apply a focus on language to his observation of

leadership. He pointed out that the world of business appears to have an advantage

over the public sector. "There is a different language in the corporate sector from

some of the language we use on the social change side. The worn out language of

collaboration and coalition leads to a downer, a sense that it's business as usual and

not open to change. We are working on people instead of with people. And what does the business community hear us saying? I think they mostly hear that we are more about maintenance, more about asking and more about taking care of people as opposed to success. Success is vital to what we do, for Christ's sake!" Thus, Royer clearly argued for a renewed focus on language, with the awareness that how one speaks has a profound influence on how one is perceived, as well as one's chances for success. This he attempted to apply specifically to the public sector.

Turning to the question of changing leadership expectations, Royer answered in the affirmative. "Have they changed?", I asked. "Oh, I think so. Just in the time I was in the mayor's office, I could see expectations change." He pointed to the Vietnam era as the focal point of change and exclaimed, "the distance from World War II to today is just stunning in terms of the change that has occurred." Then he turned derisively to Tom Brokaw's term "the greatest generation". "It was all white guys. Put the Japanese in camps and African American guys could fight but only in their own divisions."

Royer listed four specific ways that expectations have changed. "One is less command and control is expected. Two, I think you must do diversity and do it well, even to the extent, and this is unsaid, even to the extent of the risk of reducing performance. Diversity has become as important as performance. It is a terrible discussion that nobody wants to have because, on the face of it, it is racist. Three, participation in decision making: the expectation, particularly in this town, is participation, participation, participation." However, Royer offered this caveat

regarding participation. "The peril along the way is: participation aside, participation for what? Participate how and for how long? So, the danger becomes participation without responsibility and clear targets. Decision making has been dulled somewhat by the expectation to have participation, even if it is not real participation."

The final expectation change that he listed was that "decision making will be diverse, and it can be done but it is very, very hard to do." This led the conversation to the issue of inclusivity and the tension that exists with the idea of performance. Royer hastened to lend his support to a more inclusive process. "I think, at the core, these are the right things. I believe in them and I think they can be done. It just adds more grief to an already grievous process of getting something done." These remarks were punctuated with audible sighs, and I pointed this out to him. He acknowledged the frustration which accompanies this issue for him. "As I get older, I want to cut corners. I want to move quicker. I haven't got enough time left to see the statistics turn around in Detroit. We know the cure; we don't know how to apply it intensively enough for a long enough period with the right people." He sat back and gave another sigh of fatigue, as if the very contemplation of this tough issue tired him out. Then he continued, "so when you know what to do, some of this stuff sometimes looks like artificial, unneeded, unnecessary barriers to getting the job done. And that is one of the things that started to happen to me in the mayor's office, which served as a sign that maybe I better move on, because I wasn't accommodating enough or understanding enough of some of the new expectations placed on leaders."

He then provided an example of his process that encapsulated both his frustration and his realism and commitment to the ultimate worth of this new expectation. "My style at the mayor's office was to blow up -- 'fuck this whole process'. I'd go out on the terrace, have a cigarette and everybody let me calm down, and then we'd discuss what we had to do. Once I vented my frustration. I knew we had to go to work and figure out how to make it happen within the political constraints of the system."

Finally, he added a cynical note, derived from the reality of city politics, which contained an admittedly crude perspective on the limits of inclusion. "People in politics say there are two kinds of people: people who have to be heard and people who can safely be ignored. In a campaign, you add a third type: the people who are asleep and you want to do nothing to wake them." He then added a note of caution regarding those leaders who can "get by with an 'inclusion curtain' -- they talk about it but it never really quite happens." In other words, this man who vividly described his frustration with the demands associated with inclusion emphasized his distance from those who give lip service but never even attempt to address the issue.

I returned to the issue of performance in order to explore his initial comments more deeply. I asked him about his statement that no one wants to have that conversation. He clarified that he had meant that issues of performance when race is involved can never be solely about performance in the current environment. He went on to state that "you've got to work on race, but sometimes it's easier and more fruitful to do something together and, in working together, you are working on race.

And I think that's the only way progress is made. You work on the task side by side and work tangentially on race. We just don't want to confront it directly; it's too painful."

When Royer addressed the idea of the interiority of the leader, he demonstrated a clear tendency to emphasize, instead, an external focus. Dividing people between active participants who move things and process people who talk, he displayed an obvious preference for the former. Once again, he spoke of the importance of language. "You're either sitting at the table or you're getting on the bus. Active people don't use inactive language and focused people don't use unfocused language. You can't just have your sincerity lined up. You need to have all this other stuff, including language."

He went as far as to liken this divergence of human beings to dynamics in the animal kingdom. "People give off almost a scent of either 'I want to do something, I want to move, I am serious, I am confident, I am strong, I have tools, I am ready to go' or 'I am afraid, I am down, I am persecuted, I am a victim'. Language communicates a lot of that the way scent does in the animal kingdom, along with behaviors, postures, that sort of thing." Once again, Royer established the primary position of language and used it to discern who can help and who will hinder. Ultimately, it seemed a reflection of his sense of limited time and the urgent need to get things done.

Royer's two subordinate rater forms exhibited a uniform pattern: scores for all transformational subscales and contingent reward plus the additional factors of effort, effectiveness and satisfaction were higher than the sample mean scores. By contrast,

the scores for active management-by-exception and both passive avoidant subscales were lower than the sample means. This pattern directly parallels the correlational relationships mentioned above and described by Bass and Avolio (2000).

Charles Royer's results on the MLQ would tend to support his stated beliefs within the interviews regarding leadership practice (Appendix B). When his own leader scores are compared with that of his subordinate's rater scores, a more complex picture emerges. Of the five transformational styles and behaviors subscales, rater mean scores were higher on three, equal on one, and the rater mean was lower than Royer's own score on individual consideration. Subordinates rated Royer as using more active management-by-exception behaviors than did Royer himself, whereas he saw himself as utilizing more passive avoidant style than did his subordinates. Finally, rater means for effort, effectiveness and satisfaction were higher than Royer's leader scores. When placed on the pattern typology of O'Shea et al. (2002), he emerged as a HighLowLow, using transformational behaviors and style but not using as frequently the transactional or passive management-by-exception models.

Overall, Charles Royer presented a figure of considerable experience in city administration with an intense, stated loyalty to the city that first motivated him to put down roots and settle. This appeared as a stark contrast to the roaming that was a major theme of his earlier life. Although he acknowledged a total lack of awareness at the time regarding the privilege attached to being male in the 1950's and 1960's, he described a progressive increase in awareness of that gift of privilege as well as the growing diversity of the culture. In general, while he eschewed any guilt related to

privilege, he did describe a sense of obligation to improve conditions in the city he loves and, currently, in other cities of the nation.

Royer clearly depicted a major change in leadership expectations, specifically during his tenure as mayor of Seattle. He emphasized the ebb of command and control leadership as well as the rise of diversity and real participation in the decision making process of leaders. In addition, he was careful to stress that participation was only valuable and effective if it was genuine and not part of a strategy to co-opt interest groups. His own MLQ profile, interestingly, appeared to be comprised of a style characterized by transformational behaviors with little attention to more traditional, transactional exchanges.

Further, Royer was unique in his attention to language. Reacting to his father's history, he described a life spent focusing on language, its importance and its power to impact and affect change.

Finally, he depicted his response to the changes he had noted, acknowledging his impatience with the necessary delays and the iterative nature of inclusive process, given his personality and the developmental stage in which he now finds himself. Although he conceded the necessity of this inclusion, he also took pains to emphasize his preference for those who are active in language and behavior, for those who want to be "on the bus" as opposed to "at the table". Reflecting his personal awareness of a limited amount of time in which to accomplish things as a leader, Charles Royer combines the impatient pragmatism of a man of action with the idealism of a liberal politician. The result is a restless leader who allows for the frustrations of increasing

inclusion while keeping a furtive eye on the actions needed to move forward and the

limited personal time left to do so.

MILITARY

JOHN O'LAUGHLIN

Retired Colonel, US Army Reserves

"Who you lead really dictates how you lead them."

John O'Laughlin was a full colonel in the Army Reserves when he retired in 1997, and he spent twenty-five years in the Washington State Patrol as well, retiring as a lieutenant in 1995. Although he was selected for this study because of his military background, he now works in the private sector as a transportation consultant in a downtown Seattle office building. When he showed me into his office, I noticed the mix of his past and his present that adorned the numerous shelves. In prominent view were dress hats from the U. S. Army Reserves and from the Washington State Patrol, and surrounding them were transportation manuals, which took up nearly every other surface in the small office.

O'Laughlin began by briefly talking about his work history. He was a Vietnam era veteran, drafted after two years of college. In the U. S. Army Reserves, he served as a military police criminal investigator and as a nuclear biological chemical commander. The majority of his time in the U. S. Reserves he was a commander, and he saw active duty for nine months during Desert Storm, commanding a transportation brigade which sent heavy equipment to and back from Saudi Arabia.

Moving to the subject of growing up male and its relationship to leadership, he said that "it was a given in the time I was growing up. For men in that time, it was natural." He emphasized the importance of male models in that period and pointed out that "in the 1950's, the formative years for me, I can't recall a lot of women in key leadership positions of any kind." The natural, assumed path was open to males to move toward college or the military. "There are two things that are strengths: one is

the sports attitude and the overwhelming desire to win. The second is that most people in my age bracket have prior military experience. And that was an even more serious desire to win and even to kill if you have to. So you got a double set of stimuli leading to a 'take charge and win at all costs' attitude." He went on to explain in more detail. "It was natural or assumed that you would go to college. And when you went into the military, it was all male. And then, from a young man's standpoint, there was always a need to participate in competitive sports and I did. In that timeframe, even though someone was not as good an athlete, they could assume a leadership role based on their ability to analyze, project tactics and other things involved in team sports."

Moving to the subject of the strengths and liabilities of the male gender role in terms of leadership, O'Laughlin was clear that the era in which he grew up was a definite strength. "Strengths have to do with the culture of the time. I think Brokaw's book, The Greatest Generation, is absolutely correct. There was probably no time in our history when people were called upon and then distinguished themselves the way they did during World War II. When they came back, it was a very heady time where we were clearly the world's predominant power. We are acting differently today. We took it for granted we couldn't fail, and that is why we failed in Vietnam. I think we were arrogant."

I became aware that I was no longer certain if he was talking about males or about the country itself. I asked him to clarify which he meant. "Well, I think it was all male dominated. Think back; it was all males." He said that he thought that "it was both country plus an individual perspective." In other words, both the country

and white males in general had entered the 1960's with arrogance and an assumption of power. Providing a personal perspective to add to the national and gender aspects, he explained his experience of Vietnam. "Being from a conservative family that always supported the military, I thought I was doing the right thing. In retrospect, it certainly was not the right thing. But growing up male, I had to go into the military, women didn't. I lost personal friends. Women lost spouses and stuff but they weren't there when they got killed." O'Laughlin appeared to be saying that the experience of Vietnam marked the end of that unquestioned assumption of power and privilege. He agreed with that point and said that everything began to be questioned after that critical time.

In terms of his own entrance into leadership positions, he said that he was motivated by "dissatisfaction with the way people provided leadership. There were a lot of people in leadership positions who were not very well equipped both from an educational and an intelligence standpoint." This motivation joined with a developing desire "to have an impact on the direction of whatever program I was involved in." The confluence of these two drivers resulted in two careers of leadership in law enforcement and the military.

When asked to describe his ideas on leadership, he said it was "a combination of the will and desire to lead and a willingness and desire to make decisions. A lot of leaders then and now, especially in law enforcement and some in the military, are hesitant to make decisions." This appeared to be a central aspect of his concept of leadership: that when decisions need to be made, the leader will not hesitate to make

them. After reflecting, he added the element of vision: a sense of direction that can guide the whole. "One thing that a lot of leaders lack is a clear vision of where the organization needs to go." He then made another attempt at clarifying and adding to this initial attempt to describe leadership in the current environment. "What leadership is today is the ability to facilitate the process and the ability to instill confidence in people; the ability to do that and have people respect and accept the direction they're given; the ability to understand when to make the tough decisions and when to go against popular sentiment; the ability to get into topics and understand them before making decisions; and, most importantly, to make those decisions with the right moral and objective grounds."

O'Laughlin then moved into a discussion of stylistic presentation and its importance to effective leadership. "I had a boss once who told me 'style is everything'. He didn't mean style over substance. He meant that it's important to be able to pick your line and pick your approach and deliver the message with a style this is accepting and respectful of others."

Finally, he explained the assumptions he holds regarding those that he leads. "I believe that employees generally want to do a good job. They want leaders who will tell them what the expectations are, how they will support them in reaching those expectations and who will also discipline people that are not meeting them." He then related a story of a time when he didn't fire an employee for a long time when the grounds were clearly present for dismissal. Still, he hesitated, and when he finally brought the man in to terminate him, the individual asked, 'what took you so long?' "

He said that, from that time on, he did not delay when grounds for termination were clear.

When the conversation shifted to changes in leadership expectations, O'Laughlin again turned to the Vietnam era. He earmarked 1968 and 1969 as being the darkest days of our recent history, not September 11, 2001, saying that it was "the closest to a major meltdown of civil order as we've come. So, from a male perspective, that was driven by inequities in our way of doing business. Black males ended up shouldering a larger responsibility in Vietnam than the rest of the people." Once again, he appeared to be tracing the roots of the changes which followed to the late 1960's and to the conflict surrounding the Vietnam War.

He then proceeded to describe the specific ways in which leadership expectations have changed. "One way leadership has changed is this: an organization's most important asset is its people. It is not the president, not the senior managers, not the product." He added his perspective on what would further and solidify this change. "Instead of expecting above and beyond performance, we need to be more nurturing, more caring and more prone to compliment people."

O'Laughlin then moved to exploring the changes in followers themselves. "You have to be more open and willing to get into in-depth discussions with people who work for you. They have a higher expectation of information than they ever had in the past. Remember, before, leaders would hold information and dole it out as a measure of control. It's hard to do that now." In fact, he credits technology and the

resultant information explosion as playing a major role in "the change in the methods and philosophy of management that has occurred in the past sixty years."

Finally, he directly addressed gender as a part of the changes he has observed in the past forty years. "In some respects, they haven't changed in the corporate culture; they remain driven by profit. But in other aspects, I think we are more prone to be open and more objective about gender issues. There are some tremendous women leaders and there will be more. Males still have, and will always have, the advantage of not being the predominant child bearing parent. And that isn't going to change, so women who want to have children face an agonizing decision. But the change, from my perspective, is being more objective and fair and, frankly, more respectful toward everyone."

When I brought up the topic of diversity, its growth in complexity and in visibility, he spoke of the need for increased sensitivity. "I have become a lot more sensitive to a wider variety of issues than I used to be. I recognize that there are people of gender and minorities who are far more sensitive, and the concerns they have are things I really hadn't given a lot of consideration to earlier." He talked of trying to increase and enhance his knowledge and his sensitivity to those issues through a combination of training, conversations and observations. In addition, he explained that, for him, "part of it is just being aware and truly sensitive to the needs of other people. It was easier, frankly, when it was an all white male situation and you didn't have to be that sensitive about things. But you have to be truly sensitive to these things and not just give them lip service." As an example, he spoke then of the

needs of single parents, the nuances of transportation that might impact them and the importance of being aware of these factors in his job. Then he went on to describe his shift on the issue of women in the military. "Years ago, I would have been adamantly opposed to that. Now I think it's fine, but they have to recognize the consequence of those things and they have to be both physically and mentally capable. I have, frankly, met very few women who aren't on a comparable level with men as far as intelligence, but the physical aspects are different." He emphasized the importance of being able to rely physically on anyone who is in the military, particularly in combat situations.

Finally, O'Laughlin concisely summed up his attitude of flexibility and context in terms of leadership. "Who you lead really dictates how you lead." In other words, he appeared to be espousing a situational approach depending primarily on who the followers are. Flexibility and sensitivity are called for, he seemed to be saying, in an age of increasing diversity and complexity.

On a related topic, when I asked him to comment upon the tension between inclusivity and efficiency, he said, "I don't feel that way. Overall, I think that better decisions are being made because there is better and wider input being provided. No, in fact I think it became more interesting and far more enlightening to include all those other people." He did not respond, at first, to my question about the desirability of an androgynous leadership style. After stating that the language really didn't make sense to him, he clarified by adding, "I think male leadership is predominant and will remain so and, consequently, women are more prone to fit into that. I do think male leaders

have to be more sensitive to that. We will see a female president in our lifetime, and that still won't change the style of leadership. They are going to be aggressive, they are going to be competitive, and, once they reach the White House, they are going to rule that place just like a male president would." It appeared, then, that O'Laughlin not only did not see an androgynous leadership style as being viable. In fact, in contrast to his earlier statements regarding changing expectations, he said he saw only one successful style in the political context, that being the traditional "male style", an aggressive, competitive style.

O'Laughlin's MLQ results strongly reinforced his interview statements regarding his practice of leadership, showing a transformational approach and a tendency to underestimate his effectiveness and transformational style when compared to his subordinates (Appendix C). For example, his two subordinates yielded rater means which were generally reflective of the correlational patterns set forth by Bass and Avolio (2000) in their research on the MLQ. More specifically, all transformational subscales plus the contingent reward and effort, effectiveness and satisfaction showed higher rater means than their sample mean counterparts. In addition, active management-by-exception and laissez-faire rater means were lower than the sample mean, with passive management-by-exception yielding a higher rater mean than the sample.

A comparison of O'Laughlin's subordinate rater means with his own leader scores exhibited a varied pattern, with two transformational subscales equal, two showing higher rater scores and one showing a higher leader score (intellectual

stimulation). Rater scores were higher or equal on the effort, effectiveness and satisfaction subscales, as they were for both active and passive management-by-exception. Only laissez-faire was scored higher by O'Laughlin himself. Finally, his overall profile is one which exhibits a high frequency of transformational behaviors relative to the sample mean and a low frequency of transactional behaviors. O'Laughlin's subordinates generally viewed him as using a more transformational style than he did himself. His type, utilizing the pattern typology developed by O'Shea et al. (2002), was clearly HighHighLow, though his passive management-by-exception was higher than the sample mean.

An overview of John O'Laughlin's experience of leadership must begin with his stated awareness of the privileges which males enjoyed in the 1950's and 1960's. He pointed to sports and military service as key training vehicles for the leadership positions to come, and he described an arrogance of power which was a part of the climate of both nation and individual male. He related his experience of changing leadership expectations grounded in the questions which emerged from the Vietnam War. As expectations changed, he said, the increasing diversity in the culture heightened demand for sensitivity, for communication and for buy in. Technology, at the same time, spread the access to information, O'Laughlin pointed out, which emphasized the pressure for democratic decision making.

Despite the changes which moved, he said, from a traditional male model to a more relational, "female" model, he predicted in clear terms that the prevailing model will continue to be a male model. Further, he forecast that women will continue to fit

themselves into that model if they wish to succeed in obtaining leadership positions. However, his own leadership appeared to reflect a largely transformational style with strong use of conditional reward as well. This would suggest that his overall leadership profile is within the optimal style described by O'Shea et al. (2002).

Thus, O'Laughlin presented a picture of conflicting elements: a male military veteran who now advocates for females in the service, a Vietnam veteran who now views the predominantly male view of the 1950's and 1960's as arrogant and myopic and a male leader who, while describing a recent change in leadership expectations on one hand, on the other hand predicts the continuation of a male model while utilizing a transformational model himself.

MALE RELIGIOUS ORDER

ROBERT GRIMM, S.J.

Northwest Provincial, Society of Jesus

"My job is to be used up. I'm not here to be trying to

save my life. I joined with the idea that I'm going to get

used up, and I will be withered up and a husk at the end,

and that's OK".

Although I passed by numerous other campus buildings and hurried through the racket of construction directly outside the Jesuit Residence at Seattle University, the inside of the residence felt like a world set apart. There was a sense of peace and order, simplicity and depth that contrasted dramatically with the world just outside its heavy doors. I was greeted by a priest, presumably in his early 60's, and I was then shown to a bright sitting room on the lower floor. My eyes rested on numerous, pleasing details in the sparsely decorated, yet somehow elegant, room.

Father Grimm, casually dressed, shook my hand and, after a short introduction to the study, we began our conversation. He started with a brief, personal history before moving into a broader examination of his views on leadership.

Bob Grimm was born the second child in a family of ten children, nine of them boys. He laughed easily as he claimed to have learned all his leadership and organizational skills "before I left home". Since there was "no such thing as gender derived jobs", he learned to cook and clean before the age of ten. He related that his mother would go out and say, "I want the house cleaned when I come back." As a result, "trying to get your little brothers to clean their rooms --that's the first charge of leadership." In fact, he explained that "when I was very young, I was found by the side of Highway 99 sweeping the road. That's a very good metaphor for most of my life. I like order."

When Grimm joined the Jesuit order at eighteen, it was prior to Vatican II and he joined "the long black line", silent much of the time. He was able to attend Gonzaga University while in the order and later graduated. He subsequently served as

a teacher at Seattle Prep, a house coordinator at Cambridge, spent time on the Colville Indian reservation and eventually taught business ethics at Seattle University. Although he was planning a doctorate degree, the Northwest Provincial called him to Portland, and he went when asked. Ultimately, he attained a doctorate from the University of Colorado at Boulder in organizational development.

His return to Seattle University found him teaching business ethics. At that same time, he spearheaded the process of consolidating the Jesuits involved with Seattle University into one residence. Although eventually accomplished, the process was extremely stressful and involved the tension between, in general, old guard and new. Given that, generationally, the two groups had differing theological training and resultant views, there was a huge chasm that separated them. Grimm's task was to integrate the large group into one whole. Beginning with a group meeting regularly on campus, the process gained momentum with input from various members of the campus community. In the process, the group considered questions such as, "not only where the group should live but how." The schism never totally closed, with some of the old guard leaving. Although not strictly generational, the split came to symbolize "the lack of confidence that one generation had for another." Despite the pain and stress involved, the process resulted in not only the new residence but also in a renewed sense of mission and a new way of living together apart from an institutional mode. In 1996, Grimm was called to serve a six-year term as Provincial for the Northwest region; his term ended on July 31st of 2002.

It should be noted that the content of the conversations with Father Grimm cannot be understood or even conveyed without acknowledging the central role played by faith. The subjects of male privilege, leadership itself, changing expectations, diversity and interiority were all set within the context of Grimm's faith and the history and operation of the Jesuit order. In fact, Father Bob Grimm's understanding of leadership and his unique model have their roots and meaning within the order. Therefore, this portrait of Grimm will necessarily be set within the framework of his faith and the religious order in which he has spent his entire adult life.

As was stated above, Bob Grimm was raised in a predominately male world, with eight brothers and one sister who was much younger (next to last in the birth order). After attending an all-boys high school, he entered the all-male Jesuit order and "I've been there ever since." As a result of this history, his challenge was different from many male leaders. "I've lived in an all male world all my life, so I've had to learn how to deal with mixed gender situations; that's more of a challenge for me."

Grimm stated repeatedly his discomfort with discussing leadership issues through the frame of gender. "I've tended to move away from gender and more toward personality, although I think there's socialization around gender issues."

Consistently, Father Grimm talked about male leadership within the context of what he knows best: the male and female orders within the Roman Catholic Church. He spent considerable time discussing styles in a comparative manner. "Women pay a lot more attention to the environment. At least within our group, we more readily give

power away in the sense that we recognize the male leader, the alpha leader, and work around that recognition. We have a more hierarchical structure and see it as legitimate. Women reject hierarchy as an appropriate model."

Continuing in this comparative mode, he addressed the efficiency in accomplishing a task. "We don't need to sit down and have two hours of meetings to decide how to set the table, which is what I experience in women's groups. They can't make a decision unless they have everyone on board." Adopting fairly traditional language, Grimm described his order as being focused on task, on mission and, in this way, the order is "very male". "When we gather, the men go out to the garage to look at the latest tools whereas the women are talking about how they are in the other room."

As he moved further into the effort to compare, he explained that the Jesuit order was formed as a departure from monasticism. Whereas other orders pray together six to eight times a day, the Jesuits were sent out to focus on mission. "Our order exists for the sake of mission; women's communities exist for the sake of community." Returning to the subject of hierarchy and its utility in accomplishing mission, he stated that "our male leadership style breaks through that immobilization of conflict, and that's the advantage of hierarchy. Hierarchy exists in the Catholic Church because of conflict occurring in earlier centuries that immobilized the church." Further, "most women's communities have abandoned a hierarchical authority and, in doing that, they abandon the power to do a mission."

When asked about any liabilities of a male leadership style, he expressed hesitance to address the issue in that language. However, he went on to state, "there's been a lot of bashing of traditional male style and insistence on a more feminine style. I'm not sure I like these implications." Having said that, he went on to describe his own style as more a blend of both masculine and feminine styles. "I've studied leadership, so I'm comfortable with using highly participative management and consensus building. At the same time, I have no difficulty making a decision and moving expeditiously when it's appropriate. In the end, however, I'm a strong believer in having to do the consulting in conversation, probably a more feminine model." I asked him what would eventuate without listening, seeking input and consultation. His answer was brief: "disaster".

Father Grimm's description of his model of leadership was necessarily a description of the process of leadership within the Jesuit order. "We do have an internal structure of commitment that changes all the personal dynamics. It is spiritual, and the process cannot be understood at all outside of that." He proceeded then to describe a process called "mutual transparency", in which the Provincial meets every year with each of the 270 members of the order within the Northwest region. In this intense conversation, leader and member attempt to be totally transparent to each other. "We share what the challenges and struggles were, where they find consolation and joy in the work and where they meet desolation." In addition, there is a vertical transparency as well as an horizontal transparency. As Grimm describes it, "the foundational experience is an interpersonal relationship with Jesus."

Thus, the order uses this process to assure a "listening to the spirit", both for the leader and for all members. The goal is for all individuals to be heard, for "no decisions can be made without first having a person involved and heard." Starting with care for the individual, a model of leadership is built which, Grimm contended, differs from a political or business model. He called this the "discernment model", describing the elements which make it unique. Beginning with care for the individual, it works on a twenty-four hour basis, not a nine to five timeframe. Next, it has as its foundation the vertical and horizontal transparency which, it is hoped, solidifies trust in the members and in the leader. "A discernment model means that we fully and transparently share with the leader all our thoughts and feelings about a particular subject. Having done that, we let go and put it in that leader's hands to make the decision of what's best." "Ultimately, in order for the process to work, I have to trust that they've shared with me completely."

Within each individual, Grimm explained, there is a striving to attain an attitude called "detachment". "You live trying to find out what God wants and not what you want, and there's a detachment, which is really a concept of freedom so that you don't cling to a way or a decision, a possession or a role in and for themselves. For all of them, we ask, 'Do they serve God's purpose?' " It follows then, said Grimm, that if he asks someone to do something they don't want to do, he will listen to their reason. Then "I say, 'knowing this, I ask you to do this', and they will take it on."

Father Grimm continued to describe the discernment model and its underlying structure, moving to discuss the "checks and balances" that exist within it. For one thing, within the group, a leader serves for a set amount of time and then returns to rank and "you're just one of the widgets again." As a result, not only are there former leaders within the group; "one of the men you're caring for might be your boss next year." In addition, there is a socius, a companion, who is provided for the leader in order to give support, feedback and perspective. Finally, there is the lesson of humility that is taught by the position itself. "From the outside, we have extraordinary power, but you can be pulled at any time." Thus, the humility is reinforced, and Grimm attempts to keep in mind that "we have no right to any of this. There's checks and balances and, at the same time, you're given enormous discretion while you're in this role."

When I moved the conversation to the question of changing leadership expectations, Father Grimm explained that he saw the expectations of a leader as constant but that there has been a change generationally in how the expectations manifest themselves. Currently, he described it as "more humanly supportive and interactive". He went on to describe change in himself, in that "I move to judgment much more slowly than I used to." Also, "I was using 'I' too much, and I would usually talk almost exclusively." He gradually came to rely on a group he calls "the Four Wise Men", who provide regular consultation for difficult issues. Over time, Grimm described the progressive development of more silence in the group after input from all. "We'll all sit back in silence and, when I've heard enough, I'll make a

decision and just tell them." In other words, he appeared to have developed more patience, more tendency to seek consultation, more willingness to use deliberative silence and, finally, more sensitivity to collective language. After further reflection, however, he mused that "the expectation (for these things) was probably always there. I've been changed by that expectation."

He returned to the subject of Vatican II and its transformation of the Jesuit order as well as the Catholic Church as a whole. Before that watershed time, Grimm again used the term "long black line" to connote an indeterminate number of "interchangeable parts". There was little attention, he contended, to the individual, little nurturing, little individual care. In the time since Vatican II, Grimm sees a shift to a more individual, more caring approach within his order.

Ultimately, having described the discernment model, having explained the attitude of detachment as well as the process and structure of decision making within the Jesuit order, Grimm summarized his own decision process regarding specific issues. "By the time they hit the table at my level, you not only have a good description of the problem but also a good articulation of new solutions. Now, I'm not somebody who loathes to make decisions. I make them fairly expeditiously, although I'm much slower in making them than I was before I took the job." Having traced his own changes as a parallel to the changes in expectations concerning style of leadership, he described one final shift in his personal leadership process. "There's been a transformation internally in terms of the degree of comfort with my heart as the primary source of decision making."

When I turned to the subject of diversity, Grimm emphasized again the central position of mission in the life of the order. At the last "general congregation" (a general meeting of the order held infrequently, only thirty-four times in 450 years), "mission was seen as being a dialogue with the culture and a dialogue with persons of other religions." He saw the foundational attitude of this mission as being personal respect. "The goal would be to enable the person to profoundly enter into their own spiritual journey and to embrace it authentically for themselves rather than specifically a conversion to Catholicism." Standing in contrast to the historical threads of intolerance and exclusivity in Christianity, "we try to start always with 'what's the individual's experience?' " Given the last general congregation's contribution to the "ongoing re-articulation" of the mission, an effort is being made to create "a place of welcome where people feel safe and know their voices are going to be heard." Consistent with that direction, the Northwest Province recently had a five-day retreat which spent one day on each of five ethnic communities, asking the central question "what is their reality of coming into the dominant culture?"

On a worldwide scale, the overall makeup of the order is changing. Grimm related that the largest group of ethnic Jesuits is now East Indian, and there is a consequent effort to shift perspective from a U.S. centered to a world centered view.

I followed up this topic by probing for Grimm's views on the tension between efficiency and inclusivity. His perspective was clearly that inclusion not only needed to be a priority but that efficiency might be better served as well. "Putting the energy up front in conversation, in alternative generation, evaluation of those alternatives

etcetera and doing that in the context of the conversational community with all the attendant delays, that's a more efficient process than clean up afterwards."

When I asked him about whether the idea of androgyny in leadership made sense to him, he paused and again expressed his hesitance to use gender-based terms and stereotypes. "I tend to move away from all gender explanations because so much has been harmful in that, but I would hope there is a balance." After reflecting for a moment he continued to address the idea of blending masculine and feminine leadership styles. "That is the art of leadership -- trying to continually balance those two and still keep moving toward accomplishment of the mission." This led him back to a startling observation regarding gender within the Church. "The Church is really run by women. There's symbolic male leadership at the top, but when a mixed gender group becomes more than 50-50, men start to disappear, to withdraw." When I asked his opinion of the reason for this observed phenomenon, he identified a male reluctance to compete with women. Further, he appeared to view this phenomenon as a growing problem within the Church, although he hastened to clarify that this was based purely on personal observation. "Already (the Church) is so feminine dominated that sustaining a genuine male spirituality and keeping men where they feel comfortable is a major challenge, because they don't do the spiritual journey as naturally as women do. So, the question becomes 'How do you keep men in the game?' " Finally, he addressed the concept of increasing interiority and the concomitant vulnerability due to scrutiny of leaders in the current culture. Speaking

of the Jesuits, he stated that "there is a demand in our culture for internal congruence and integrity and it's pretty hard to hide if that's not true."

In viewing American culture as a whole, he appeared to see the increased scrutiny and judgment as ultimately dangerous. "We're finding it increasingly difficult to get anybody to take leadership roles. They don't want to be in the crosshairs because we are setting up an impossible standard. Very few people are willing to have their lives so transparent and scrutinized. After a while, the question becomes 'why would you want to put yourself in this position?' "

The conversation moved further toward the possibility that leadership carries within it the seeds of its own destruction. When I asked whether he saw this, he answered from a position of obvious reflection. "When I look at a Jesus model, maybe this is always where it's going to go. Leadership is killed in some form or another. You lose your blood. It goes there and I don't think you can avoid that." When I commented upon the metaphorical power of this statement, he stated that "in other parts of the world, they kill them off physically. There have been one hundred fifteen Jesuits killed in the last twenty years worldwide." In the face of this dark interpretation, however, he maintained that "we are called upon always to give the best interpretations to others' words and actions. We ask ourselves, 'which is the best interpretation?', and we start from there, because it builds trust." Despite the possible naivete and its attendant dangers, Grimm was clearly devoted to that difficult attitude.

As the end of the conversation neared, Father Bob Grimm appropriately turned to musing about the approaching end of his six-year term as Northwest Province. "I

can't wait! I look forward with some joy to being able to pass the baton. I'll let go of that responsibility and I have some joy in that, but it's been a wonderful gift all this time. It's been a wonderful journey." Finally, Grimm shared his thoughts on his ultimate purpose as a human being. "My job is to be used up. When I committed, it says to be used up. I'm not here to be trying to save my life. I joined with the idea that I'm gong to get used up, and I will be withered up and a husk at the end, and that's OK."

The results of the MLQ scores appeared to support Grimm's description of his leadership style, along with a tendency to underestimate his effectiveness and transformational behaviors (Appendix D). Mean rater figures were uniformly higher than the sample mean for all transformational factors, as well as contingent reward. The active management-by-exception rater mean was significantly lower than the sample mean, as was laissez-faire, while passive management-by-exception was slightly higher than the sample mean. Effort and effectiveness had rater means which were higher than the sample means, while satisfaction was lower than the sample mean.

When Grimm's leader scores were compared with the rater mean, contingent reward was higher while all transformational factors plus effort, effectiveness and satisfaction were either equal to (individual consideration) or lower than the rater mean. Active management-by-exception and laissez-faire leader scores were both higher than the rater mean, while the passive management-by-exception leader score was lower than the mean of Grimm's subordinates.

In general, Grimm tended to rate his use of transformational styles and behaviors lower than his subordinates, as well as his effectiveness, effort, and satisfaction of subordinates. Raters scored his use of active management-by-exception and laissez-faire style and behaviors higher than did Grimm himself. His type, utilizing the pattern typology described by O'Shea et al. (2002), emerged as HighHighHigh (high in each of the three areas), which the authors found had lower subordinate satisfaction and motivation than the HighLowHigh type.

Father Bob Grimm, to summarize, comes to leadership from an orientation borne of a lifetime within an overwhelmingly male world. His childhood and adult life having been spent with males, he described a strong emphasis upon the stereotypical male priories of task accomplishment and expeditious decision making. In addition, his life, both personal and professional, he views as grounded in his religious faith and his membership in the Jesuit order.

The confluence of this male environment and the faith and discipline of his spiritual life have produced a stated understanding of leadership which appears to strike a balance between relationship and task, between process and content, between deliberation and expediency, and, finally, between male and female. This balance ultimately resides in the discernment model that Grimm described as the model of the Jesuits. Its emphasis on transparency and consultation as well as checks and balances melds with its reliance on trust and letting go of decisions.

Grimm's view is that expectations of leaders have changed in how they manifest themselves, giving rise to a more nurturant, caring and relational approach.

His own, parallel change can be seen, he said, in his decrease of the speed with which he comes to decisions as well as an increase in reliance upon the heart. In addition, the order's increased focus on a respectful dialogue with diverse peoples is reflected in his own stated attempts to increase understanding of different ethnic cultures.

Despite his clearly expressed reservations regarding the use of the language of gender in exploring leadership issues, he described his comparative view of male and female religious communities, accenting the hierarchical mode of his community, emphasizing task and authoritative decision making and its relative effectiveness when compared to the democratic, consensus model of female communities. In fact, he set forth a perspective of males avoiding conflict with females by leaving the church, if necessary. While espousing a blend of male and female leadership styles, there was an ongoing tension in his clear bias toward the more masculine, task-oriented approach of the Jesuit order. This tension appeared to reveal a life long struggle to resolve the conflict between the male world of his childhood and adulthood with the necessity of accommodating the female world of religious communities as well as the present day makeup of the church. Finally, Father Grimm articulated an attitude of detachment, which appeared to extend to his work, to his model of leadership and, ultimately, to his life. His overall approach to leadership is clearly reflected in his type, which utilizes transformational and transactional behaviors along with an emphasis on letting others manage their own responsibilities, refraining from action unless serious problems arise. His primary commitment to service and humility can

be seen in his perception of his own leadership in comparison to his subordinates'

view.

MEDICAL ADMINISTRATION

RAYBURN LEWIS

Medical Director, Swedish Hospital

Providence and Ballard Campuses

"I don't want to be a great leader. What I'd like to be

able to do is lead greatly. I'm not particularly interested

in being in the spotlight because, quite frankly,

sometimes you can't tell a spotlight from a headlight."

Rayburn Lewis joined me in the small conference room near his office at Providence Hospital. A small, bespectacled, African American man with a warm smile, I was struck by how easily he spoke and how quickly he neutralized the formal environment of the conference room.

Lewis was born in the "deep South", Tennessee, he said, and his family moved to the northern Midwest when he was young. The oldest of three children, he said he learned early that it was a family expectation, generated by his grandparents, that all grandchildren would go to college. He spoke with obvious pride of the fact that every grandchild has a professional degree and some have Masters level or above.

He described his father as a "fierce fighter for civil rights", and the message Lewis received from him was that "doors needed to be opened for people of color. Once that door was opened, it was the individual's responsibility to step through that door. No one's going to push you or pull you through. You had to step through on your own." It was this potent blend of family expectation, the fight for opportunity and individual responsibility that laid the foundation for Rayburn Lewis's life in leadership.

He spoke clearly of the reputation of his family and its presence in his life. "I had a responsibility not only to myself but to my family not to screw up." In addition, he recalled the salient point made in his childhood that it was his responsibility to apply himself to alter conditions which he found unacceptable. "By the time I reached third grade it was clear: when things weren't running the way I'd like to see them run, I was encouraged to change them. They would say, 'What are you going to do to

change the way things are? If you're not going to do anything about it except whine, then would you mind just going into your room and closing the door and keeping it closed?' " Thus, it was not only an expectation of excellence that Lewis heard; presumably, the legacy of his father's fight for Civil Rights was to confront the unacceptable aspects of the status quo.

His own history of leadership began early: he mentioned twice, with pride, his selection to be captain of the safety patrol in fifth grade. This was followed by being the ninth grade president and the vice president of the student council in the eleventh grade. Lewis was careful to point out that, due to the move from Tennessee to the northern Midwest, "the barriers for leadership because of my color were much smaller than they would have been."

His father was a physical therapist and his mother a nurse, so in reaction, he studied pre-engineering at Purdue University. Missing the "substantive human interaction", he shifted to liberal arts but found himself missing the science. Finally, he gave up his resistance to his parents' careers and found in the medical field a perfect balance of science and liberal arts. He served as chief medical resident and enjoyed the management and administrative responsibilities involved. He went on to be elected president of the medical staff at Providence and, ultimately, he was named Medical Director of Providence. The 2000 purchase of the hospital by Swedish brought Lewis the Medical Directorship of Ballard Hospital as well.

He began his discussion of males and leadership by emphasizing that "the expectation of what I learned being male growing up is tempered also by being an

African American." However, he was also clear that being male had afforded him many opportunities not open to females. In addition, he pointed to athletics as a huge advantage for males, a training ground for leadership. As he pointed out, prior to Title IX, there were virtually no girls' sports. Lewis saw two contrasts with females in his youth as a male: "there was no punishment for being smart and there was opportunity to develop physically and develop the accompanying leadership skills". He used the opportunity to work hard in athletics. "I'm kind of a scrawny little runt but I kept at it. The scrawny little runt was captain of the football team". He also spoke of knowing, as a male, "the role of the 3 iron in business decisions", a reference to the importance of golf in business.

In terms of the liabilities of growing up male, Lewis immediately distanced himself from the "traditional leadership style". He described a "softer" style, characterized by more talking and, more than anything, more listening. "I feel much more comfortable with a conversive, conversational, interactive approach. I'm a gatherer of information." Lewis appeared to be saying that, although there were liabilities attached to being male in the culture, his leadership style has varied so substantially from that model that he does not carry the liabilities that otherwise might be associated with his gender.

Lewis took seriously my questions regarding the nature of leadership and its description, taking time between interviews to fashion a formal description. First of all, he sees leadership as "a process, not a destination, that involves a combination of personal strength and flexibility". Further, he depicted this process as having five

delineated steps in regard to specific problems: (a) identify the problem; (b) spend enough time investigating solutions; (c) engage those affected as much as possible as early as possible; (d) act when you have a good, if not perfect, solution and (e) make the solution "their idea". He explained the rationale for the final step by stating, "it's much easier to lead a parade if it's going in your direction."

A substantial portion of his general description of leadership included statements about the decision making process itself. It appeared clear that he sees leadership as revolving around that process and that effective leadership is a successful direction of the decision making process. He spoke of taking responsibility, building trust, facing criticism and obtaining buy in. "It's probably the most significant piece of being a leader: not making all the right decisions but not being afraid of making the wrong ones. If you do, you own up to it and make corrections and learn to not make it again. You make the call and then you work toward getting folks to agree with that call. The key is to make sure the people who have to listen and go in the direction you choose trust you. Then, even those who don't like the decision say, 'he's fair but firm. He doesn't always make decisions in my direction but at least I feel like I got heard.' "

It was obvious that Rayburn Lewis is focused on the reaction of those he leads. It appeared that he works behind the scenes to assure their buy in. "The mark of a good leader is to have people who didn't understand or opposed your position, to have them feel like it was their decision in the first place." However, far from ignoring their reactions, he described the difficulty of making decisions that obviously affect

people he cares about. To aid in that difficult situation, he said that he grounds these decisions in "a pyramid of values, mission and vision and I ask myself, 'how does my decision fit into that hierarchy?' " All the same, this grounding does not lessen the pain of some decisions. "When you get close to people, and you have to make a decision that negatively affects them, it rips your heart out. And that's the part that shortens the life span, that shortens the time you have in a job like that. Because unless you're a saint or have a way of being constantly refreshed, it eventually wears you out."

To the question of changing leadership expectations, Lewis was clear that he thinks there have been dramatic changes since World War II, and, further, that the changes have been in a direction that is consistent with his natural style. "My generation saw the beginning of the unraveling of the tight fisted control of information." He identified technology and, specifically, the media as a primary driver of change. Further, "my style has always been less authoritative and more consensus building. So, I think society has changed to fit what my concepts of leadership have been for the last thirty years. I've just improved the use of the tools in my toolkit." He summarized this thought with a vivid analogy. "The parade seems to be going in my direction. Otherwise, I wouldn't be a leader."

Lewis addressed the subject of leadership and his African American heritage by beginning with his own history. He pointed to the powerful role models he had growing up: Thurgood Marshall, Martin Luther King, Jr. and Jesse Jackson. Further, he turned again to the crucible of the church. "The church had a very strong influence

on leadership because the minister, the <u>black</u> <u>male</u> <u>minister</u>, was the epitome of leadership. He had the church for that two or three hours on Sunday; the minister had everybody by their heartstrings." However, he clearly saw himself in contrast to that aspect of the model. "I'm not that kind of leader. I'm not a very inspirational leader. One on one is where I do my best work."

When I re-emphasized the role of parental influence in his later successes, he agreed and explained again that "my professional parents would not accept anything less than professional aspirations from their children." He seemed to be saying that a parent or some other adult typically plays an important role in inspiring and motivating a child. When I asked for confirmation of this idea, he quickly elaborated. "At least one adult -- it may not be the parent but an important adult -- has to catch the eye and the mind of that developing child and then either point them, pull them, push them or kick them in the right direction to get them over the hump."

Finally, Lewis discussed the subject of interiority, congruence and vulnerability with obvious passion. "If people see that there's a big difference between who you are at work and who you are outside work, I think that then separates the trust. They've really got to know you well enough to answer the question 'is this guy doing it for his pocket or is he doing it for us?' "

He talked openly of the increased scrutiny applied to leaders in the current, technological, media driven environment and said that the scrutiny is brought to bear on "everything you say, everything you do. How does the song go? 'Every move you make'." I supplied the title line, "I'll be watching you." "Yes!" Lewis responded.

He returned again to the theme of difficult decisions, this time in the form of a statement about the essential nature of courage. "When you have the strength to make a decision in the face of fear, when you make the tough decision, knowing it's going to hurt, that's the true definition of courage. You make the hard decisions, have it rip your heart out and keep going."

In a reflective moment toward the end of our second interview, Lewis provided insight into internal dynamics that play into his focus on difficult decisions and their effects. "I rank being liked slightly above being respected although, like most leaders, I say 'I'd rather be respected than liked'. In reality, I like being liked. I'd rather have people like me, but I can't get the job done with people liking me and not respecting me. I have to fight to always work toward having people trust and respect me more than like me, but my natural thing is 'please, please, please, please, please like me!'"

I was struck by the loneliness and discipline that seemed to surround the dynamic he had just described. As if to confirm this impression, he described a regimen he has performed for years, every day that he is in town. He calls it "training in the rain". He runs three sets of stairs near his home eleven times, making certain to count the number of sets. He described to me his determination to do that routine regardless of weather or other duties. "If I have the discipline to go out in any kind of weather and train in the rain, there's nothing else I can do at work that's any worse, nothing I can subject myself to that can compare with training in the rain." I was left with the image of a short, determined African American man, training to prepare for

battles waged against other opinions and, perhaps, his own nature, training alone in the Northwest rain.

Lewis' MLQ results appear to support his depiction of his approach to leadership within the interviews (Appendix E). A strong overall use of transformational style and high effectiveness characterized the profile obtained. The two rater instruments exhibited a clear pattern, in the case of Rayburn Lewis, when rater means are compared with the sample means. Rater means were higher on all transformational factors, on contingent reward and active management-by-exception and on effort, effectiveness and satisfaction. In contrast, the rater means were lower than the sample mean in the passive avoidant factors of passive management-by-exception and laissez-faire. These correlations appear to reflect the correlations, described earlier, which were found by Bass and Avolio (2000).

When Lewis's own leader scores were compared with the rater mean scores, the results were not uniform. Leader scores were higher on two of three charisma/inspiration factors as well as individual consideration and contingent reward, whereas one charisma/inspiration factor and intellectual stimulation were rated lower by Lewis than his two subordinates. Active management-by-exception and both passive avoidant subscales were rated higher by Lewis himself, and, in contrast, effort, effectiveness and satisfaction all received higher rater scores than leader scores. His type, when applied to the pattern typology of O'Shea et al. (2002) described above, is clearly HighHighLow, with high transformational and contingent reward rater means and a low passive management-by-exception mean.

In summary, Rayburn Lewis traced the roots of his leadership to the messages and expectations which were made clear to him early in his life. As a male, he said that he experienced privilege, which was set within the paths of athletic and academic excellence. He viewed his encouragement to lead as being specifically founded upon the exhortation to change what was not right or appropriate. Thus, he was encouraged to act as a change agent within his leadership roles. In addition, his African American heritage and family legacy, as he described them, converged to emphasize the importance of individual responsibility for the accomplishment of goals in life. As a consequence, Lewis spoke of both individual and social responsibility as foundational in his orientation toward leadership.

Lewis appeared to see his own leadership style as "softer" and based more on relationship than the more autocratic style attributed to male leaders. This relational emphasis has been reflected in a focus on being liked and a sensitivity to difficult decisions. The result appears to be a style grounded in consciousness of the relationship with each subordinate, a keen awareness of the impact of decisions on those involved and utilization of relationship to build support for Lewis's decisions. This use of relationship extends to a conscious effort to manipulate subordinates' perception of Lewis's ideas to be their own. Thus, although he clearly acknowledged dramatic changes in leadership expectations since the 1960's, he did not appear to view himself as altering to fit these changes. Instead, he spoke of the climate shifting direction so that he was suddenly "leading the parade". In other words, his response to changes has been, from his perspective, to hone and consolidate the style he has

always utilized. That style, according to his subordinates, exhibits a pattern of optimal

behaviors for subordinate satisfaction and motivation. It appears that Lewis's soft

approach, his humility, his awareness of relationship and his sensitivity to those he

leads have built a style which is both effective and appreciated by those around him.

Indeed, he appears to be leading the "parade" into the twenty-first century.

UNIVERSITY ADMINISTRATION

LOREN ANDERSON

President, Pacific Lutheran University

"I think it's so incredibly important that leadership be missionally driven, that there is something you are working for that is bigger, more transforming, more transcendent, more enduring than making a dollar or living in the Big House."

Loren Anderson is the President of Pacific Lutheran University, a private educational institution located east of Tacoma in a peaceful, small town setting. His office, tucked within a non-descript building on the edge of the campus, sits to the side of a large waiting room that serves several administrative offices. I was greeted by his cheerful secretary, who had been most helpful in coordinating schedules and paperwork. As Anderson ushered me into his office, she brought coffee in white porcelain cups with saucers to match.

Loren Anderson presented a crisp image of a university president: pressed shirt and tie, clipped moustache and an engaging smile. He sat straight and spoke into the tape machine, his voice projecting clearly across his expansive, neatly arranged desk.

He began by describing a childhood spent on a wheat and cattle ranch in North Dakota. Given that his older brother planned to stay and take over the family business, there was no opportunity for him to remain at home, so he elected to go to college. "Life was simple in those days: binary choices." His laughter rang unexpectedly in the roomy office.

Briefly, Anderson described the progression which ultimately led him to the chair he occupied across from me. After graduating from Concordia College in Minnesota, he received a Masters Degree in Speech and a Doctorate in Communications at Michigan State. A stint of teaching at Wayne State University in Detroit was followed by a return to Concordia, this time to teach and act as an assistant to the academic dean. Anderson gradually moved from full time teaching to splitting time between teaching and administration and, when the dean became

president of the college, finally, to the Executive Vice President post. He came to PLU as the President in 1992.

Looking back on the major developments of his life, Anderson remarked, "for me, life has unfolded not by a plan but by accident." He highlighted the two driving interests in his life: higher education and the Lutheran Church of his historical, northern Midwest roots. Thus, serving as president of Pacific Lutheran University has been "a marvelous fit, and life continues to unfold." A mix of enthusiasm and wonder seemed to under gird his retrospective glance at his life, and it appeared to be matched by a positive view of the future.

Turning his focus to the subject of male socialization and leadership, he spoke clearly of the messages males received. "As a male, you were reinforced for that. You grew up expecting that, as a male, you would have the opportunity to be in leadership positions." Further, he described the ubiquitous presence of male leadership role models as a profound influence. "You looked around and said, 'I guess if you're a male, that's what you do'." Although he viewed this modeling as a male strength, he also described the liability in terms of his view that "the best leaders are fairly androgynous, in that they have traits and qualities associated with both sexes."

When asked to identify these stereotypical traits and qualities, Anderson listed the ability to listen, be compassionate and be intuitive as female and the ability to be strong and self-confident as being traditionally male. As for his own history of leadership, he recalled that he and his brother exhibited an inverted version of the first

and second son. He related that, while his brother caved in to the demands of a strong, dominating father, Anderson, in contrast, resisted. He recalled proudly his election to the young citizen's league in the fifth grade and mused that "I've always wanted to drive the rig rather than ride on it."

Ultimately, Anderson appeared to view leadership as ability or instinct; perhaps it was, he said, a "gift of the spirit" in religious terms. As a male, however, he spoke of that gift as a gift of privilege that was difficult even to notice in the context of the 1950's. "I think it is really hard for someone of my generation to fully appreciate the modeling males received versus females, because I just didn't see it for the first twenty-five years of my life." At my suggestion, he agreed that males were like fish swimming in water and, as such, had difficulty seeing the water itself. "You need to get out of the water before you can see it and have others help you out of the water."

Delving deeper into the idea of male privilege and his feelings regarding it, he reflected on his current perspective. "If one has become sensitive to that gender-tied difference in opportunity, one winds up feeling both guilty at times and grateful for it at other times. The key question then is, 'how do you use it?' The challenge is to see this as an incredible opportunity for one to make a difference."

Loren Anderson's view of leadership in general is grounded in process, not in content. He described it as a "trust-building process" which is tested continually, and he tended to see the role of the leader as "the person who ultimately mediates the self-interest of all stakeholders and finds where all of those circles are concentric, the small

area in the middle where you are free to act." Given his foundational investment in the faith underlying the institution, it would follow that Anderson would place integrity at the heart of leadership, stating that "an organization only has integrity if you live by the values you profess within a faith and value based institution."

Ultimately, it is this grounding that mediates the tension "between listening and really becoming the one who gives voice to where people have decided to go and to what extent you are an instigator of totally new ideas." Thus, Anderson stated his belief in the ultimate challenge of leadership: "to create an environment in which people are willing to make decisions for the whole on the basis of the whole around the organizational mission." Perhaps he summarized his own concept of leadership best when he described his vision of the transformational, integrative power of mission itself. "I think it is so incredibly important that leadership be missionally driven, that there is something you are working for that is bigger, more transforming, more transcendent, more enduring than making a dollar or living in the Big House."

Moving to the question of changing leadership expectations, Anderson traced the change in university presidents from World War II to the present. In the post-war era, he saw the presidents as " ... larger than life kind of mythical figures, authoritarian, who ruled with an iron hand and who picked up some of these institutions and carried them on their backs." He pointed to the Vietnam era as the time that that style of leadership "ran into trouble" in higher education. This, in turn, led to a perspective which tends to see the earlier style as "a caricature of a leadership style, but in its day it accomplished a lot." However, Anderson spoke of a current

ambivalence regarding this authoritarian mode of university leadership. "I think we see both attitudes. We mock it and deride it, and yet we turn around and worship it and say, 'where have the heroic college presidents gone? Where have all the heroes gone?' "

In any event, Anderson was clear that change has occurred in leadership generally, characterized by a movement away from a more centralized mode and toward "qualities traditionally associated with the feminine." He went on to clarify that "the task of leadership hasn't changed, but the arena of leadership has. The task is to represent the people you are leading, to lead the people you are leading and not only to articulate a desired future or vision but also to have confidence that it is a good vision."

He further clarified his own experience of a shift in leadership, turning away from a centralized orientation and placing faith in the capacity of followers. "I've come to believe that if you ask people good questions and give them the information to be informed, they can make good judgments. By golly, democracy does work!" Still, Anderson sounded a cautionary note regarding the rosy picture he painted, a seed of doubt about the rhetoric used. "We profess all this stuff about the importance of openness and democracy and participation, and then do we go about making our decisions that way? You look in the mirror and find, 'guess what? You probably don't'."

Finally, Anderson described a change in the things expected of a leader. "The expectations placed upon leaders have, in general, became higher, more diverse and

there's less patience, and stakeholders are more diverse, numerous and vocal and show little tendency to countenance failure. Then, as leadership has changed, leaders are more vulnerable, more exposed, less protected and less hidden. In turn, the leader's reaction to this is to become more cautious and insular and, ultimately, more controlling."

It is this tension between the current move toward openness, sensitivity and participatory process on the one hand and the current move toward protection, control and insular process on the other hand that help give Anderson's conceptualization its richness. Again, grounding the leader's efforts in faith-based mission appeared to give him a way to mediate this tension.

Loren Anderson has obviously spent time reflecting upon the explosion of diversity in contemporary American culture and the resultant challenges it poses. It has become a priority for him to keep in mind continually the diverse and divergent composition of his constituencies. "I think I live with a growing sensitivity about the diversity of the people I am working with and, therefore, the diversity of perspectives and understandings and responses that a particular message or action is going to evoke." "It becomes a multi-variant kind of analysis because race and age and gender and all the rest can be applied to the student body or to the faculty." When asked how he attempts to maintain and increase that sensitivity, he responded that he tries "to listen on a daily basis and realize what an incredible minority we represent."

Finally, the increase in diversity necessitates, in Anderson's view, a more delicate approach to decision making. "In that more diverse environment, finding

consensus can be more difficult and leadership then becomes a sort of navigating and negotiating your way through."

To my queries regarding the tension between inclusivity and efficiency, he was extremely clear. "There are certain principles of inclusivity which simply cannot be abridged, because if you do you are going to be less efficient in the long run." He was careful to draw a distinction between literal consensus and what he termed a "working consensus", and he warned of the danger of "drawing out a consensus that divides." The latter process, he said, would result in a "pool of nay sayers" which would obstruct future decisions. Presumably, this is the delicate process he was describing when he talked of navigating and discerning overlapping areas of self-interest. It would appear that Anderson has direct experience with the price of not heeding the "consensus that divides".

Finally, Anderson addressed the question of the increasing interiority of leaders by placing his own internal reflection squarely in the area of his core and the values located there. "My sort of limit is to believe that I couldn't survive as a leader if things weren't pretty coherent and connected for me, connected to core values."

Further, he emphatically stated that, for him, "congruence is key". In other words, his internal and external, his public and private, his verbal and behavioral elements must be in line, consistent, integrated and characterized by the same values. However, he hastened to agree with me when I said that it was hard to determine if interiority is increasing or, rather, whether one only wants to see that as being the case.

The results of Anderson's MLQ strongly support his descriptions of his approach to leadership practice, with a pronounced tendency toward transformational behaviors and, in addition, an underestimation of his own effectiveness when contrasted with his subordinate's responses (Appendix F). Specifically, his three rater scores for the transformational factors and contingent reward all ranged well above the mean for the total sample utilized by Bass and Avolio (2000). His rater scores on the passive avoidant and active management-by-exception factors were negatively correlated with the former scores.

In addition, the rater scores for passive avoidant factors were in the medium range, as was the active management-by-exception factor. Finally, the rater scores for extra effort, effectiveness and satisfaction factors were well above the sample mean.

A comparison of the means of rater scores for Loren Anderson with his own leader scores yields, in general, lower scores for all transformational factors with the exception of individual consideration, lower leader scores for effort, effectiveness and satisfaction, and higher scores for both passive avoidant and active management-by-exception. Anderson's leader score for contingent reward equaled that of the rater score. In general, Anderson scored himself lower on transformational items and higher on transactional factors than his subordinates rated him. Finally, Anderson also scored himself lower on the additional subordinate items of effort, effectiveness and satisfaction than did the raters. Overall, in the pattern typology of O'Shea et al. (2002), he emerged as a HighHighLow, with the expected corresponding high subordinate satisfaction/motivation subscales.

To summarize, Loren Anderson's view of leadership is set squarely within his history, his faith, and his commitment to higher education. His youth was marked, he related, by a gift of privilege and assumption of leadership along with a lack of awareness that this was so. A gradual awakening to that male privilege resulted, in his view, in a continual increase in sensitivity to the multi-variant environment in which he leads. He described a confluence of guilt and responsibility to increase inclusion and democratic decision making in order to align with the changing leadership expectations which he noted.

These changes, driven by an explosion of diversity within the larger culture, Anderson depicted as central to the nature of leadership in the current environment. He related that, in his eyes, the model of leadership he would most favor would be that characterized by an androgynous approach. By this, he explained, he saw a blending of the stereotypical traits of both masculine and feminine in a new, more effective, more sensitive model. His optimal leadership typology profile with concomitant high levels subordinate satisfaction would support his actual practice of that model. Loren Anderson appears to have operationalized the core values he espouses, fashioning a response to changing expectations which emphasizes relationship, diversity and democratic process while bearing in mind the ongoing privilege and responsibility inherent in the male leader today.

<div align="center">Discussion</div>

In analyzing the interviews as a whole, six content categories were selected as primary. The N6 (2002) program enabled me to build six nodes corresponding to the categories and, as a result, to group and isolate interview content pertaining to those six categories and to analyze the content separately. As has been presented in Chapter 3, the six categories were as follows: changing leadership expectations, male privilege, androgyny, diversity, interiority and leadership defined.

As these nodes were reviewed, it emerged that the category of changing expectations tended to contain the other five categories within itself. Therefore, it will be presented first, followed by each of the other five nodes. The discussion concludes with a focus on the responses described by the six male leaders. The discussion of each element will focus on the common and divergent strands within each category, weaving the views of the six participants into a composite portrait.

<u>Changing Expectations</u>

A review of the twelve interviews yielded a dramatic concurrence in regard to the general topic of changing leadership expectations, an apparent reflection of the shift discussed earlier (Banner & Gagne, 1995; Bennis, 1995; Kanter, 1983; Lipman-Blumen, 1996; Peters & Waterman, 1982). All six leaders agreed that the changes have been substantial, sweeping and pervasive. Four of the participants pointed specifically to the period of the 1960's as the crucible which produced the changes that emanated and became generalized within the larger culture.

Anderson, for example, described the changes in higher education as being a dramatic shift from the larger-than-life, authoritarian figures of the post-war period to the more democratic administrators of the present day. Grimm, although questioning whether the change was in expectation or only in how the expectation manifested itself, traced the changes within the Jesuit order to Vatican II, which provided the impetus to move from the "long black line" of silent, "interchangeable parts" to a more humane, more focused recognition of the individual in the current order. Royer highlighted the "stunning" amount of changes in expectation since World War II, crediting the Vietnam era as the point in time which saw "a mile a minute kind of change" and "when everything got turned around and stood on its head." Finally, O'Laughlin saw the past sixty years as unique in the degree of change in terms of leadership, and he singled out the era of Vietnam as the time when both the country and the male leader lost the unquestioned arrogance that produced the leadership of the "Greatest Generation". Both Lewis and Crawford, though not identifying the 1960's as pivotal, still agreed that there have been substantial changes in the expectations of leaders in the late twentieth century.

The changes described by the participants tended to fall into five major areas: greater participation in decision making, increased sensitivity to a diverse group of interests and peoples, emphasis on relationships and the communication they require, an increase in scrutiny leading to more global expectations of leader behavior and, finally, increased sharing of information.

Participatory Process.

All six leaders talked of the increased expectation that decision making would be a participatory process (Bennis, 1995; Lipman-Blumen, 1996). This was marked, as Grimm noted, by "more consultation, more interaction with the individual affected and more iterations." Both O'Laughlin and Crawford spoke insistently of the increased importance of getting input and "buy in" prior to the implementation of decisions. Crawford described the prior image of the authoritarian leader "barking off" commands from behind his desk, and he contrasted this image with the current reality he experiences—the need for buy-in, collaboration and communication with those who will be impacted. As mentioned previously, he wondered aloud whether the command and control leader ever really existed in the way that he imagined within his own mind. Anderson described a "collaborative process" wherein the interests of diverse groups would be recognized and factored into the final decision. He spoke of a model of contemporary leadership in which the leader finds an area of overlap in a system of concentric circles of self-interest and acts within that small area of freedom and confluence.

Finally, Royer, in his depiction of major expectation changes, identified participation as being key. However, he warned of the dangers of participation for participation's sake. "Decision making has been dulled somewhat by the expectation to have everybody participate, even if it is not real participation." Thus, in Royer's view, participation must be accompanied by true responsibility in order to guard against empty gestures which include but actually undermine at the same time.

Diversity.

The second change identified by the participants was tied to the explosion of diversity within the years comprising the late twentieth century in American culture. The expectation accompanying this explosion was that of increased sensitivity to diverse groups and a willingness to listen and learn.

Royer listed this expectation among the major changes he has noticed, stating that "you must do diversity and do it well." Further, he went as far as to say that "diversity has become as important in many sectors as performance." Looking back to the 1960's and earlier, he emphasized that "it was all white guys." He contrasted this with the diverse population which exists now and the expectation that diverse voices will be heard.

O'Laughlin noted that the change in the makeup of the nation and, consequently, the work force has figured prominently in the style of leadership which is appropriate. His dictum that "who you lead determines how you lead them" is central to his perception of this change. He was clear that "you have to be more sensitive ... to the needs of others and not just males", and he noted that it is essential that "leaders have a more global understanding before they make decisions that will impact others." This having been said, he also acknowledged that "it was easier, frankly, when it was an all male situation because you didn't have to be that sensitive about things. But as you become more aware of others' concerns, if you are truly going to provide proper leadership, then you have to be truly sensitive to those things and not just give them lip service."

Anderson spoke of the expectation he feels to "make this a more global place", and he was clear that "the expectations placed upon leaders in general have become generally higher and more diverse." His view of higher education at the dawn of the new century is that there is a particularly diverse collection of stakeholders who are increasingly vocal in asserting their rights and advocating for their interests.

Crawford, again, saw a shift in the need for sensitivity to the needs of "gender and other races" and that this heightened sensitivity was demanded by the "increased diversity within the culture." The sensitivity Crawford described was contrasted, as before, with a mythic, Teddy Roosevelt image, a leader who "just led" and did not worry about the impact upon "the different nuances in society". However, Crawford again expressed some degree of doubt regarding how accurate this picture was, and he seemed to imply that some may romanticize an earlier, simpler time when autocratic leadership was effective, accepted and unquestioned.

Grimm spoke of the changing composition of the Jesuit order, reflecting an emphasis on diversity and the shift away from an exclusive focus on white America. To illustrate, he stated that the largest group of Jesuits worldwide is now East Indian, and he spoke of the ongoing attempt by the order to move from a "U.S. centered" to a "world centered" approach. Even the two Jesuit theology centers in the U.S., he offered, are comprised of fifty per cent international students. Finally, Grimm stated that the governance of the Jesuit order in Rome has representatives "from all over the globe," and the General of the order speaks eleven languages.

Lewis's perspective is necessarily grounded in a different experience. Being

African American, he is obviously aware of the diverse composition of those he leads.

However, he spoke of the general commitment he has to approach decisions with a

sensitivity to the diversity of interests, perspectives and opinions which characterize

the facilities he directs.

Relationship/Communication.

The third change identified by the participants was an increased attention to

communication and to the relationships which thrive on it. Specifically, they focused

on the talking and listening that are expected in order to nurture relationships and

maximize leadership effectiveness.

Grimm spoke of the "primary linkage communication" which serves to "keep

everybody in touch with each other and in touch with me." He recognized that

younger members of the Jesuit order had the expectation that the leader would be

"more humanly supportive and interactive". In fact, the approach of "mutual

transparency" described earlier is based upon communication at a deep, honest level

which, in turn, fosters a relationship of trust and openness. Ultimately, Grimm said

that changes in expectation have resulted in a shift in the nature of his decision making

which reflects the emphasis on relationship. "There's been a transformation internally

... a degree of comfort in my heart as a primary source of decision making." Further,

he spoke of the need of subordinates to know that, as a result of this relationship, an

empathic understanding exists. A universal reaction, particularly in times of stress, is

a set of questions: "Will he know us? Will he care about us? Will he be responsive

to our concerns? Will he walk with us?" The leader's response to these questions is then of paramount importance.

O'Laughlin pointed out that "where people have a problem is if they don't communicate to the people they work with what their expectations are." He went on to emphasize the relational aspect of leadership, stating that "we need to be more prone to, instead of expecting above and beyond, to be more nurturing and caring."

Anderson chose to emphasize the importance of a leader listening and truly gaining a sense, both individually and collectively, of where the group or organization wants to go. In addition, he posited a nurturant aspect of leadership as essential. He said that the abilities to listen and be compassionate are "incredibly important elements of leadership today." Generally, Anderson described effective leadership as dependent upon relational skills to inspire, motivate and discern direction.

Royer, interestingly, concentrated on the need to talk and explain, particularly in the realm of politics. Turning to the movie, "Ground Hog Day," he said that his experience has been similar, in that he was engaged in the "endless task" of explaining in an iterative manner. Thus, he said, it is the "definition of focus -- always coming back to the 'why are you doing this?' "

With this emphasis on communication, Royer placed unusual focus on the importance of language itself, viewing it both as self-definition and as a conveyance of attitude toward action. Thus, he sees language not only as a transmitter of content, but as a vital signal in terms of readiness for action. As a result, Royer values

communication, but only insofar as it leads directly to action; talk for talk's sake is anathema to his impatient nature.

Crawford, consistent with his pragmatic approach, also emphasized the relational aspect of leadership. Again, he described an historical shift, moving from a directive form of communication to one which is grounded in relationship. "You've got to build relations, you've got to convince, they've got to respect you."

Finally, Lewis continually described the importance of listening to those he leads. In addition, he clearly acknowledged his natural focus on his relationships, even to the point of valuing being liked over being respected. However, the changes in expectation have, as mentioned earlier, only moved into line with where Lewis always saw himself as being. Thus, his sense that "the parade is finally going in my direction."

<u>Scrutiny.</u>

The fourth change in leadership expectations was seen as the heightened moral standards and desire for personal and professional congruence as well as the increased scrutiny which accompanies them. Grimm spoke of the elevated standards and the heightened monitoring of leader behaviors, leading to a reluctance to be in the "crosshairs". This reluctance, when generalized in the order and in the culture at large, eventuates in potential leaders asking the question "why should I put myself through that?"

O'Laughlin pointed to historical figures such as John F. Kennedy, the acceptance of his peccadilloes and the contrast with contemporary leaders such as Bill

Clinton. He asked, "how do you get someone, male or female, to run for president of the U.S. when they know they are going to be held to incredible scrutiny for everything they've done since the first grade?"

Anderson echoed this concern, reflecting on his perception that "the expectations placed upon leaders in general have become higher, more diverse and there's less patience with failure or what is judged to be failure." He went on to explain that he sees a concomitant response on the part of the leader. "The leader's natural reaction is to become cautious, to share less, to become more insular."

Finally, Crawford also pointed to the elevated standards which have developed for leaders in the past twenty years. "Leaders ... didn't have to watch themselves so carefully. But now, if the leader is having an affair, be careful. Twenty years ago it didn't matter and it may have even added to the mystique and the power." He then pointed to the shift in the cultural attitude toward drinking as "a classic transition. Years ago a hard drinker was thought of as a man, a leader. Now they're a person out of control, a person that can't be trusted."

Shared Information.

The fifth and final change pertained to the expectation that substantial information be shared (Cleveland, 1985). This expectation appeared to go hand in hand with the move toward heightened participation in decision making.

Anderson drew a stark contrast between the present and a time when an authoritarian model of leadership prevailed. This model applied in educational institutions "where information was shared much more sparingly." He contrasted this

approach with a more current model in which "you give them the information to be informed so they can make good judgments."

O'Laughlin described "employees that have an expectation that is much higher from the standpoint of information." He went on to point out the technological explosion that has transformed American culture and offered a personal example in the multiple sources of information in his own office. "In the time we sit here, cell phones, faxes, emails; I can hear them going. We are just inundated with information. There is this incredible ability and flow of information. And it is hard to lead when knowledge or information is powerful and everybody's got information now." He then ended this thought by pointing out the profound change in power based on the democratization of access to information. "Remember: before, leaders would hold that information and dole it out as a measure of control. It's hard to do that anymore."

Lewis agreed, tracing the development of independent information from CNN and cable networks through the Internet. This was the beginning, he said, of "the unraveling of the tight fisted control" of information and led to a situation in which "you can't control it anymore."

Thus, this final change residing in the expectation of more information was seen to possess an interactive relationship with the other changes described above. From participatory decision making to increased scrutiny to diversity to communication in relationships, the changes that were identified by the participants appear to have strong roots in the explosion of information treated last.

Male Privilege

An experience common to five of the male leaders interviewed is that of male privilege as an element of preparation for leadership roles (Gardiner & Tiggemann, 1999; Rosener, 1990). The second category of analysis was the experience of male privilege within the childhood world of the participants. With the possible exception of Father Grimm, all interviewees experienced being male as a category of privilege tied to assumptions and opportunities for leadership.

O'Laughlin was typical of the participants in his responses, focusing first on the fact that his early world was "male dominated; think back, it was all males." He went on to point to the plethora of leadership models for males, among them Bradley and Eisenhower, FDR and Truman. Further, the "entire structure of leadership" was comprised of white males, and the requirements were "aptitude and desire and, to a little bit lesser degree, education." In other words, the opportunity was there for white males to take, as long as there was motivation and a modicum of ability.

O'Laughlin then highlighted the twin preparatory activities which were open exclusively to males, activities which, in his view, were perfectly matched to the culture as it existed in the 1950's. These two elements were sports and the military. The former provided preparation through "the overwhelming desire to win" and the latter through "an even more serious desire and training to win and even to kill if you have to." This provided "a double set of stimuli that leads to a take charge and win at all costs [attitude]."

These basic perceptions were echoed by all the interviewees, excepting Grimm, who will be treated separately. Royer termed the cluster of privileges a "gift", and he described himself as being unaware of this gift as he grew up and enjoyed the advantages which accrued. "I never even thought about why it was pretty much all guys. I never even thought about it." He agreed that "you grew up kind of expecting as a male you would have opportunity to be in leadership positions." Anderson said that "you looked around and nearly everyone you saw in leadership positions ... was male, and so you said, 'gosh, I guess if you are a male, that's what you do'." Again, he echoed O'Laughlin and Royer when he described being unaware, as a fish is unaware of the water in which it swims. "I just didn't see it for the first twenty-five years of my life, I just didn't." Crawford said that it was "natural" in the time he grew up, and he also pointed to the armed forces as a specific training that accompanied the "advantage" of being male in that time.

Lewis occupies a unique place within the group of participants for this study. Although he grew up male in the same general culture as the other interviewees, he grew up as an African American and, as such, had a necessarily different experience. While he acknowledged that his race perhaps made his ascent somewhat more difficult, he pointed to his move from the "Deep South" to the Midwest as well as his family's insistence on independence and social change as instrumental in his later success.

Lewis paralleled the other leaders described above in his identification of clear male role models, from the figures on the national stage (e.g., Thurgood Marshall,

Martin Luther King, Jr. and Jesse Jackson) to the local, omnipresent black minister. He also pointed to athletics as a springboard which allowed him, through courage and determination, to attain success and obtain valuable training for leadership. In addition, he spoke of two distinct advantages that males (prior to Title IX) had. These were: the opportunity to develop the physical side of their being without social disapprobation and the encouragement to achieve academically without disapproval due to gender.

Grimm stands out as a unique individual within the group. His lifelong immersion in male environments, as described earlier, presented a very different set of challenges. He did identify advantages he enjoyed in terms of decisiveness and structure, and he saw these as vital to the focus on task and mission within the Jesuit order. However, male privilege would appear to emerge in contrast to female strictures which were seemingly not apparent in the all-male environments he has occupied his entire life. Thus, Grimm identified his major challenge as the adjustment to and functioning in a mixed gender context.

The question of strengths and liabilities which accompany male privilege elicited a fairly unified response. Most of the participants pointed to strengths such as decisiveness and training through athletics and the military as well as the self-confidence of knowing that one occupies a position of privilege. Grimm went further in connecting hierarchy to the male style as an effective antidote to organizational conflict. The query regarding liabilities drew much less response, but two issues emerged. Anderson suggested that the best leaders may well be more androgynous

and thus able to utilize not only decisiveness and definitive action but also compassionate caring. O'Laughlin volunteered that the self-confidence of privilege can metamorphose into arrogance, leading to an individual or national quagmire such as the Vietnam War.

The final element which was discussed by several of the participants was the issue of potential feelings of guilt or enjoyment attached to the male privilege described above. There were divergent views on this issue, with some participants expressing strong views and others not commenting upon it. Grimm, for example, stated only that he was not comfortable with what he termed "male bashing", and he reiterated his discomfort with the language of gender as a whole.

Royer, on the other hand, described being able to "enjoy" the advantages that come with privilege. When asked to expand on this idea, he likened it to getting a clean bill of health and knowing that there is "nothing standing in my way". Anderson suggested that guilt regarding privilege is not a helpful ingredient. Instead, he advocated "not to be hamstrung by the guilt that accompanies success and wealth but to see this as an incredible opportunity for one to make a difference." Royer, when questioned, acknowledged that he sees an obligation to do something with the "gift" he described. Perhaps Anderson summarized best when he concluded, "with special privilege comes special responsibility."

Androgyny

The third category was introduced by Anderson when he suggested that perhaps the most effective leaders are androgynous. When asked to clarify, he

explained that he understands androgyny to be a balance between the "male" style of strong, self-confident leadership and the "female" style of listening in a compassionate manner (Korabik, 1990; Sargent, 1981). He added that "what we have traditionally associated as more feminine qualities are certainly more important than they were and make a better leader than when that was less the case."

Crawford, emphasizing his practice of "situational leadership", said that elements of a more "feminine" style of leadership need to be "in your repertoire". Lewis identified his style as historically "softer than more traditional leadership styles", and he placed clear emphasis on relationships. "You listen, you talk a lot, and you make a lot of decisions to work with people and things based on those relationships." Grimm, after again stating his resistance to using gender based language, returned to the theme of hierarchy. He said that, in his experience, the lack of hierarchy in female organizations within the Roman Catholic Church has led to "disaster" or "chaos". Although he clearly preferred a personality-based language, he acknowledged that, when one speaks in gender based terms regarding leadership, "the art of leadership is to continually balance" those masculine and feminine poles.

Finally, O'Laughlin stated that the language of androgyny did not make sense to him. He went on to say that he felt that "the male style of leadership is predominant and will remain predominant and women are more prone to fit into that." He concluded by intimating that women will, when in top leadership positions in the future, be as aggressive as males have tended to be.

<u>Diversity</u>

In addition to its place as one of the frequently identified changes in leadership

expectations, diversity was also selected as a category in itself. Each participant spoke

of the necessity of recognizing and cultivating sensitivity to the diverse interests that

comprise current organizational environments (Simons et al., 1993). In fact, this was a

major element in the discussion of participatory process and the challenges it presents.

O'Laughlin's situational statement seems relevant here: "Who you lead determines

how you lead them." There has, perhaps, been a two-fold development regarding

diversity: there has been an explosion of diversity within the culture and there has

been a concomitant emergence of awareness and assertion of rights for diverse groups

in general. Thus, all six leaders included the element of diversity when they discussed

their own experience and current practice of effective leadership. They spoke not only

of increased numbers of minorities and women but of their own increased awareness

of these peoples as well as their attempts to become more sensitive to them.

O'Laughlin stated that "if you are truly going to provide proper leadership, then you

have to be truly sensitive to those things and not just give them lip service."

The theme of growing awareness was woven into most of the participants'

responses to interview questions. Both Royer and Anderson spoke of not seeing

differences and relative privilege until they were in to their adult years. As Royer

stated, "I just didn't see it." He told of the shock he received when he arrived at Fort

Hood, Texas and saw a sign that read "Colored Housing". This gradual awakening to

the existence of diversity appears to have developed alongside the increased numbers and increased strength and assertiveness of the voices of minorities and women.

The increasing awareness within the male leaders interviewed has resulted in individual responses to the developments described above. If, as several participants stated, there is a growing need for increased sensitivity to diversity, the question becomes how they have attempted to address this need.

Royer pointed to his professional experience. "Before I got into public life I was an observer, a paid observer, so I was thinking about the issues a lot as a reporter and a writer. So, in my professional life, my adult life, it has always been something that I've thought about and recognized as a major societal change." He also related an experience which served as a reminder of the perils of not maintaining sensitivity. "A couple of times I got a bit on the sexist side by making a comment about a woman in the campaign. I will never forget it .... Oh, man, it was terrible. It was the kind of thing [we] said all the time in the newsroom, but a campaign is not a newsroom!"

Royer also lamented a by-product of this increased sensitivity: the heightened stress when "a situation that is already loaded is exacerbated and blown up way out of proportion by the racial tension that exists." As an example, he spoke of the situation of termination of employment with persons of different races or genders and the questions which run through both individuals' minds. " 'Is something wrong with me? Is this racial?' The other person is thinking, 'Is something wrong with me? Is this gender based?' " Although clear that this heightened sensitivity is good, he also spoke of the "perils along the way".

Anderson described a "growing sensitivity" that he lives with, and he talked of

trainings and workshops he attends for leaders. Then he added, "beyond that, it seems

to me that what you are challenged to do is to try and be aware and try to read and

think, to try and be sensitive, to try to listen on a daily basis as a way of trying to keep

up with this diverse world in which we live. And I also think it is really helpful to

travel around the world. I have made two trips to Asia in the last six years, which I

think for me have been life transforming in terms of how I look at issues and the

world. And realizing what an incredible minority we represent."

Crawford spoke of the continual pressure that comes with increasing

complexity. "It just gets more complex every day." When asked how he attempts to

address the need for sensitivity to diverse interests, he said that "not only are you

trained, you look, you read, you listen, you observe."

Grimm, setting his own response within the Jesuit order, pointed to the shift in

the mission, emphasizing dialogue with "persons of other religions" and "working

with native peoples". As mentioned earlier, he told of the increasing "leadership roles

and voices" opened up to women and minorities within the order. Grimm also related

that he has placed increasing emphasis on workshops, retreats and trainings within the

Northwest Province, opening up opportunities to experience true dialogue with others.

Reflecting the twenty-four hour nature of Jesuit life, he spoke also of the practical

ways that sensitivity to diversity touches everyday living. He provided the example of

deciding, within a residence, "whose food gets cooked; do we have rice or potatoes?"

O'Laughlin said that he has used a "combination" of trainings, workshops and reading, and added that "part of it is just being aware and truly sensitive to the needs of other people." Again, his honest statement acknowledging the simplicity of an earlier time is notable. "It was easier, frankly, when it was an all white male situation because you didn't have to be that sensitive about things." Upon reflection, the question emerges regarding whether O'Laughlin's history in the armed services exposed him to little diversity or, more likely, that the earlier time in question was marked by less insistence that minorities be treated sensitively.

Finally, Lewis's situation is necessarily unique in regard to issues of diversity. As an African American male, he spoke of the difficulties that still exist for minorities in terms of acceptance in the world of business. He told of two friends in business who experienced a "color bar" which was challenging to overcome when beginning this venture. However, "once they got past that color bar, they got the universal color bar in business, which was green, actually green and gold, and so it didn't seem to be much of a problem. But they did say, 'yeah, getting in the door was tough'."

In addressing his own, personal experience, he turned repeatedly to his early school history, when he learned that "I put out more effort than anyone else" and, as a result, "I was recognized by my peers as a natural leader." In terms of his own response to diversity as a leader, he emphasized again his natural leadership style in striving to create consensus around problems.

A particular issue which emerged from the initial round of interviews provided a question which stimulated conversations notable for their candor and concrete nature

within the second interviews. Royer had suggested that a critical, thorny tension existed between inclusion and efficiency. When the issue was posed as a second interview question, all participants expressed strong opinions. In introducing the topic, Royer stated that, practically, it may be necessary to "run the risk of not having the performance to get the diversity." I pursued this point, one that Royer said gives rise potentially to "a terrible discussion that nobody has because it is, on the face of it, racist." Ultimately, I created a question regarding the tension between inclusion and efficiency.

When I fed this question back to Royer, he stated that "when you know what to do, some of this stuff sometimes looks like artificial, unneeded, unnecessary barriers to getting the job done". However, he warned against this perspective, unequivocally stating that "you can't really cut corners, but you can't help but be frustrated and anxious about the time it takes". As related earlier, he also provided a caveat, pointing to the political situation in Miami. "They play a game of inclusion; they talk about inclusion and talk about people working together, but it is really a charade." He ended by alluding to an "inclusion curtain—they talk about it but it never quite happens".

O'Laughlin disagreed with the proposition that inclusion worked against efficiency. "I don't feel that way. I think that, overall, better decisions are being made because there is better and wider input being provided." Again, he applauded the change to an increasingly diverse workforce. "From my standpoint, it became more interesting, and it became far more educational and enlightening to include all those other people."

Anderson pointed to small details which have changed to accommodate a more diverse population within his educational institution. For example, he told of changing the seasonal letter to the PLU Board of Regents which said "Happy Easter". Because of the naming of the first Jewish Board member, "we now have two versions of that letter. It says 'Happy Easter' except for one that says 'Happy Passover'." He acknowledged that this was "a little, tiny example of how you try to be sensitive to the fact that it is a really diverse group that you are working with."

He then stated strongly that "there are certain principles of inclusivity which simply cannot be abridged, because if you abridge them then you are going to be less efficient in the long run than if you acknowledge them." Finally, he provided a model which, he intimated, helped to bridge the tension between inclusion and efficiency. He made "a distinction between operating by consensus and what I call a workable consensus." By this term, he explained, he meant that, although not everyone agrees, a majority supports the proposed solution and "the rest ... see that solution as at best something they are not going to work against."

Crawford, turning once more to the situational leadership he espouses, acknowledged the necessity of inclusion, although it is sometimes difficult. There are limits, though, depending on the situation and the variable need for speed. "If things move slowly and you need to make a move faster, then you may have to do it differently. But if you try to be inclusive ... and make sure everyone has a voice and make sure you have a dialogue and that their issues are heard, you are going to move slow. They have to really buy off on it and be willing to do it, because if they don't,

they can get away without doing what you want them to do." Ever the pragmatist,

Crawford left the question hanging of whether he thought inclusion was "right" or

whether it was only necessary in the current climate.

Grimm made the point that efficiency may well be served in the long run by

inclusion. "I'm still of the belief, even after all this experience, after all this study,

that from an efficiency point of view, putting the energy up front in conversation,

alternative generation, evaluation of those alternatives, etcetera, and doing that in the

context of the community with all the delays, that that's a more efficient process than

when you have ... a solution from on high." In other words, inclusion and

participatory process ultimately serve the long-term interests of efficiency.

Finally, Lewis relied on the grid of important/urgent/unimportant/non-urgent to

illustrate his response to the question. He related his belief that the solution was

"trying to keep those things that are important but not urgent from becoming important

and urgent." However, when it occurs that an item does become important and urgent,

"then the leader does not have the luxury of being inclusive." In those situations,

Lewis explained, the leader must rely on "previous work", assuming that the trust built

up over previous decisions will allow subordinates to accept the necessity of a quick

decision by the leader. Thus, there is an understanding, a trust and an assumption that,

when inclusion is possible, it will be implemented in appropriate decision making

process.

The six male leaders included in this study focused notable time on the topic of

diversity, both as a focal point of change in leadership expectations and as a key

element in leadership practice. As such, it plays a major role, in their view, in the process of decision making and the ultimate mode used. The inclusion of diverse views, interests and groups appears to figure so prominently in their approach to leadership practice that they appear willing, if necessary, to sacrifice short-term efficiency for the sake of true inclusion.

Interiority

The fourth category which emerged from the interviews was that of the leader as a whole person, subject to increased scrutiny and heightened generalized standards. In addition, this category includes an attention to the development of the interiority of the leader and the need for renewal to feed that development (Palmer, 1999).

Grimm's life within the Jesuit order is predicated upon reflection, prayer and faith-based action in the world. Therefore, it would follow that an emphasis on the leader as a whole person with a need for renewal is integral to Grimm's approach. In fact, he described a solitary, spiritual exercise at the beginning and end of one's service within the order. Finally, he described the Jesuit culture as one in which congruence was expected and, given the close relationships and emphasis on "mutual transparency", it is "hard to hide" in one's life within the order.

Royer placed emphasis on congruence, what he termed "morality" or "integrity", yet he described an ideal leader as one who is a blend of humble and tough and one who "looks out the window instead of in the mirror". This seemed to imply an impatience with interiority, which would be consistent with his preference for action over conversation, the "bus" over the "table".

There seemed to be agreement on the need for core principles to ground and anchor the leader's behaviors, decisions and vision. Grimm, as mentioned earlier, made an effort to clarify that any understanding of his perspective must necessarily be based on his faith-based approach. Within his faith were the core principles which guided his leadership. Lewis also repeatedly stated his reliance on a "pyramid of values, mission and vision" to ground his leadership. He emphasized the importance of consistency in personal and professional life. Anderson explicitly stated that "congruence is key", and he spoke clearly of his reflective time alone when he asks himself whether he has based his actions on principles and on the stated mission of the organization. This appeared to be a regular practice for him.

Crawford said that he did not know where there was a job that would afford the time or require time for renewal. "Where do you have that job? Where do you get that? Because you could make it [the time]. It's just that people would say, 'What is this guy, a weirdo?' .... I don't think I am up at that level where I need a week of reflection .... From a cost benefit analysis, I don't think it pays." Upon further reflection, Crawford, always concrete, acknowledged that he <u>did</u> have times when he "tunes out", resting from the stress of the week.

<u>Leadership Defined</u>

The final category to emerge from analysis of the transcribed interview texts was that of leadership defined. All six participants were asked to define or describe effective leadership as they saw it in actual practice. Their definitions will be

presented, and they will then be assessed in regard to the five changes in expectation discussed above.

Lewis considered the request for a leadership definition in the time between the first and second interviews. He then presented me with a problem-solving model which, he said, contained much of what he thought effective leadership should be. His five-step process read as follows: (a) identify the problem, (b) spend enough time investigating solutions, (c) engage those affected as much as possible, (d) act when you have good answers and (e) make the solution their idea. This decision model appears to address several of the changes described earlier, such as a participatory process, communication in relationship, attention to diverse opinions, and the sharing of information.

Grimm offered the discernment model of leadership which, he said, characterizes the Jesuit decision making process. As described earlier, discernment is a process in which the members "fully and transparently share with the leader all thoughts and feelings and then, having done that, let go and trust the leader." The leader then asks himself, "is this what the Lord wants?" and includes a vertical transparency, opening to what the Lord wants from the decision. Thus, no decision is made without involving those impacted, without yielding to hierarchy and without asking guidance in a vertical manner. Grimm concluded by suggesting that true Jesuit leadership may have as its final ending, either metaphorically or actually, the cross. However, this is acceptable if the entire process has integrity. Grimm's description of leadership according to the discernment model includes, again, a number of changes

described above, including participation, diversity, androgynous balance, interiority and sharing of information.

O'Laughlin responded to the query regarding the definition of leadership by first focusing on style and using current U. S. Secretary of State Colin Powell as a model. Three major elements comprised his description of style: "confident but not cocky, articulate but not overbearing, and warm and receptive." He then went on to define leadership as he understands it: "the ability to facilitate process, to instill confidence in people, to have people accept and respect the direction given, to understand when to make the tough decisions and when to go against popular sentiment, to dig into topics and understand them before making decisions and, most importantly, to make those decisions with the right moral grounds." This definition, reflecting perhaps the military context which served as its crucible, appeared to emphasize the authority of the leader as decision maker, acting alone with the respect and acceptance of subordinates. On the surface, it does not seem to incorporate the changes discussed above in an explicit manner.

Crawford began his attempt to define leadership by stating that "there are times to lead and times to follow. A good leader has to be an excellent follower." He spoke of "compassion for the people", and of thinking of the whole as well as "what you stand for". He then emphasized a sense of humor and said that a leader must "talk and talk and talk". He ended by describing the ideal leader as "cool, calm and collected" in crisis situations in order to encourage rational responses to extraordinary circumstances. After reflecting, he added a negative image of what the leader should

<u>not</u> be: "nit picky, excitable, lack of respect for subordinates and work for work's sake." Again, Crawford appears to reflect his own approach to leadership, accenting humility and compassionate service with a sense of humor. Many of the specific changes in leadership expectations are not clearly present.

Royer offered three traits from a recent reading: "real humility", "tough" and not looking in the mirror but, instead, "out the window". This seemed to suggest an external focus, eschewing the interiority described earlier. He then added an intense concentration, "a fanatical, eye on the prize focus". Further, Royer described a fierce "integrity" or "morality" that must characterize the leader. Finally, he volunteered his typical attention to language, suggesting that a leader must use language which conveys a readiness for action, a determination to be "on the bus" and not "at the table". Royer's emphasis on talking ultimately gives way to a conviction that language must lead directly to action and not to more talking. This definition, again, reflects his basic approach to leadership, leaving the changes to be discussed elsewhere in the interviews.

Finally, Anderson described a "collaborative, democratic" style, keying on an authentic, congruent presentation. He emphasized inclusion and an approach which is "missionally driven". Interestingly, he suggested that an androgynous style was ideal, combining the compassionate, intuitive listening of the "feminine" with the strong, decisive, confident style of the "masculine". He added that, as a leader, "it is really important that you not take yourself too seriously." Anderson appears to have

included a number of the changes described: participatory decision making, diversity,

interiority, and communication in relationship.

The data produced from the interviews yielded two main forms of presentation:

individual portraits and a comparative discussion based on cognitive categories. From

this presentation, it is hoped that six individual views along with a composite,

comparative portrait resulted.

Chapter Five offers summary conclusions. Finally, suggestions for further

research are presented.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

This study has explored the response of six male leaders to the experiences of changing leadership expectations. Building upon a conceptual framework which contained assumptions regarding the existence of changing expectations and gender differences in leadership style, two rounds of interviews were conducted (two with each participant) to reach a progressively deeper understanding of the experiences of the participants.

The results of the twelve interviews, the data for the study, were analyzed to create six individual portraits as well as a larger, composite portrait containing convergent and divergent views, perspectives and experiences. The six individual portraits are distinct, reflecting the discrete fields represented, the individual histories described and the singular approach to leadership articulated by each man interviewed. Thus, the six portraits developed stand alone, distinctive and unique as the individuals they represent.

At the same time, the analysis yielded categories which emerged naturally from the conversations comprising the interviews. The iterative process that grew organically from the two rounds of interviews allowed for increasing depth in the exploration and ultimately led to a notable convergence of articulated experience. The composite portrait which developed had dramatically more points of intersection than divergence.

The overall impression was an experience of substantial, continuous and pervasive change in the expectations of leaders from the 1960's to the present. The explosion of diversity in the culture and, consequently, in the workforce has exerted pressure to increase sensitivity to diverse groups, interests and voices while opening decision making to create a more democratic, inclusive process. At the same time, expectations have shifted to emphasize relationship and the overall communication process which it requires. Elevated scrutiny and heightened standards for leader behavior and a concomitant explosion in access to information through technology have revolutionized the position of the leader and undercut the possibility of autocratic distance. The confluence of these trends led participants to describe leadership as a phenomenon transformed, at once more democratic, more humane, more vulnerable, more exposed and yet potentially more dynamic and effective.

In light of these changes, the interviewees spoke of the experience of male leadership in similar ways. Unconscious of the natural advantage of male privilege in their early years, they became aware of this advantage only gradually within the context of an increasing awareness within the culture itself. Although they live now with the knowledge of their privilege, they eschew guilt and prefer to act within the sensitivity to the unique obligations and opportunities which accompany that privilege.

However, there was also an awareness of the liabilities that attend a cultural gender division of this type. Thus, they have sought to reduce the authoritative nature of decision making, to balance the male attention to task with the more female emphasis on relationship and communication. A notable convergence of opinion

occurred around the idea of androgyny, the understanding of which was an overall balance in more stereotypical "feminine" and "masculine" styles of leadership.

Although there was an occasional wistful glance backward toward the time when leadership paid attention solely to white males, the general consensus appeared to view positively the dual trends toward a more diverse workforce and an overall attention to the voices contained within that diversity. An underlying, unspoken assumption appeared to be that there would be no return to the simple, less representative days they described as their early, formative years.

Another emergent theme mirroring the changing expectations was that of an increased emphasis on the whole person, on the congruence and interiority required to lead through core principles, through personal and professional integrity and through a reflective approach that is often emphasized in current leadership literature.

Interestingly, the attempts to formulate a definition of leadership tended to move back toward a more traditional, male model of accomplishing task through efficient decision making, albeit a more participatory process. There was a clear emphasis on task, a preference for product over process.

Particularly poignant was the impatience that appears to accompany advancing years, when the finite amount of time remaining becomes more apparent and the need to accomplish more pressing. Even with this impatience, however, there was a clear acknowledgement that inclusion, participatory process, sensitivity and communication are essential and, ultimately, contribute to a more efficient and effective approach to leadership.

Finally, the composite portrait yields a picture of six men who have attempted to respond to the changes that have swept through the culture, retaining their male attention to task and their desire for efficient process while accommodating the insistence on a more inclusive, nurturant, "feminine" style. In general, results of the questionnaires tend to show a common reliance on a transformational style of leadership in actual practice, which is viewed by subordinates as effective and satisfying. The leaders clearly acknowledged their resistance to the changes at times, and they revealed their very human desire to retain their privileged status and their masculine impatience with relational "delays" in accomplishing task. Ultimately, however, they articulated their support for a new, more balanced, more inclusive, more relational model of leadership at the dawn of the twenty-first century.

<u>Recommendations for Further Research</u>

As was stated in Chapter 2, there is a dearth of qualitative research regarding the experience of male leaders in light of changing leadership expectations in the late twentieth century. The current study is an attempt to contribute to a deeper understanding of the phenomenon of male leadership experience. The results of the research presented here appear to support the conceptual framework and assumptions which underlie the study. Recommendations for further research appear to lie in the direction of variations of the male population selected.

This study explored the experiences, histories and perspectives of six male leaders, all but one white, between forty-five and sixty years of age, from traditionally male dominated fields, in urban areas of the Pacific Northwest. Research which

explores a different participant population would tend to increase the richness of understanding regarding this topic. For example, selecting male leaders from a younger age group might very well alter the experience and history of privilege as well as the impact or perception of changing leadership expectations. Most participants in the present study pointed to formative experiences and watershed changes occurring in the 1960's, a period which they witnessed in their teens or twenties. Younger participants would necessarily have a different experience if younger or not even born at that time.

Secondly, only one leader was a member of a minority group. An African American, his historical experience of male privilege was necessarily tempered by the challenges posed by his race. Further, his approach to leadership was obviously impacted by the values inculcated by his family involving social change. Further study of the experiences of ethnic male leaders would presumably yield rich results regarding this tension between male privilege and minority challenge.

Thirdly, six traditionally male dominated fields were chosen to highlight male leadership elements in environments which would tend to heighten masculine style. Research which focused on fields less dominated by males might provide a very different experience of changes in expectation as well as varying responses to those changes. For example, a male leader of a profession such as teaching or nursing might describe dramatically different experiences from that of the participants included within this study.

A fourth recommendation would be to explore regional differences within the United States. The Pacific Northwest is a distinct region of the country, possessing its own history, population and perspective. Indeed, its orientation toward the Pacific Rim countries renders it distinct in contrast to, for instance, the Northeast with its Atlantic orientation. Further study might be directed toward different geographical areas of the country, where history, tradition, ethnic composition and geographical orientation create varying conditions which would necessarily impact the underlying dynamics of leadership.

An additional topic which would benefit from further study is that of the element of urban versus rural or non-urban as a factor in leadership approach. The present study's participants were drawn from either the greater Seattle area or from Portland, both large urban centers in the Pacific Northwest. Presumably, male leaders who have spent their careers in less populated areas might have a significantly different experience of leadership, particularly in regard to the changes in expectations described earlier. For example, research drawn from less urban centers might reflect less impact from increasing diversity than the data presented herein.

Finally, additional phenomenological research designed in similar fashion to the present study is also called for. Further in-depth exploration of the response of male leaders to the experiences of changing leadership expectations will add to the data presented here. In the manner of qualitative inquiry, the progressive thickness of the data will add to the theoretical and practical understanding of the phenomenon in question.

APPENDIX A

Crawford Table

Appendix A

Crawford Table

Rater Means Compared with Sample Means and Leader Scores

RATERS	MEAN – 2154	LEADER	%
II (A) = 1.75/3.50/2.50 = 2.583	2.56	3.75	44 %
II (B) = 1.50/1.75/3.00 = 2.083	2.64	3.00	43 %
I M = 1.75/2.25/3.00 = 2.333	2.64	3.75	43 %
I S = 1.50/2.00/2.50 = 2.000	2.51	3.00	70 %
I C = 2.50/3.00/2.50 = 2.666	2.66	3.75	43 %
C R = 1.50/1.75/2.50 = 1.901	2.20	3.00	46 %
A MBE = 1.00/0.00/2.00 = 1.000	1.75	1.25	18 %
P MBE = 1.75/2.00/2.25 = 2.000	1.11	1.25	83 %
LL = 1.25/.75/1.25 = 1.083	.89	.75	68 %
EE = 2.00/2.66/1.66 = 2.106	2.60	2.66	33 %
EFF = 275/2.00/2.25 = 2.500	2.62	3.00	40 %
SAT = 2.50/3.50/2.00 = 2.666	2.57	3.00	46 %

APPENDIX B

Royer Table

Appendix B

Royer Table

Rater Means Compared with Sample Means and Leader Scores

RATERS	MEAN – 2154	LEADER	%
II (A) = 3.50/3.75 = 3.625	2.56	3.00	93 %
II (B) = 3.25/3.75 = 3.500	2.64	3.50	85 %
I M = 3.75/4.00 = 3.875	2.64	3.50	96 %
I S = 2.75/3.50 = 3.125	2.51	3.00	73 %
I C = 2.75/3.00 = 2.875	2.66	3.00	47 %
C R = 2.50/3.25 = 2.875	2.20	2.25	47 %
A MBE = .50/.00 = .25	1.75	0.00	3 %
P MBE = .25/1.00 = .625	1.11	2.50	33 %
LL = .00/.25 = .125	.89	.75	13 %
EE = 2.66/3.66 = 3.16	2.60	1.66	63 %
EFF = 3.50/3.75 = 3.625	2.62	2.75	92 %
SAT = 4.00/3.50 = 3.75	2.57	2.50	67 %

APPENDIX C

O'Laughlin Table

Appendix C

O'Laughlin Table

Rater Means Compared with Sample Means and Leader Scores

RATERS	MEAN – 2154	LEADER	%
II (A) = 3.25/3.75 = 3.500	2.56	3.25	90 %
II (B) = 3.00/3.50 = 3.250	2.64	3.00	73 %
I M = 4.00/4.00 = 4.000	2.64	4.00	98 %
I S = 3.75/3.00 = 3.375	2.51	3.75	83 %
I C = 3.75/3.75 = 3.750	2.66	3.75	92 %
C R = 3.00/3.75 = 3.375	2.20	3.00	92 %
A MBE = 1.25/1.75 = 1.500	1.75	1.25	37 %
P MBE = 1.50/2.25 = 1.875	1.11	1.50	82 %
LL = .75/.25 = 0.500	.89	.75	40 %
EE = 3.00/4.00 = 3.500	2.60	3.00	75 %
EFF = 375/4.00 = 3.875	2.62	3.75	97 %
SAT = 4.00/4.00 = 4.000	2.57	4.00	95 %

APPENDIX D

Grimm Table

Appendix D

Grimm Table

Rater Means Compared with Sample Means and Leader Scores

RATERS	MEAN – 2154	LEADER	%
II (A) = 3.75/4.00/3.66 = 3.666	2.56	3.25	93 %
II (B) = 4.00/4.00/3.75 = 3.901	2.64	3.50	97 %
I M = 3.50/4.00/3.50 = 3.666	2.64	3.25	92 %
I S = 3.75/3.50/3.50 = 3.583	2.51	3.00	92 %
I C = 3.75/3.50/3.25 = 3.500	2.66	3.50	83 %
C R = 2.75/4.00/2.75 = 3.166	2.20	3.75	97 %
A MBE = .75/0.00/1.00 = .583	1.75	2.00	60 %
P MBE = 1.25/1.50/1.50 = 1.416	1.11	1.00	50 %
LL = .00/.50/0.00 = .166	.89	.50	40 %
EE = 3.33/3.66/3.00 = 3.333	2.60	2.00	30 %
EFF = 3.75/4.00/3.00 = 3.583	2.62	2.75	53 %
SAT = 1.75/2.00/2.00 = 1.916	2.57	1.75	38 %

APPENDIX E

Lewis Table

Appendix E

Lewis Table

Rater Means Compared with Sample Means and Leader Scores

RATERS	MEAN – 2154	LEADER	%
II (A) = 4.00/4.00 = 4.000	2.56	3.00	98 %
II (B) = 3.50/3.00 = 3.250	2.64	3.50	73 %
I M = 3.25/3.50 = 3.375	2.64	3.75	77 %
I S = 4.00/3.75 = 3.875	2.51	3.75	98 %
I C = 3.75/3.25 = 3.500	2.66	4.00	85 %
C R = 3.50/3.75 = 3.625	2.20	3.75	97 %
A MBE = .2.00/2.75 = 2.375	1.75	2.50	77 %
P MBE = .75/.50 = .625	1.11	2.25	45 %
LL = .25/.00 = .125	.89	1.75	12 %
EE = 3.66/4.00 = 3.83	2.60	3.33	83 %
EFF = 3.75/4.00 = 3.875	2.62	2.75	97 %
SAT = 4.00/4.00 = 4.000	2.57	3.50	95 %

APPENDIX F

Anderson Table

Appendix F

Anderson Table

Rater Means Compared with Sample Means and Leader Scores

RATERS	MEAN – 2154	LEADER	%
II (A) = 3.50/3.75/4.00 = 3.756	2.56	3.25	80 %
II (B) = 4.00/3.75/4.00 = 3.916	2.64	3.75	92 %
I M = 3.25/4.00/3.75 = 3.666	2.64	3.25	72 %
I S = 2.75/3.50/4.00 = 3.416	2.51	3.00	70 %
I C = 2.50/3.25/3.50 = 3.250	2.66	3.50	83 %
C R = 2.75/3.50/3.50 = 3.250	2.20	3.25	87 %
A MBE = .50/1.25/1.25 = 1.000	1.75	2.00	60 %
P MBE = 1.25/.75/1.50 = 1.166	1.11	2.00	85 %
LL = .75/0.00/.50 = .416	.89	1.33	77 %
EE = 3.66/3.00/3.66 = 3.44	2.60	2.66	74 %
EFF = 3.25/4.00/4.00 = 3.756	2.62	3.50	90 %
SAT = 3.50/4.00/4.00 = 3.833	2.57	3.50	64 %

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