

A Study of the Yin and Yang Model of Leadership  
for Individual and Collective Leadership Development

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A STUDY OF THE YIN AND YANG MODEL OF LEADERSHIP  
FOR INDIVIDUAL AND COLLECTIVE LEADERSHIP DEVELOPMENT

DISSERTATION

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on account of the decision of the graduation committee,  
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by

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ABSTRACT

Using the Yin and Yang Model of Leadership, this research engaged in embedded action research by studying feedback from 2,277 leaders in Canada and France who experienced the Yin and Yang Model in the context of leadership programs between 2008 and 2015. The Yin and Yang Model of Leadership builds on Mary Parker Follett's notion of leadership as a process of integrating both intrapersonally and interpersonally while proposing *intentionality* and *appreciation* as its two complementary and integrative factors. These two complementary factors summarize the long standing bidimensional factors found throughout the leadership literature; psychology; and ancient philosophies. Leadership theories have continued to abound since the early 20<sup>th</sup> century and leadership scholars have increasingly called for integrative strategies and multilevel models that can address leadership development from an individual level as well as from a relational level. Three complementary studies of 52 individual and collective leadership development interventions, using the multilevel Yin and Yang Model of Leadership, with appreciative (yin) and its intentional (yang) principles as the underlying framework, were conducted by the author. The results from all three studies strongly support: (a) the model's multilevel accessibility for leadership development at the individual, dyad, group and organization levels; (b) the use of appreciation and intentionality as two complementary and integrative leadership factors; and (c) the easy application and re-application of the model by participants from all walks of life. These results call for more research on each of the two principles as generative leadership attitudes, their interrelated

dynamic as a guiding model for self-mastery and self-leadership, the applications to groups and collective leadership development, and the model's general accessibility. The implications of this research are numerous, from the development of a new multilevel and integrative leadership model to introducing two new bidimensional and interdependent factors that speak to most contemporary theories of leadership (a) transformational leadership; (b) emotions and emotional intelligence; (c) authentic leadership; (d) shared leadership; (e) ethical leadership; (f) organizational justice; and (g) complexity and contextual approaches. Possible limitations of this research are (a) its embedded practitioner method and the possibility of positive-feedback bias, due to social conformity concerns from clients; (b) the possible reductive effect of using only two factors to describe a complex phenomenon such as leadership; and (c) the possibility of cultural specificity in terms of the proposed egalitarian perspective of leadership would also require further research internationally where hierarchy and power distance can be greater.

*Keywords:* leadership, leadership development, individual leadership, collective leadership, appreciative leadership, intentional leadership, integrative leadership, bidimensional leadership

## ABSTRACT

Met gebruikmaking van het ‘Yin and Yang Model’ van leiderschap startte dit onderzoek, in een ‘embedded action research’ modus, met het bestuderen van feedback van 2.277 leiders in Canada en Frankrijk die leiderschap programma’s ondergingen tussen 2008 en 2015. Het onderliggende model bouwt voort op Mary Parker Follett’s begrip van leiderschap als een proces van zowel intra-persoonlijke en interpersoonlijke integratie van ‘intentionality’ (moedwilligheid) en ‘appreciation’ (waardering). Deze twee complementaire factoren vatten de vele langlopende bi-dimensionele factoren samen die door de literatuur over leiderschap werden gevonden. Vanaf het begin van de 20e eeuw zijn er veel theorieën over leiderschap ontstaan. Leiderschapsonderzoekers riepen op tot integratieve modellen die op meerdere niveaus toe te passen zijn zodat de ontwikkeling van leiderschapskennis zowel individueel als relationeel benaderd kan worden. Dit proefschrift rapporteert drie aanvullende studies van 52 individuele en collectieve interventies t.b.v. de ontwikkeling van effectief leiderschap. We maakten daartoe ook gebruik van het Yin en Yang leiderschapsmodel: met waardering (yin) en moedwilligheid (yang) als onderliggende principes. De resultaten van deze drie studies ondersteunen in sterke mate: (a) het gebruik van meerdere niveaus van het model t.b.v. het komen tot effectiever leiderschap op individueel, dyade, en groep- en organisatieniveau; (b) het gebruik van waardering en moedwilligheid als twee complementaire en integratieve leiderschapsfactoren; en (c) het gemak waarmee het model steeds opnieuw kan worden toegepast door uiteenlopende deelnemers. De resultaten geven aanleiding tot toekomstig onderzoek naar elk van de twee generatieve leiderschapsfactoren, inclusief hun inter-gerelateerde dynamiek: als conceptueel model

voor meesterschap over en leiderschap voor zichzelf en ook voor breed toegankelijke toepassingen in groepen t.b.v. de ontwikkeling van collectief leiderschap. De implicaties van dit proefschriftonderzoek zijn talloos. Ze betreffen de ontwikkeling van een nieuw integratief leiderschapsmodel, met meerdere niveaus, tot de introductie van twee nieuwe bi- dimensionale (en onderling afhankelijke) factoren die bestaande theorieën over leiderschap aanvullen, zoals (a) transformationeel leiderschap; (b) emotionele intelligentie; (c) authentiek leiderschap; (d) gedeeld leiderschap; (e) ethisch leiderschap; (f) organisatie-brede rechtvaardigheidstheorie; en (g) ‘complex adaptive systems’ benaderingswijzen. Beperkingen die kleven aan dit onderzoek zijn (a) de mogelijkheid van enigszins vertekend positieve deelnemersfeedback als gevolg van conformiteit bij cliënten; (b) het mogelijke beperkend effect van het gebruik van slechts twee factoren om een complex fenomeen als leiderschap te omvatten; en (c) de mogelijkheid van culturele specificiteit in de zin dat het voorgestelde egalitair leiderschapsperspectief verder internationaal onderzoek zal vergen waar hiërarchie en macht meer invloed zouden kunnen uitoefenen.



## DEDICATION

I dedicate this dissertation to Mr. Jean-François Vézina, psychotherapist,  
who in 2008 encouraged me to write and helped me believe in what I had to say.

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The leadership workshops I conduct in my work and have studied in this dissertation have been possible first and foremost because leaders in Canada and France

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## **Chapter 1: Introduction**

### **A 25-Year Journey toward a New Leadership Model**

This thesis can be described as the conclusion of a 25-year-old life inquiry I began as a Ph.D. student in organizational behavior at Case Western Reserve University in Cleveland Ohio, from 1991 to 1993 (Figure 1), After two years in the Ph.D. program, filled with the abundance of learnings, I felt the need to interrupt my academic studies and pursue consulting experiences before producing an original Ph.D. dissertation.

After working in the fields of democracy development in Africa (1994-1996), mental health community services in Montreal, Canada (1997-2000), and further clinical training in both group and individual psychotherapy, I eventually returned to my original passion of leadership consulting in 2000. In 2002, I joined the global human resources group of Adecco, a staffing firm based in Zurich, Switzerland. I led the development of their new consulting endeavor, The House of Leaders, in Canada. And it's at that time that I introduced the Significant Leader Exercise, which I've been using ever since as the basic introductory exercise to all my leadership workshops. And, as you will discover, it has also become a central exercise to this dissertation.

### **The Significant Leader Exercise**

When I designed my first leadership workshops for managers at Adecco Canada's *The House of Leaders* in 2002, I decided to build my opening presentation on leadership with a *grounded theory* exercise (Glaser & Strauss, 1967), in which I would build the leadership theory of the day based on the participants' own actual experiences of outstanding leadership. I called this exercise the *Significant Leader Exercise*. I would ask each participant to identify *the* person they had known throughout their life, thus far, who

stood out as their best example of leadership (e.g., a parent, a coach, a teacher, a friend, a former or present boss) and then to identify THE main characteristic that distinguished that person's outstanding leadership from everybody else they had known throughout their life. What made that person such an outstanding example of leadership?

### **Bidimensional Representations of Leadership in Management, Psychology and Philosophy**

Workshop after workshop, I would collect these significant characteristics on a flip-chart and noticed every time how leadership characteristics given by each participant could fall in either of the traditional *task* and *relationship* groupings identified in behavioral and situational theories ever since Ohio State's seminal distinction of *initiating structure* and *consideration* as two primary factors in leader behavior (Stogdill & Coons, 1957). Recognizing a bidimensional representation of leadership was not such a surprise, since it had emerged as the dominant framework of leadership theory for the last 70 years (Behrendt, Matz, & Göritz, 2017; Yukl, 2012). What was more surprising was to recognize similar bidimensional representations in more contemporary and process oriented and learning theories, such as Kolb's (1988) and later, Boyatzis and Kolb's (1991) concept of *self-directed learning* as the integration of two learning orientations, (a) *prolearning* (intentions which anticipate the future) and (b) *retrolearning* (the re-examination and debriefing of past experiences) which has been foundational to Experiential Learning Theory and later Intentional Change Theory and Emotional Intelligence Theory and Leadership (Goleman, Boyatzis & McKee, 2002). Similarly, Jim Collins' (2001) best-selling research also speaks of outstanding leadership as the paradoxical combination of deep personal humility, he associates to the yin factor

in Taoism, with its complementary yang factor of professional fierce resolve (Collins, 2001) And more recently, Theory U's (Scharmer, 2009) more process-oriented theory also defines leadership as an active and receptive process managing between *intention* and *attention* was another striking recurrence of this bidimensional and integrative perspective of leadership, for individuals and collectives. It was also during this period that I started to design my own strategy building/team-building sessions based on the yin and Yang principles I had noticed in the Appreciative Inquiry methodology, that is: the *Positive* and the *Anticipatory* principles, or start by appreciating first and then anticipate the future, as in Marvin Weisbord's (1992) *Search Conferences* methodology as well, where he also proposes two key complementary steps, in the collective leadership methodology, of (a) valuing the past and (b) envisioning the future.

While management literature offered a bountiful of bidimensional and integrative representations of leadership I also discovered, you will read in the literature review how similar integrative patterns also exist in psychology, communication studies and ancient philosophies as well.

### **The Rediscovery of Mary Parker Follett's Foundational Work**

In the process of writing and researching this new integrative model, I re-discovered the writings of Mary Parker Follett on leadership and integration, and actually discovered the theoretical foundation upon which could rest the proposed Yin and Yang Leadership Model. Follett's processual philosophy (Stout & Love, 2015) expresses best the interdependent dynamic I was recognizing in leadership literature and in my consulting practice. Both the intentional and appreciative leadership principles I propose

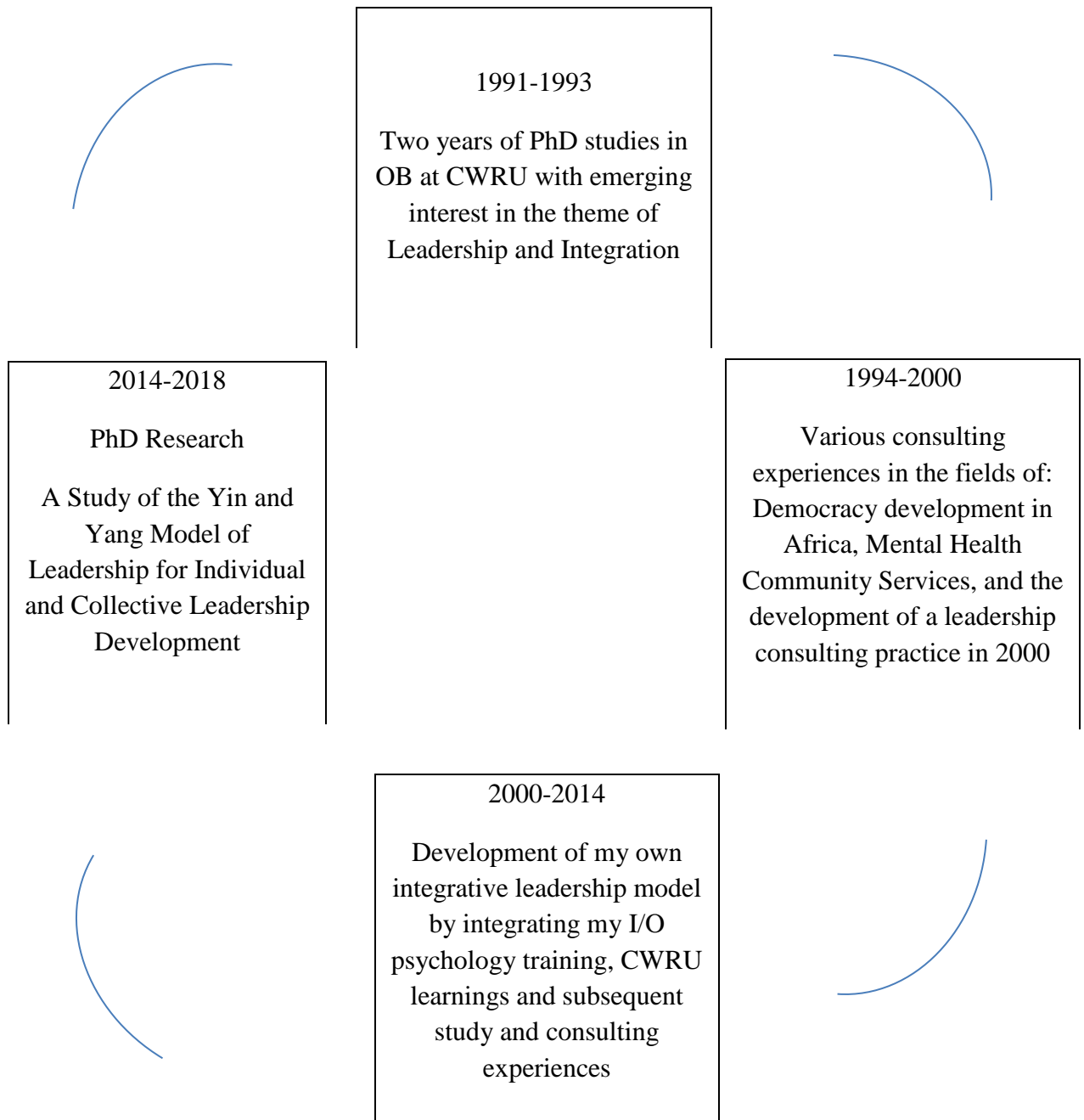
as complementary leadership principles fit within Follett's "power-with" vision of leadership as a process of integrating and co-influencing (Follett, 1918).

I have since then developed a new model I have successfully used as the underlying framework to all my individual and group leadership trainings and organizational development interventions since 2008. I have called this leadership model the *Yin and Yang Model of Leadership*, and I propose to complete the Ph.D. journey by studying the accessibility of this new integrative leadership model for individuals and collectives by analyzing feedback from 2277 former participants and corporate sponsors to 52 distinct individual and collective leadership workshops conducted between 2008 and 2015 in Canada and France. Note: The use of the word "collectives" instead of "groups" is used to include the possibility that "a pair of individuals" as well as "a group of any size" can apply the Yin and Yang Model of Leadership in their respective situations.



Figure 1

Overall Inquiry Process Leading to this Dissertation:



**A Leadership Model Built on Follett's View of Leadership as an Integrative Process**

While different leadership theories and leadership models have continued to abound, leadership scholars lament the fragmentation of the leadership field (Batistič, Černe, & Vogel, 2017; Hunt & Dodge, 2000; Yammarino, Dionne, Chun, & Dansereau, 2005; Zaccaro, Rittman, & Marks, 2002). No single contemporary model has managed to present the notion of leadership in a bidimensional and integrative way that is easily accessible and covers a diversity of individuals and collectives. Some present leadership models at an individual level, whether we speak of good leaders combining complementary traits (Gardner, 1989), behaviors (Behrendt, Matz, & Göritz, 2017; Stogdill & Coons, 1957), or attitudes (Boyatzis & Kolb, 1991). Other models integrate two similar principles both at the individual and at the collective levels (Collins, 2001; Dansereau, Seitz, Chiu, Shaughnessy, & Yammarino, 2013; Hernandez, Eberly, Avolio, & Johnson, 2011; Scharmer, 2009). And others present complementary principles exclusively at the collective and organizational level (Capra & Flatau, 1996; de Geus, 1997). (See Table 4 for a complete review of bidimensional representations in management theory.) These different levels of interpretation of leadership between the individual and the group and between the bidimensional factors and the relational perspectives could appear confusing as some researchers have called for more multilevel approaches (Batistič, Černe, & Vogel, 2017) to clarify the construct of leadership, but they actually confirm Mary Parker Follett's prophetic writings on leadership a century ago, where she defined leadership as a dynamic integrative process found at the intrapersonal, interpersonal, and group levels. Follett (as cited in Metcalf & Urwick, 1941) wrote:

I have said that on the biological level, growth is by integration, by the continuous integration of simple, specific responses. I have said that we see the same law in operation on the personal level; diverse tendencies are united into new action patterns. I have said that in the case of two individuals, that is, on the social level, here, too, we get control through effective integration. Authority should arise within the unifying process. As every living process is subject to its own authority, that is, the authority evolved by or involved in the process itself, so social control is generated by the process itself or rather, the activity of self-creating coherence is the controlling activity. (p. 204)

Although Follett was proposing a vision of leadership as a dynamic and transformational process of integrating based on a “power-with” rather than “power over” orientation, she did not actually propose any model. It is in this context that we propose to study the Yin and Yang Model of Leadership as a model, based on Follett’s integrative vision, while proposing two new summary factors for individuals and collectives. The Yin and Yang Model of Leadership fulfills several purposes as

- an accessible multilevel (i.e. individual, dyad, group, organization) leadership model for individuals and collectives;
- a bidimensional model with factors that summarize well the recurring pattern of complementary leadership traits, behaviors, and attitudinal factors found in leadership literature;
- a process and relational model that develops adaptive capacities in times of change and complexity;

- a model that is simple and accessible enough so people, in general, and leaders and executives in diverse environments, specifically, can identify with and use it to develop their own individual and collective leadership; and
- a model that addresses core contemporary leadership areas and models, according to Batistič, Černe, and Vogel (2017), including
  - transformational leadership (Bass et al., 2003; Bono & Judge, 2003),
  - emotions and emotional intelligence (George, 2000; Sy, Côté, & Saavedra, 2005; Wilderom, Hur, Wiersma, Berg, & Lee, 2015),
  - authentic leadership (Avolio & Gardner, 2005; Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008),
  - shared leadership (Pearce & Conger, 2002),
  - ethical leadership (Brown, Treviño, & Harrison, 2005),
  - organizational justice (Colquitt, Conlon, Wesson, Porter, & Ng, 2001), and
  - complexity, context, and leadership (Osborn, Hunt, & Jauch, 2002).

### **Studying the Yin and Yang Model of Leadership through Three Complementary Studies**

I have continued to open my individual and group leadership workshops with the Significant Leader Exercise and now title the two leadership groupings as *appreciative* and *intentional* leadership, or the yin and yang principles of leadership, respectively. And I have also reconceptualized these complementary principles into a new leadership model for individuals and groups. This study is an opportunity to investigate further if the

proposed Yin and Yang Model of Leadership is an accessible model to use for individual and collective leadership development and if the two chosen concepts of *intentionality* and *appreciation* confirm to be appropriate choices as two transformational attitudes of leadership.

This study, with its constructivist developmental lens, investigates a model that while integrating recurrent bidimensional factors of leadership focuses on the intrapersonal and interpersonal processes that are seen to be linked to the development of new patterns of knowing and meaning making we associate with leadership at the individual and collective levels. Literature on professional development, executive and team coaching, up to today, lack any synthetic scientific framework of leadership development that can be easily applied by individuals and collectives in a variety of settings in order to develop the human capacity for self-direction.

### **The Goal and Research Questions**

The goal of this research is to examine how accessible the Yin and Yang Model of Leadership can be as an integrative model for individual and collective leadership development. One main research question will guide our study:

Research question 1: Is the Yin and Yang Leadership Model an accessible model for individual and collective leadership development?

### **Plan of Dissertation**

In Chapter 2, I review the relevant literature on the recurring bidimensional and integrative representations of leadership in management theory, psychology, communication studies, and ancient philosophies such as Taoism and Yogic philosophy.

This chapter ends with a summary of conclusions and the main research question and propositions resulting from the review. In Chapter 3, I describe in detail the samples, procedures, and methods used for the analysis of the qualitative data and quantitative data as well as the operational definitions chosen for the constructs. In Chapter 4, I report all findings of qualitative and quantitative analyses. In Chapter 5, I discuss the findings and contributions to the literature that are related to the study propositions. In Chapter 6, I expand the discussion on contributions from this study by offering implications for future research and practice on leadership development for individuals and collectives.

## Chapter 2: Review of the Relevant Literature

The following four leadership eras identified by Daft (2008) in *The Leadership Experience*, (a) Great Person leadership; (b) rational management; (c) team, or lateral, leadership; and (d) learning leadership, will structure the following theoretical review of bidimensional representations of leadership theory. The specific leadership literature review is then followed by presenting relevant literature in communication studies, psychology and eastern philosophies.

### Great Person Leadership

*Great Person leadership* or commonly known as the *Great Man theory*, is referred to as the first official leadership theory, or more precisely the first theory of leaders, which emerged in the late nineteenth century. Thomas Carlyle's (1840) book *On Heroes, Hero-Worship, and the Heroic in History*, a classic reference on the subject speaks of leaders, whichever their field, as born heroes whether they be a leading prophet, a leading poet, or a leading king. Leadership here was presented as a question of heredity and the possibility of developing leadership or becoming a leader was not a consideration at the time. While the Great Man theory praised the exclusive attributes and powers of those who could command *power over* others, these "power-over" notions of command and control increasingly contrasted with the modern and democratic ideals of freedom and equality associated with leadership (Follett, 1918; Tead, 1935; Taylor, 1992).

Ordway Tead (1935), business scholar of the early 20th century, emphasized how the notion of "leader" was being redefined in a new democratic world and thus increasingly contrasting with the conventional notion of leader as "commander" as

presented in Great Person theory. Tead (1935) writes in *The Art of Leadership*, “On every hand today the cry is for more and better leaders. Command is interested in getting some associated action which the commander wants to secure. It is an exercise of power over people. Leadership is interested in how people can be brought to work together for a common end effectively and happily. It implies, as it has been said, the use and creation of power with people” (p. 12).

### **Rational Management**

**Trait theories: Two quality groupings.** In order to transcend the hero worshipping posture of Great Person leadership, trait theorists such as Tead (1935) and others (e.g., Bowden, 1926; Gibb, 1947; Stogdill, 1948) attempted to list distinctive qualities which leaders exhibited in order to better understand their distinguishing influence. These traits have remained consistent over time and have gradually become grouped into two groupings: task and relationship traits (Behrendt, Matz, & Göritz, 2017; Gardner, 1989).

**The Big Five personality model.** In leadership research using the five-factor model of personality (FFM) (Barbaranelli, Caprara, & Maslach, 1997), which is (1) Openness to experience, (2) Conscientiousness, (3) Extraversion, (4) Agreeableness, and (5) Neuroticism, the importance of traits, is reintroduced by the recognition of certain traits (e.g. conscientiousness and lack of neuroticism) that are more consistently associated with the emergence of leadership and effectiveness. In both the Italian and American samples, Individuation was positively correlated with Energy/Extraversion, and Openness/Openness to Experience (Barbaranelli, Caprara, & Maslach, 1997). These



studies, however, note that, if certain traits affect the emergence of leadership, then their predictive ability is stimulated by the situation.

**Behavioral theories: Two behavioral groupings.** Considering the situational limits of trait theory, the Ohio State University (Stogdill & Coons, 1957) initiated postwar research on leadership behaviors that has remained foundational work for most behavioral and contingency theories that have followed since. The Ohio State research program sought to find, through factor-analytic procedures, the smallest number of dimensions that would adequately describe leader behavior as perceived by the leader's subordinates and the leaders themselves (Korman, 1966). The result in both subordinate and leader reports was the isolation of two identical dimensions, termed *initiating structure* and *consideration* (Stogdill & Coons, 1957). Table 1 (below) presents the original definitions of both factors, and Table 2 presents the actual subscales and respective definitions measuring each of the two factors. The latter subscales show how much broader the original meaning of Consideration is than simply "person" or "relationship" orientation.

Table 1

*Initiating Structure and Consideration: Original Definitions*

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Initiating Structure	Consideration
<p>A task-oriented leadership style, initiating structure is the degree to which a leader defines and organizes his role and the roles of followers, is oriented toward goal attainment, and establishes well-defined patterns and channels of communication.</p>	<p>Consideration is the extent to which a leader exhibits concern for the welfare of the members of the group. This factor is oriented towards interpersonal relationships, mutual trust and friendship. This leadership style is people-oriented.</p>

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Note. Adapted from the *Manual for the Leader Behavior Description Questionnaire*, by Andrew W. Halpin (1957, 1962 revised edition), The Ohio State University, p.12.

Table 2

*Subscales of Initiating Structure and Consideration*

Initiating Structure Subscales	Consideration Subscales
1. Representation – speaks and acts as the representative of the group. (5 items)	1. Demand Reconciliation – reconciles conflicting demands and reduces disorder to system. (5 items)
2. Persuasiveness – uses persuasion and argument effectively; exhibits strong convictions. (10 items)	2. Tolerance of Uncertainty – is able to tolerate uncertainty and postponement without anxiety or upset. (10 items)
3. Initiation of Structure – clearly defines own role, and lets followers know what is expected. (10 items)	3. Tolerance and Freedom - allows followers scope for initiative, decision and action. (10 items)
4. Role Assumption – actively exercises the leadership role rather than surrendering leadership to others. (10 items)	4. Consideration – regards the comfort, well-being, status, and contributions of followers. (10 items)
5. Production Emphasis – applies pressure for productive output. (10 items)	5. Integration – maintains a closely knit organization; resolves intermember conflicts. (5 items)
6. Predictive Accuracy – exhibits foresight and ability to predict outcome accurately. (5 items)	
7. Superior Principle – maintains cordial relations with superiors; has influence with them; is striving for higher status. (10 items)	

Note. Adapted from the *Manual for the Leader Behavior Description Questionnaire*, by Andrew W. Halpin (1957, 1962 revised edition), The Ohio State University, p.13

Following Ohio State's (Stogdill & Coons, 1957) pioneering research, researchers at the University of Michigan replicated Ohio State's (Stogdill & Coons, 1957) findings and proposed two alternative leadership concepts, *job-centered* and *employee-centered*

leadership. A few years later, Blake and Mouton (1964), from the University of Texas, followed with a new behavioral model they called the Leadership Grid and proposed *concern for production* and *concern for people* as the two main leadership factors. In similar fashion, Fiedler's (1967) contingency model and, later, Hersey and Blanchard's (1969) Situational Leadership Theory defined two behavioral factors of leadership as *task behavior* (Guidance) on the one hand and *relationship behavior* (Supportive Behavior) on the other; from those two similar factors, different styles were distinguished, based on the readiness level of the followers (i.e. Delegating, Participating, Selling, Telling) (Hersey & Blanchard, 1969).

Table 3

*The Two Principles of Leader Behavior*

Terminology		
Leadership Study	Task-Oriented Principle	People-Oriented Principle
Ohio State University studies (1957)	Initiating structure	Consideration
Blake and Mouton (1964) Leadership Grid, University of Texas	Concern for production	Concern for people
University of Michigan studies (1966)	Job-centered	Employee-centered
Hersey and Blanchard's Situational Leadership (1969)	Task behavior (Guidance)	Relationship behavior (Supportive Behavior)

**Team, or Lateral, Leadership**

In an increasingly changing and uncertain environment in the 1970s, “teamwork” and “personal influence” became more and more relevant to the understanding of leadership (Daft, 2008). Characteristic of this period has been the development of *power and influence theories* such as *transformational leadership* and *transactional leadership* based on James MacGregor Burns’ (1978) earlier work, which emphasized a person’s personal power to inspire other people to work beyond expectations for a common goal. Bass and Avolio (1997) developed *transformational theory* and brought into focus two important dimensions of leadership – that leadership was *relational* and that *the motivations of leaders and followers* were keys to understanding leadership and change (Sorensen, 2000; emphasis added by this author).

Burns’ (1978) work introduced a process perspective and challenged researchers to abandon the leader-focused model and to take up the study of leadership aimed at “realizing goals mutually held by both leaders and followers” (p. 54), thus seeing leadership as a process of mutuality between people (Sorensen, 2000). Burns (1978) adds:

To perceive the working of leadership in social causation as motivational and volitional rather than simply as “economic” or “ideological” or “institutional” is to perceive not a linear sequence of stimulus response “sets” or “stages” not even a network of sequential and cross-cutting forces, but a rich and pulsating stream of leadership-followership forces flowing through the whole social process. (p.15)

### **The Need for Process**

Although Ohio State's two-leader behavioral factors are some of the best examples of long-standing consistencies manifested throughout leadership theories, Quinn, Spreitzer, and Hart (1992), and others (see Weissenberg & Kavanagh, 1972) challenged the traditional bipolar categorization of managerial leadership and proposed the need for a notion of interpenetration (i.e., the dynamic integration of bipolarities).

While *consideration* and *initiating structure* in Hemphill and Coons (1957) Leader Behavior Description Questionnaire (LBDQ) have been generally assumed to be uncorrelated, a review of 13 studies done with the LBDQ showed a median correlation between task and people concerns of .45 (Quinn, Spreitzer, & Hart, 1992). According to Quinn, Spreitzer, and Hart (1992), with exception of Blake and Mouton's (1985) notion of the 9-9 high-high manager, meaning that good leaders be highly focused on *task orientation* and also able to be highly focused on the *relationship orientation*, the relationship between the two orientations has been overlooked. This is consistent with the long-standing criticism of trait theories, which refer to particular qualities leaders demonstrate but not so much on to the actual activity or process that these qualities express (Gardner, 1989).

### **Learning Theories: Two Complementary Attitudes**

*The greatest discovery of my generation is that human beings can change their life by changing their attitude. -William James [1890]*

Learning theories moved their focus from the leader's behaviors to the leader's attitudes. Attitudes which precede and orient behaviors, and, as William James

(1890/1950) famously mentioned earlier, attitudes which can help a person to adapt and transform their own constantly changing life (Argyris & Schön 1978; Fry & Kolb, 1979)

Kolb (1988) and later Boyatzis and Kolb (1991), developed the notion of *self-directed learning*, which later became integrated within *intentional change theory* (Boyatzis, 2006) and then *emotional intelligence theory* (Goleman, Boyatzis, & McKee, 2002) and combines two complementary learning orientations, *protolearning* and *retrolearning*, which Kolb (1988) defined respectively as *protolearning*: “the formulation of scenarios, propositions, beliefs, and intentions, which anticipates the future” and *retrolearning*, “the re-examination and debriefing of past experiences, establishing general operating principles, adding cumulative quality to organizational efforts and a sense of historical continuity” (p. 81). More recently, Goleman, Boyatzis and McKee (2002) posited in *Primal Leadership*, “The crux of leadership is self-directed learning” (p. 74).

**Systems thinking.** The learning orientation has also been translated to groups and large-scale systems research (Weinberg, 1975), which proposed an outlook on leadership and organizational life as living and dynamic and identified two different ways in which the patterns of organizations embodied themselves in physical structures. Capra and Flatau (1996) called these two complementary aspects of leadership *embodiment through design* and *embodiment through emergence*. They write, “We see that emergence and design can be distinguished, but can never be separated” (p. 9).

Complex organizations of this kind would be able to maintain a creative tension between emergence and design, which would allow them to be flexible, adaptive, and open to novelty (emergence), while at the same time being effective in producing and

marketing goods and services (design). Thus by balancing the requirements of both emergent and designed structures, these complex human organizations would maximize their creativity and flourish “at the edge of chaos” (Capra & Flatau, 1996, p. 15).

**American and Dutch leadership research coming to very similar findings.**

Two similar leadership studies, one global, conducted by Shell corporation (de Geus, 1997) and another, American, conducted by Jim Collins (2001) and his research team in their bestselling book *Good to Great*, have also shown similar findings in which two complementary yin and yang attitudes distinguished outstanding long-term leadership excellence in business organizations throughout the world. In Jim Collins’s (2001) bestselling research, leadership greatness or *Level 5 leadership*, as he terms it, at an individual and organizational level, is exemplified by the paradoxical combination of *deep personal humility* and *fierce professional resolve*. Collins refers to this paradoxical combination as *the yin and yang of leadership*. In de Geus’ (1997) global Shell study, the organizational combination of (a) a strong sense of identity, and (b) the openness and inclusion of new people and new ideas, distinguished long-standing organizational excellence and leadership of global corporations and were also presented within a learning organization perspective.

**Two Principles of Leadership Excellence: Fierce Professional Resolve and Deep Personal Humility**

In 2001, Jim Collins completed a research project studying the characteristics of Fortune 500 companies who maintained a level of leadership and lasting prosperity in their field. The criteria he used to select these “leader organizations” were:



- Be a Fortune 500 company since 1965 (Fortune magazine ranks the 500 most prosperous American companies annually.)
- Demonstrate generated revenue per share three times higher than the market for over 15 years

From a sample of 1,435 companies, Collins and his research team identified 11 organizations that have maintained such levels of excellence. And like the previously mentioned leadership theories, Collins also defined leadership excellence in a bidimensional way he termed Level 5 leadership. Collins states, “These 11 companies had a Level 5 leader at the helm. Level 5 leaders blend the paradoxical combination of deep personal humility with intense professional will. This rare combination makes us question our preconceptions of what characterises a great leader” (p. 43).

Level 5 leaders show humility in their capacity to appreciate people and the talents that surround them. These leaders also have the humility to serve the perennity of the organization or project beyond their own personal gain (Collins, 2001). This perspective of leadership as service contrasts with the narcissistic tendency we see in many so-called leaders with strong charismatic qualities, who end up “milking the cow” more than making it grow in a sustainable way. Collins adds, “The great irony is that the animus and personal ambition that often drives people to become a Level 4 leader stands at odds with the humility required to rise to Level 5” (p. 79).

Collins refers to the yin and yang concepts of Chinese Taoism to describe the two principles of sustained leadership excellence (see Figure 2). On the one hand, yang-like characteristics of intense professional will, and, on the other hand, yin-like characteristics of deep personal humility, modesty, and service to others. As an example, Collins

recognises Abraham Lincoln as a model of this bi-principled leadership. Collins states, “It might be a stretch to compare the 11 Level 5 CEOs in our research to Lincoln, but they did display the same kind of duality” (p. 47).

While Hersey and Blanchard (1969) called for leaders to be highly task-focused and very people-focused at the same time, Jim Collins and Jerry Porras (1994) proposed a similar idea 30 years later:

A highly visionary company doesn’t want to blend yin and yang into a gray, indistinguishable circle that is neither highly yin nor highly yang; it aims to be distinctly yin and distinctly yang- both at the same time, all the time. Irrational? Perhaps. Rare? Yes. Difficult? Absolutely.



Figure 2: Jim Collin’s Yin and Yang from Good to Great, 2001

## **Two Principles of Enduring Leadership Excellence: Strong Sense of Identity and Openness to Learn**

An earlier study, similar study to Jim Collins' *Good to Great* (2001) and *Built to Last* (1994) with Jerry Porras, was conducted by the private group Royal Dutch/Shell in 1983. Interestingly, Shell's research also identified two key comparable characteristics of enduring excellence in organizations (de Geus, 1983). In 1983, the Royal Dutch/Shell group, one of the three largest companies in the world, was facing a predicted imminence of oil shortage around the world. This global organization, made up of more than 300 companies spread all over the planet, and existing since 1890, initiated a global study to learn how successful leading organizations in the past had achieved to maintain leadership excellence while being able to live through important crises.

Shell studied a total of 27 organizations, including DuPont, Kodak, and The Hudson Bay Company in North America; Mitsui, Mitsubishi, and Suzuki in Japan; and UK-based organizations belonging to the "tricentennial club" (i.e., organizations over 300 years old). Arie de Geus published the results of Shell's research in *The Living Company* (1997), showing that, with conservative financial practices, the organisations that succeeded in lasting through history shared two main qualities:

1. A strong sense of collective identity around a set of common values
2. Openness to the outside world and consequently a manifest ability to learn and adapt to new circumstances

The similarities between de Geus' factors of *strong identity* and *openness* with those of Collin's *fierce professional will* and *personal humility* of Level 5 leadership, as well as

Collins and Porras' (1994) earlier *sense of identity* and *sensitivity to their environment* are striking.

### **Theory U: Leading with Intention and Attention**

Recent Theory U (Scharmer, 2009, Senge, Scharmer, Jaworski, & Flowers, 2004) and their simultaneously active and receptive concept of *presencing* (Senge, Scharmer, Jaworski, & Flowers, 2004) is another representation of leadership as a integrative process and, in this case, suggests integrating both *attention* and *intention*, at the intrapersonal and collective levels (Scharmer, 2009). Scharmer writes:

Successful leadership depends on the quality of attention and intention that the leader brings to any situation. Two leaders in the same circumstances doing the same thing can bring about completely different outcomes, depending on the inner place from which each operates.

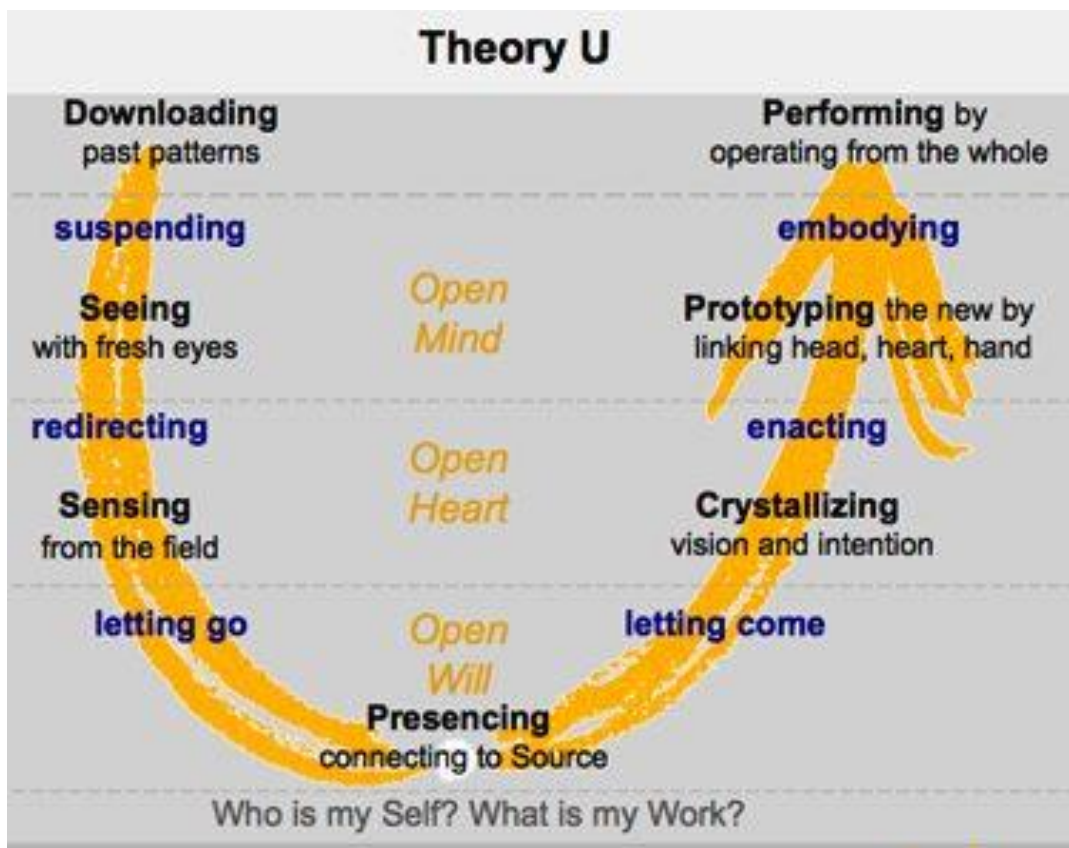
In continuity with systems theory thinking, Senge, Scharmer, Jaworski and Flowers (2009) proposed the concept of presencing, which they define “as the capacity to act in a way that actions are born out of the future as it emerges” (p. 124). According to these authors, presencing involves enacting three processes of introspective conversions:

- to shift from an attitude of judgment to an attitude of exploration ;
- to shift from avoiding emotions to appreciation “to see with the heart” ;
- to go from a rigid will of the ego to a more flexible will that is more receptive to the future

Otto Scharmer (2009), author of Theory U, claims that leadership can be developed by going through a “U” process from observing and receiving information mindfully without judgment, and from that, generative listening makes meaning and defines new

possibilities and actions. This “U” process is proposed as a generative attentive process that individuals and groups can learn in order to lead change more consciously and more creatively.

Figure 3: Theory U Process



**Integrative Thinking: Working with Both Sides of the Coin**

In times of increased diversity, complexity and change organizations such as Cisco have developed their own integrative philosophy, about which Inder Sidhu, their senior vice president of strategy and planning of worldwide operations, wrote in *Doing Both: How Cisco Captures Today's Profit and Drives Tomorrow's Growth*. Sidhu (2010) writes:

By doing both, Cisco approaches every decision as an opportunity to seize, rather a sacrifice to endure. ... Instead of choosing one thing to the exclusion of the other, what if you could do both, each for the benefit of the other? Not a balanced compromise between two objectives, but a mutually reinforcing multiplier in which each side makes the other better. (p. 6)

Professor Roger Martin, former dean of the Rotman School of Management at the University of Toronto, is a coauthor with A. G. Lafley of *Playing to Win* (2013), in which he presents the notion of integrative thinking as key to leadership effectiveness that has been integrated in Rotman's management curriculum. Martin (Lafley & Martin, 2013) defines integrative thinking as "the ability to constructively face the tensions of opposing models, and instead of choosing one at the expense of the other, generate a creative solution of the tensions in the form of a new model that contains elements of the individual models, but is superior to each" (p. 44)—ideas that resemble Mary Parker Follett's integrative philosophy, which we will present later.

As with earlier learning theories (Kolb & Boyatzis, 1988; Scharmer, 2009; Senge, Scharmer, Jaworski, & Flowers, 2004) Lafley and Martin's (2013) integrative thinking emphasises the importance of *acceptance*, which involves viewing both sides of competing demands as simultaneously possible, even if they are inherently in conflict. By

accepting paradoxical demands, leaders recognize them as an opportunity and "invitation to act. In this way, acceptance is presented as a foundational skill for addressing the challenges of leadership today (Smith, Besharov, Wessels, & Chertok, 2012).

Table 4 highlights the recurring and complementary principles found in leadership theories presented thus far.

Table 4

*The Two Leadership Factors throughout Leadership Literature*

Year	Theory	Factor 1	Factor 2
1950	Trait Theories	Task qualities	Relationship qualities
1957	Ohio State University	Initiating structure	Consideration
1964	University of Texas Leadership Grid (Blake & Mouton, 1964)	Concern for production	Concern for people
1966	University of Michigan	Job-centered	Employee-centered
1969	Situational Leadership (Hersey & Blanchard)	Task behaviour (Guidance)	Relationship behavior (Supportive Behavior)
1971	Path-Goal Theory (House)	Achievement-oriented and directive behaviors	Participative and supportive behaviors
1975	Systems Theory (Capra & Flatau)	Design	Emergence
1987	The Living Company	Identity	Openness



(de Geus)

1988	Self-directed learning (Kolb & Boyatzis)	Protolearning (intentions which anticipate the future)	Retrolearning (re-examination and debriefing of past experiences)
2001	Good to Great (Collins)	Intense professional will (fierce resolve)	Personal humility
2008	Trait Theory Groupings (Bass & Bass, 2008)	Task competence	Interpersonal leadership
2009	Theory U – Presencing (Scharmer; Senge)	Intention	Attention

### **Leading Self as an Integrative Process in Psychology**

Three perspectives from psychology are also included in the theoretical review because of their integrative nature and similar complementary principles involved in their defining self-leadership. Carl G. Jung's (1923/1971) individuation process, Rollo May's (1969) psychological reflection on Love and Will, and more recent Third-wave cognitive behavioral therapies with the dialectic of nonjudgmental acceptance and committed action.

**Carl G. Jung's Individuation Process: Integrating Within**

Jung's notion of *individuation* is far from the ego-centred individualism but more of an *opus contra naturam*, realizing an alchemical transformation in the individual as he or she integrates the different polarities within oneself, who is co-creating the meaning to one's life (Bauer, 1985).

According to Jung (1923/1971), the human quest for human development was not one of achieving perfection but rather one of achieving integration—or, at least, striving in the process towards wholeness. Jung called the individuation process one's unique journey of integrating opposite and complementary principles within oneself. One of the key polarities to integrate according to Jung in his theory of *self-leadership* is the integration of the *affirmative* principle he refers to as the masculine archetype with the *caring principle* he refers to as the feminine archetype.

The psychiatrist and Jungian psychoanalyst Anthony Stevens (2002) states, “The masculine and feminine archetypes are thus psychic structures in all of us. The masculine Yang speaks of an affirmative and active principle, while the feminine archetype Yin notion, speaks of a caring and conciliatory principle” (p. 251). Following, in Table 5, are some characteristics that Stevens (2002) associated with both the masculine and feminine archetypes:

Table 5: The masculine and feminine in Self-leading

Masculine	Feminine
<ul style="list-style-type: none"> <li>• Take and manage power</li> <li>• Maintain rules</li> <li>• Express aggressivity</li> <li>• Experience emotional closeness side by side more than face to face</li> <li>• Affirmation</li> <li>• Action and future oriented</li> </ul>	<ul style="list-style-type: none"> <li>• Protective</li> <li>• Empathy</li> <li>• Nurturing</li> <li>• Sensitivity to personal relationships</li> <li>• The ability to talk about one's feelings face to face</li> <li>• Conciliation</li> </ul>

Whereas Blake and Mouton (1964) defined good leadership as the ability to be both highly focused on *production* and highly focused on *people*, Jung defines the effective leading of one's life as the ability to be both *affirmative* and *caring* (Bauer, 1985). The implications of this psychological perspective for leadership development thus suggests a self-integrating process of these two archetypes or attitudes within one's Self.

### **Rollo May's Psychological Reflection on Love and Will**

Building on William James' (1890/1950) earlier pragmatic reflections on the human of will, existential psychologist Rollo May (1969) distinguished the "healthy will" from the Victorian duty-abiding and rationalistic "will power" or "willfulness" as from the pleasure seeking "wishing" or "craving" characteristic of modern consumer society's perpetual creation of "wants" and "craving those wants". May (1969) presents

*intentionality* as an epistemology, a way of knowing, and the “structure which gives meaning to experience” (p. 222). Echoing psychoanalyst Viktor Frankl’s (1955) earlier notion of *proactiveness*, May (1969) writes on the importance of intentionality: “I say that if man is not engaged in making his meaning, he will never know reality... I have emphasized that intentionality contains both our knowing and our forming of reality, and that these are inseparable from each other”.

### **Caring, Willing, and Self-Leading**

Not only does May (1969) present *care* as the complementary principle of *will*; he presents care as the source of will. He writes: “Will is the full-blown, matured form of wish, and is rooted with ontological necessity in care. In an individual’s conscious act, will and care go together, are in that sense identical” (p. 291). He adds:

Genuine love is volitional rather than emotional. ... The principle form that the work of love takes is attention. When we analyse will with all the tools of modern psychoanalysis brings us, we shall find ourselves pushed back to the level of attention or intention as the seat of will. The effort which goes into the exercise of the will is really effort of attention; the strain in willing is the effort to keep the consciousness clear, i.e. the strain of keeping the attention focused. (p. 220)

Like Heidegger’s (1962) proposition that willing is caring made free, May (1969) suggests that the source of *will* is to be found in *care* (i.e. attention or appreciation), consequentially elevating *wishing* to *willing* by making willing a reflective and creative act. This is also consistent with Srivastva, Fry, and Cooperrider’s (1989) pioneering integration of appreciative knowing in leadership theory and their own highlighting how directional appreciative knowing could be.

### **Third-Wave Cognitive Behavioral Therapies and the Dialectic of Accepting and Committing**

The recent development of third wave cognitive therapies such as Acceptation and commitment therapy (ACT), Dialectical behavior therapy, Functional analytic psychotherapy, Mindfulness-based Cognitive Therapy (Hayes, 2004) and other acceptance and mindfulness based approaches have changed the normative cognitive psychotherapeutic approach from eliminating or modifying “disruptive thought patterns” to welcoming and accepting them, being informed by them, and then leading to more effective change strategies, psychological flexibility and adaptability in the patients (Hayes, 2004).

The core therapeutic conception of ACT (Hayes, 2004) is that psychological suffering is usually caused by experiential avoidance, cognitive entanglement, and resulting psychological rigidity that leads to a failure to take needed behavioral steps in accord with core values (Hayes, 2004). ACT is proposed as a six-step process that can be summarized in these three points: (a) accept your reactions and be present; (b) choose a valued direction; and (c) take action. ACT has also been adapted to nontherapy training oriented towards the development of mindfulness, acceptance, and values skills in nonclinical settings such as businesses or schools (Öst, 2008). This last dialectical approach is another example where a self-integrating perspective is proposed for self-leadership.

Table 5 shows the consistent bidimensional and integrative representation of self-leadership in all three analytical (Jung, 1923/1971), existential (May, 1969), and cognitive (Hayes, 2004) schools of psychology throughout the last century.

Table 6

*The Two Leadership Factors in Psychology*

Year	Theory	Factor 1	Factor 2
1923	Individuation process (Carl Jung)	Masculine archetype (Affirmative)	Feminine archetype (Caring)
1969	Existential psychology (Rollo May)	Will	Care
2014	Third-wave cognitive behavioural therapies – Acceptance and commitment therapy (ACT)	Commitment	Acceptance (Mindfulness)

**Two Complementary Principles in Communication studies and Conflict****Management Models**

The reciprocal perspective of communication has also been structured around two complementary principles such as in Marshall Rosenberg's (1999) theory of nonviolent communication. Rosenberg (1999) highlighted two core and complementary principles of healthy communication he identified as *honest self-expression* and *empathic listening* (of oneself and others). As we will see, in yogic philosophy and *Appreciative Inquiry* (Srivastva, Fry, & Cooperider, 1989), Rosenberg (1999) also proposes a three-staged process of *empathic listening* with (1) *Observing*, (2) *Feeling*, and (3) *Defining one's*

*needs*, which then leads back to authentic self-expression and also exemplifies the meaning making and directional quality of appreciating.

In a similar manner, communication researcher Sheila McNamee (2014) also speaks of dialogue as a tensional connection between *holding my own ground* and *letting the other happen to me*—thus, a capacity, like Rosenberg proposed, to authentically and assertively self-express and, at the same time, welcome and value the other's influence.

Consistent with this understanding of communication as a dialogue composed of *assertive self-expression* and *receptive observation*, conflict management instruments, such as Thomas-Kilmann's Conflict Management Modes (Thomas, 1974) and Kraybill's Conflict Style Inventory (Braz, Lawton, Kraybill, & Daly, 2010), have also used similar leadership factors of *assertiveness* and *cooperativeness* as the underlying factors used to structure their conflict management theories and models. Research on comparing Thomas-Kilmann's Conflict Management Modes and Fiedler's Leadership Styles, for example, shows that leaders who are task-oriented, according to Fiedler's model, tend to use more competing as their dominant conflict management mode, while relationship-oriented leaders are more accommodating (Altmäe, Türk, & Toomet, 2013).

*Table 7: Two Factors in Communication and Conflict Management Theory*

Date	Theory	Factor 1	Factor 2
1999	Marshall Rosenberg NVC	Authentic self-expression	Empathic listening
2014	Sheila McNamee	Holding my own ground	Letting the other happen to me
1974	Thomas-Kilmann Conflict-Handling Modes	Assertiveness	Cooperativeness
2009	Kraybill Conflict Style Inventory	Own agenda	Relationship

### **Socio-constructionist theories and the relational perspective of leadership.**

Socio-constructionist theories of organizational communication and leadership have brought further attention to the relational aspects of leadership (Fairhurst & Uhl-Bien, 2012; Uhl-Bien, 2006; Weick 1979), and on the importance of language and dialogue as significant factors in the act of leadership (Cooperider & Srivastva, 1987, Hersted & Gergen, 2013; Weick, 1979).

**Relational leading.** Leadership from a socio-contructionist perspective moved away from the focus on individual attributes and dominance of leaders over followers to a more relational and communicational perspective of leading which create the collective dynamics we define as leadership. Hersted and Gergen (2013), for example, introduce the concept of *relational leading* as a shared activity to be experienced through co-creative dialogue. They write:



The term ‘leadership’ is largely tied to the view of the individual leader, while relational leading” refers to the ability of persons in relationship to move with engagement and efficacy into the future. In this sense, relational leading is an activity, not a personal attribute. It is within relational processes that meaning is born, sustained and transformed. And it is also impoverished relational processes that brings about conflict, alienation, and dysfunctional organizations.

### **The Appreciative Inquiry and the Generative Power of Appreciative Language in Leadership**

One remarkable example of such a constructivist approach, applied to leadership theory and practice, is associating the idea of “appreciation” with “leadership” (Cooperrider & Srivastva, 1987; Srivastva, Fry, & Cooperrider, 1989) and, subsequently, in *Appreciative management and leadership: The power of positive thought and action in organizations* (Srivastva & Cooperrider, 1990).

Appreciative Inquiry researchers showed how generative positive and hopeful discourses could be in enhancing the cooperative capacity of groups (Barrett & Fry, 2008). By focusing on the most positive of a particular situation, the researchers show how groups naturally gravitate towards the best they wanted to be. The act of “appreciating” demonstrates generativity at three levels: 1. by creating greater awareness, the first level of appreciative knowing; 2, by bringing an affective dimension from valuing; and 3. by meaning making and finding what was is most important and most valued. The AI model is based on the assumption that the questions we ask will tend to

focus our attention in a particular direction, and appreciative questioning has shown to be particularly generative in creating common understanding, positive energy, and intimacy (i.e. the feeling of unity) and shared direction. Srivastva, Fry, and Cooperrider (1989) define appreciative knowing in the following way:

“Appreciative knowing is a distinctive experience and cognitive process that simultaneously appreciates, values, and constructs that which has fundamental meaning.”

Appreciative Inquiry was then designed into a four-step model of (a) Discovery and appreciating the best of the topic under study; (b) Dreaming and envisioning what the situation could be at its best; (c) Designing and planning initiatives; and (d) Destiny, the implementation of the proposed changes.

### **Appreciative Knowing, Appreciative Intelligence and Appreciative Leadership**

Building on Srivastva, Fry, and Cooperrider’s (1989) introduction of appreciation as a directional and leadership attitude, others have continued to research and develop subsequent notions such as *Appreciative Intelligence* (Thatchenkery & Metzker, 2006) and *Appreciative Leadership* (Whitney, Trosten-Bloom, & Rader, 2010).

Thatchenkery and Metzker (2006) propose the notion of *Appreciative Intelligence*, or the capacity for positive reframing, which they posit as characteristic of good leadership in their book, *Appreciative Intelligence: Seeing the Mighty Oak in the Acorn*. They write:

Those with high Appreciative Intelligence have a capacity to endow everyday activity with a sense of purpose. Because they can “reframe” or re-interpret a particular situation in a positive way, they are flexible and actively and

spontaneously adaptive. Seeing a situation from a new perspective allows them to deal with obstacles with courage and resilience. (p. 12)

Thatchenkery and Metzker add, “Those who possess a high level of Appreciative Intelligence lead organizations to higher incidence of innovation and creativity, more productive members, and greater ability to adapt in a changing environment” (p. 12).

Furthermore, Thatchenkery and Metzker (2006) posit that appreciation, rather than distract from a task or a results orientation, actually clarifies and re-engages the underlying intentions and convictions of people. Appreciative Intelligence, according to the authors, leads to four qualities: (a) persistence; (b) conviction that one’s actions matter; (c) tolerance for uncertainty; and (d) irrepressible resilience.

Schiller, Holland and Riley (2002) also propose a model of Appreciative Leadership (see Table 8 below), which involves the following factors: (1) World View, with three subfactors, Envision, Inspire, Holistic; (2) Practices, with six subfactors: Challenges, Encourages, Enables, Coaches, Inquires, and Dialogues; and (3) Values, with three subfactors: Genuine, Credible, and Respectful.

*Table 8: Appreciative Leadership Model* (Schiller, Holland & Riley, 2002)

World View	Practices	Values
<ul style="list-style-type: none"> <li>• Envision</li> <li>• Inspire</li> <li>• Holistic</li> </ul>	<ul style="list-style-type: none"> <li>• Challenges</li> <li>• Encourages</li> <li>• Enables</li> <li>• Coaches</li> <li>• Inquire</li> <li>• Dialogues</li> </ul>	<ul style="list-style-type: none"> <li>• Genuine,</li> <li>• Credible</li> <li>• Respectful</li> </ul>

Whitney, Trosten-Bloom and Rader's (2010) more recent book, *Appreciative Leadership*, proposes five core strategies of Appreciative Leadership:

1. Inquiry – Ask positively powerful questions;
2. Illumination – Bring out the best of people and situations;
3. Inclusion – Engage with people to coauthor the future;
4. Inspiration – Awaken the creative spirit; and
5. Integrity – Make choices for the good of the whole.

These appreciative theories and models of leadership have shown in different ways how *appreciating* has become part of leadership theory.

### **Two Complementary Principles of Leadership in Eastern Integrative Philosophies**

The following section presents how both Taoist philosophy, with its yin and yang principles, and yogic philosophy, with the combination of yogic listening and focused intentionality, are also representations of self-leadership as an integrative process

between two complementary principles—very much like most recent leadership theories we have just presented.

### **Two Dimensions of Leadership in Taoist Philosophy**

For over 3,500 years, the Chinese have defined the Taoist notions of yin and yang as two inherent principles that embody the ever changing flow of life. These notions have been studied and applied to such varied fields as medicine, military strategy, social organization, the arts, and spirituality (Chan, 2008). Chinese philosophers consider that leading one's life or any project involves a dynamic managing of these two principles: one of assertiveness (yang) and one of receptivity (yin), and limiting oneself to either one of the two principles would be cutting oneself from the dynamic flow of life.

The Confucian understanding of “yi /” (intention) is different from its understanding in Western philosophy according to Ogilvy (2010). In the Confucian viewpoint, intentionality is not merely projection but also reflection without the “aboutness” of intentionality as suggested by such thinkers as Husserl and Brentano (Ogilvy, 2010). Confucian intentionality is more closely related with reflexivity. In Confucian cultural psychology, the mind is not merely a passive observer of a situation, nor does it totally invent what it perceives. The Confucian idea of intentionality is a kind of reflective engagement, where people act in and on the world, shaping their experiences according to their own intentions.

The Taoist yin and yang notions exemplify particularly well the integrative perspective of leadership found in many leadership theories (Follett, 1918; Kolb & Boyatzis, 1988) in three ways: (a) by highlighting, respectively, the attitudes of assertiveness and receptivity consistently found in leadership theory; (b) in showing how

these two principles can be dynamically interdependent and mutually related to each other and, finally, (c) in revealing how the transformational quality of leadership, as resting in the dynamic integrative process, in the unifying effect of integrating the two factors.

*Table 9: Two Dimensions of Leading Change in Taoist Philosophy*

<i>1500 BC</i>	<i>Taoism</i>	<i>Yang</i>	<i>Yin</i>
		<i>(assertive)</i>	<i>(receptive)</i>

### **An Integrative Approach to Self-Leadership in Yogic Philosophy**

*Then, one is no longer disturbed by the play of opposites.*

Yoga Sutra #48 (Hartranft, 2003)

Worth noting is another nondual eastern tradition that also spoke of leading Self as an integrative process—the Yoga tradition estimated at 400 CE (Desikachar, 1995). Yoga is one of the six fundamental systems of Indian thought collectively known as *darsana*, which translates as “a certain way of seeing” (p. 32). Many interpretations of yoga have existed over the centuries yet a constant has been the idea of unifying, of unifying the whole person and of unifying the whole person’s mind on one’s *sankalpa*, or intention. The Sanskrit word *sankalpa* has been translated as “a solemn vow or determination to perform, a definite intention, volition or will” (Miller, 2005). A determined focus on one’s dharma, one’s deepest intentions,” (p. 54). A *sankalpa* can speak to the existential aspect our lives, or our *dharma*—our overriding purpose for being

here and at a more functional level in having resolve or the determined intention to accomplish a particular task or objective in one's life.

*Table 10: Two Levels of Resolve: Existential and Functional*

Two Levels of Resolve	Individual
Functional leadership	An individual willing to achieve an objective/task.
Existential leadership	An individual willing to lead one's life with a sense of purpose.
Model adapted from the Hindu notion of <i>sankalpa</i> , the one-pointed resolve to do or achieve presented with two levels of resolve originating from the Rigveda. (Debroy, & Debroy, 2011)	

According to Richard Miller (2005), clinical psychologist and teacher in the Advaita Vedanta and Kashmir nondual traditions, a *sankalpa* arrives with everything needed to fully realize it. This includes *iccha* (tremendous will and energy), *kriya* (action), and *jnana* (the wisdom of how to deliver that action). He writes, “You don’t have to ask where you’ll find the will to do it. The energy and will is already there. The *sankalpa* informs us of the action we’re willing to take into the world”.

### **How to Discover One's *Sankalpa*?**

According to yogic philosophy the way to discover one's *sankalpa* is through careful listening and creating a calm and still mind in order to hear the divine will within—*sankalpa*. “Your heartfelt desire is already present, waiting to be seen, heard, and felt. It’s not something you need to make up, and the mind doesn’t have to go wildly

searching for it” (Miller, 2005, p. 45) to fully realize your resolve, according to Miller. This is why yoga promotes as way to bring back the mind to a state of present moment wholeness.

Miller (2005) describes a three-step process of a listening delineated in the Vedanta tradition which is strikingly similar in states and process to the three levels of appreciative knowing as we mentioned earlier by Srivastva, Fry, and Cooperider (1989) and with Marshall Rosenberg’s three-staged of empathic listening of observing, valuing and identifying my need (Rosenberg, 1999). The first state of listening in yogic philosophy, *sravana*, is defined as “the willingness to hear the message of the heartfelt desire. It can take courage to listen to the heart, and a quiet, settled mind—one cultivated through meditation—will best be able to hear this innermost call. The second state of yogic listening, *manana*, is the act of turning to and welcoming the messenger in. When you hear the call, you must be willing to sit with it, feel it, and deeply reflect on it” (p. 35). The final stage, *nididhyasana*, “is the willingness to do what the heartfelt desire requires of you. “It will call you into action, into the world,” says Miller (2005). “You must be willing to respond” (p. 36). Like appreciative knowing, yogic listening leads to intentional action.



Table 11: Three States of Yogic Listening

Three states of yogic listening to hear the will- <i>sankalpa</i>	Yogic Listening
<ul style="list-style-type: none"> <li>• <i>sravana</i></li> </ul>	<ul style="list-style-type: none"> <li>• is the willingness to hear the message of the heartfelt desire. It can take courage to listen to the heart, and a quiet, settled mind—one cultivated through meditation—will best be able to hear this innermost call.</li> </ul>
<ul style="list-style-type: none"> <li>• <i>manana</i></li> </ul>	<ul style="list-style-type: none"> <li>• is the act of turning to and welcoming the messenger in. When you hear the call, you must be willing to sit with it, feel it, and deeply reflect on it.</li> </ul>
<ul style="list-style-type: none"> <li>• <i>nididhyasana</i></li> </ul>	<ul style="list-style-type: none"> <li>• is the willingness to do what the heartfelt desire requires of you. “It will call you into action, into the world,” says Miller. “You must be willing to respond.”</li> </ul>

Contemporary yogis (Desichankar, 1995) have studied how the more someone practiced engaging willpower, the easier it got—not unlike using a muscle. As Patanjali’s Yoga Sutra (1.14) states, “Practice becomes firm only when done for a long period of time, with no interruption, and with respect” (p. 35). Yoga from this perspective becomes a way to develop personal resolve with compassion to oneself and others (Desichankar, 1995)

**Mary Parker Follett: Leadership as a Process of Integrating**

*“The power of leadership is the power of integrating.” – Mary Parker Follett (1918)*

All of the approaches we have seen up to now, from the first trait and behavioral studies, up to the most recent learning theories of leadership, third-wave cognitive psychology, communication studies and eastern philosophies such as Taoism and Yogic philosophy, all lead us to a similar understanding of leadership as an integrative process at the individual and collective levels. Remarkably, this vision was proposed as early as the beginning of the 20<sup>th</sup> century by Mary P. Follett (1868-1933), an American woman whose ideas have been considered ahead of her time (Graham, 1995; Héon, Damart, & Nelson, 2017; Héon, Davis, Patulli, & Damart, 2014; Urwick, 1935). Late management scholar Peter Drucker (as cited in Graham, 1995) called Mary Parker Follett: “The prophet of management” (p. 9) and leadership scholar, Warren Bennis (as cited in Graham, 1995) also wrote, “Just about everything written today about leadership and organisations comes from Mary Parker Follett’s writings and lectures” (p. 178).

Follett (as cited in Metcalf & Urwick, 1941) viewed management as a process. She wrote, “Business unifying must be understood as a process, not a product. We have to become process conscious” (p. 34). And learning the dynamics of group process was, for her, the necessary way towards collective creativity, democracy, and true freedom (Follett, 1918). Foreseeing contemporary social innovations in collective leadership (Srivastva, Fry, & Cooperrider, 1989; Weisbord, 1992; Wheatley, Senge, Flowers, Scharmer, Jaworsky, 2008, as examples) her three-staged group process, the *collective idea*, the *collective feeling*, and the *collective will* are still as relevant today as they were in 1918 (Follett, 1918).

Follett viewed leadership as this unifying process which the leader led, a dynamic and ever changing and adapting unifying towards a common will, a common purpose, or as the *Invisible Leader*, as she also characteristically termed the expression. She wrote: “The deeper truth, perhaps the deepest, is that *the will to will the common will* is the core, the germinating centre of that large, still larger, ever larger life which we are coming to call the true democracy” (Follett, 1918, p. 49).

Follett (as cited in Metcalf & Urwick, 1941) proposed a management model she called “power-with” management in opposition to the pervading management model of “power-over.” A leader, according to Follett, did not “impose” his or her power as one would customarily say; leaders, according to Follett, were the ones able to evoke and integrate all the possible influences and powers within themselves and with others in order to cocreate an even greater power (Follett, 1918). Follett wrote:

Again, our idea of power is changing. Men have long worshipped power; the power of arms, the power of divine right-of kings and priests- and then in the nineteenth century the power of majorities. Our conception of democracy is only to-day beginning to free itself from that taint. And the reason that it is freeing itself is that our idea of power is changing. Power is now beginning to be taught of by some as the combined capacities of a group. We get power through effective relations. This means that some people are beginning to conceive of the leader, not as the man in the group who is able to assert his individual will and get others to follow him, but as the one who knows how to relate these different wills so that they will have a driving Principle. He must know how to create a group power rather than to express a personal power. He must make the team. (p. 248)

Follett believed in the gestalt principal of group life in which the whole is greater than the sum of its parts; more specifically, the way the parts relate and organize themselves together and not the individual characteristics of each part, is what in the end defines the whole and constitutes its binding force and authority (Stout & Love, 2015). For Follett, individual and social control was the fruit of this dynamic integrative process, and group life was the experimental environment for this integrating to take place. She (1918) writes:

What then is the essence of the group process by which are evolved the collective thought and the collective wills? It is an acting and reacting, a single and identical process which brings out differences and integrates them into a unity. The complex reciprocal action, the intricate interweavings of the members of the group, is the social process. (p. 33)

Also, like Bakhtin's (2010) dialogic "genuine becoming" and, later, Kolb's concept of "experiential learning" (Kolb 1984, p. 41), Follett spoke of an active and concrete integrative process, an experiential epistemology that takes place through concrete activity and interaction and not as something that could occur in a single consciousness as "monologue," as you could do in your own head; integration happens only through activity according to Follett (Stout & Love, 2015).

As Lyndall Urwick (1935) writes in the *Bulletin of the Taylor Society*, the idea of reciprocal reaction, of continuous process, looms large in all Follett's later thought. It is at the root of her ideas on business organization. Follett (as cited in Metcalf & Urwick, 1941) writes:

Circular behavior is the basis of integration. If your business is so organized that you can influence a co-manager while he is influencing you, so organized that a workman has an opportunity of influencing you as you have of influencing him; if there is an interactive influence going on all the time between you, power-with may be built up. Throughout history we see that control brings disastrous consequences whenever it outruns integration.

Follett developed her notion of power-with versus power-over as the German philosopher Martin Buber (1923) was writing *I and Thou*, which distinguishes two modes of existences: *I-IT*, an Utilitarian relating with a separate other as an object or experience to be used and *I-Thou*, a mutual influencing relationship with a another as subject. Follett's notion of "power-with" here also preceded Karl Weick's (1979) notion of *double interacts* as the basic unit of social interaction and key characteristic of leadership as an exercise in power-with and not power-over. As Weick writes, "When there is no double interact possible (and thus only an interact), as in the situation of authoritative power or bureaucratic activity, there is no open responsiveness and no redefinition possible, and the social process becomes reified: organizing becomes organization" (p. 103).

Akin to Whitehead's (1929) and pre-Socratic or Eastern ideas of life as constant change or flux, Stout and Love (2015) refer to Follett's philosophy as a relational ontology of becoming and re-establishes the Heraclitian doctrine, which had also been reintroduced in the renaissance by Giordano Bruno (1548-1600) (as cited in Hocks, 1996), the Italian philosopher, who wrote, "Harmony is not effectuated except where there is contrariety. The spherical does not repose on the spherical, because they touch each other at a point; but the concave rests on the convex" (p. 43). Or, more recently, as philosopher

Polanyi (as cited in Hocks, 1996) argued that the alternation between the poles of dismemberment and integration is not only important in acquiring intellectual knowledge but is helpful in perfecting skills as well).

If servant leadership theory (Greenleaf, 1977) speaks of the leader as being invested in a moral mission to serve others, and thus exemplifying a particularly people/relationship-focused theory of leadership, then Mary P. Follett's perspective would speak of the leader's moral imperative to serve the integrative process within oneself and with others. Follett (1918) wrote, "It is the very Process itself to which I give my loyalty and every activity of my life" (p. 6). And this process she refers to is the ever-present process of integrating.

*Table 12: Overall List of Leadership Theories with Bidimensional Factors*

1500 BC	Chinese philosophy	Yang (Initiate)	Yin (Conciliate)
400 CE	Patanjali's Yoga Sutra	Sankalpa (Resolve)	Compassionate Listening
1928	Mary Parker Follett	Power	With
1940	Carl G. Jung (Individuation)	Masculine (Power) Affirmation	Feminine (Relations) Care
1950	Trait Theories	Task qualities	Relationship qualities
1957	U. Ohio State	Initiating structure	Consideration
1964	Blake and Mouton Leadership Grid	Concern for production	Concern for people
1966	U. Michigan	Job-centered	Employee-centered
1969	Hersey and Blanchard's Situational Leadership	Task Behavior (Guidance)	Relationship Behavior (Supportive Behavior)
1969	Rollo May	Will	Love
1971	Path-Goal theory	Achievement-oriented and Directive behaviors	Participative and Supportive behaviors
1974	Thomas-Kilmann Conflict- Handling Modes	Assertiveness	Cooperativeness
1975	Systems theory	Design	Emergence
1987	The Living Company de Geus-Shell	Identity	Openness
1988	Kolb Self-directed learning	Protolearning intentions which anticipate the future	Retrolearning re-examining & debriefing past experiences
1999	Non-Violent Communication (NVC) Rosenberg	Authentic self-expression	Empathic listening
2001	Good to Great (Collins)	Fierce Professional Will	Personal Humility
2008	Trait theory groupings Bass & Bass (2008)	Task competence	Interpersonal leadership
2008	Senge, P. Scharmer, O. Theory U	Intention	Attention
2009	Kraybill Conflict Style Inventory	Own agenda	Relationships
2014	Acceptance and commitment therapy –third wave cognitive therapies McNamee, S.	Commitment	Acceptance (Mindfulness)
2014	Dialogue as tensional Connection	Holding my own ground	Letting the other happen to me

## **Conclusions, Main Research Question and Propositions**

### **The Yin and Yang Model for individual and collective development.**

If everyone is to learn how to become the leader of one's own existence and everyday tasks, and if developing leadership is so fundamental to the survival of our business organizations and our democratic societies (Follett, 1918; Taylor, 1989), then should we not have accessible enough models to teach the subject to every person and any group, at any age and in any environment? The present study investigates the possibility of such a leadership model.

Rather than discard conventional trait or behavioral theories of the past for more process or relational oriented understandings of leadership, the present inquiry explores if a new synthetic leadership model at the crossroads of leadership theory, psychology, and ancient philosophies, the Yin and Yang Model of Leadership, can answer the need for an accessible leadership model for individual and collective leadership development. The proposed Yin and Yang Model of Leadership thus builds on Follett's integrative philosophy of individual and collective leadership while proposing intentionality and appreciation as its two generative and complementary factors.

I propose to study this new leadership model I call the Yin and Yang Model of Leadership for Individuals and Collectives from feedback to 52 leadership development workshops all designed and conducted based on this model between 2008 and 2015.



***The Yin of leadership: From consideration to appreciation.***

Going beyond the reductive “people factor” label of *consideration*, and highlighting instead the generative and directional effect of appreciative knowing, the model under study has been based on the transformational attitude of appreciation at an individual and collective level for its three components, highlighted by Srivastava, Fry, and Cooperrider (1989): (a) awareness and mindfulness by appraising; (b) positive energy and intimacy/unity by valuing; and (c) purpose and direction by meaning making.

*Table 13: Three Levels of Appreciative Knowing*

3 Levels of Appreciative Knowing	
(Adapted from Srivastva, Fry, & Cooperrider, 1989)	Appreciative Leadership as
1. Appraising situations and people	Listening, observing, acknowledging and accepting, without judgment, connecting-with the situation or people.
2. Valuing situations and people	Appreciating, Valuing, Giving thanks, generating affection and connectedness.
3. Meaning-Making of situations and people	Appreciating the symbolism of the situation. Revealing meaning, what is most important (values), a sense of direction in relationship to situations and people.

***The Yang of leadership: From initiating structure to initiating intention.***

The conscious, proactive notion of intentionality has been highlighted in recent leadership theories for individuals and groups (Boyatzis, 2006; Scharmer, 2009; Van Oosten, 2006), as it has been present in pragmatic psychology ever since William James' (1890/1950, 1897) ideomotor theory, and, later, Ajzen's (1991) theory of planned behaviour, or more recent theories on the importance of intentionality and entrepreneurship (Krueger, Reilly, & Carsrud, 2000).

Furthermore, as Rollo May (1969) highlights in his existential reflection on love and will), appreciating, as we saw just earlier, elevates wishing to free and conscious willing while willfulness or will power remains self-imposed as an obligation. Table 14 below presents May's presentation of three forms of wanting.

*Table 14: Three Forms of Wanting*

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Victorian will power	The capacity to force our bodies against their desire.  Rationalization, moralism.
Wishing	The imaginative playing with the possibility of some act or state occurring.
Willing	The capacity to organize one's self so that movement in a certain direction or towards a certain goal may take place.

---

From Rollo May's (1969) *Love and Will*.

As May also posits, "wish" and "will" actually act as polarities to be integrated. He writes, "If you have only 'will' and no 'wish', you have the dried-up, Victorian, neopuritan man. If you have only 'wish' and no 'will', you have the driven, unfree, infantile person who, as an adult-remaining child, may become the robot man" (p. 218).

Below, in Table 15, are both wishing and willing highlighted as complementary principles by Rollo May and presented side-by-side. And in the context of this research, the expressions “I want” and “We want” imply the integration of “wishing” into “willing.”

*Table 15: Wishing and Willing as Polarities*

Wishing	Will
Gives the warmth, the content, the imagination, the child’s play, the freshness, and the richness to “will.”	Gives the self-direction, the maturity, to “wish.”
Wishing brings the life-blood, vitality, and continuity to willing.	Willing protects wishing, permits it to continue without running risks, which are too great.

From Rollo May’s (1969) *Love and Will*.

The idea of intentionality is thus chosen here as the yang principle of the model under study for its generativity and applicability to leadership at an individual and collective level, as well as for its possible existential and functional purposes (see table 14). One could say that today’s leader initiates *mental structures of intentions* (i.e., “What do *I* *will*?” or “What do *we* will together?”) in order to lead in co-creating the future.

*Table 16: Two Levels of Intentional Leadership for Individuals and Groups*

Two Levels of Intentional Leadership	Individual Intentional Leadership	Group Intentional Leadership
Functional leadership	Willing to achieve a personal objective/purpose.	Willing as a group the same objective/purpose.
Existential	Willing to achieve one's life with a sense of purpose or willful sense of direction.	A group willing to achieve one's mission with a sense of purpose and willful sense of direction.

---

\*Model based on the Hindu notion of *sankalpa*, the one-pointed resolve to do or achieve presented with two levels of resolve (originating from the Rigveda).

## **Operational Definitions of Individual and Collective Leadership Development**

The following section presents the operational definitions of individual and collective leadership development used in the following study.

### **Individual Leadership Development and the Individuation Process**

*“The process of becoming a leader is much the same as becoming an integrated human being.” - Warren Bennis (2010)*

Again, Mary Parker Follett’s view on individual leadership development as an intrapersonal and interpersonal integrative process which emerged at the same time as Carl Jung’s (1923/1971) theory of human development he called the *individuation process*, an ongoing integrative process of opposites throughout one’s life on a journey towards wholeness, serves as theoretical framework to define individual leadership development. This self-integrative perspective of development as an evolving spiraling up of successive cycles of “integratings and differings” has also been proposed in more recent theories of adult and leadership development as (Akrivou, 2008; Boyatzis & Kolb, 1991). From this perspective, authentic leadership expresses an intrapersonal level of integration where one can lead with courage as one integrates assertiveness as well as supports and empowers others by listening and caring for other people and their contribution. Follett (1918) writes:

The individualist says, Be true to thyself. The profounder philosophers have always said, Know thyself, which carries the whole process a step further back: what is the self, what integrations have I made?

The Yin and Yang Model of Leadership offers the added advantage of supporting an individual in consciously leading their own integrative process while integrating at the

same time two transformational attitudes consistently associated with the activity of leadership at an individual and collective level. The purpose of applying the Yin and Yang Model of Leadership to individual leadership development workshops under study is to see if former participants experienced this integrative leadership model with its *intentional* and *appreciative* attitudes as accessible.

**Collective leadership development.** The notion of collective leadership used in this study is operationally defined as a set of cooperatively oriented cognitions, attitudes, and actions through which team members convert member inputs to team outputs (Day, Gronn, & Salas, 2004; Guzzo & Shea, 1992; Hollenbeck, Beersma, & Schouten, 2012; LePine, Piccolo, Jackson, Mathieu, & Saul, 2008; Marks, Mathieu, & Zaccaro, 2001).

My study at Case Western Reserve exposed me to the emerging and revolutionary development of the Appreciative Inquiry (AI) methodology (Srivastva, Fry, & Cooperrider, 1989) as a way to develop collective leadership (Barrett & Fry, 2008), and as my clients were requesting quicker and quicker ways to create such dynamic synergy with small executive teams and larger and larger groups, I noticed how AI's two key principles, the *positive principle* and the *anticipatory principle*, were particularly generative principles in this methodology (Barrett & Fry, 2008) and could be isolated and still benefit from the generative qualities that come from *appreciating* and *willing* together. I noticed a similar pattern in Search Conferences (Weisbord, 1992), another participative methodology designed to create collective leadership where the design consists of a first phase of "valuing the past" and then leads to a second phase of "redefining the future" (Weisbord, 1992).

Based on these observations, I designed and have been conducting collective leadership development workshops, called the Group Leadership Seminar, of all sizes and for various lengths of time based on the yin and yang model of leadership I have called: *The Group Leadership Seminar* (see Appendix B), with its *Appreciative Assessment* and *Wall of Intentions* to develop collective leadership in an accessible way.

*Figure 4: The Yin and Yang of Leadership Model*



**Main research question and three propositions.** The main research question and three propositions for this thesis are presented as follows:

RQ: Is the Yin and Yang Model of Leadership an accessible model for individual and collective leadership development?

H1: The Yin and Yang Model of Leadership is an accessible model for individual leadership development.

H2: The Yin and Yang Model of Leadership is an accessible model for collective leadership development.

H3: Appreciation and Intentionality are two factors that adequately encompass two consistent dimensions generally associated with leadership.

### **Implications of This Research**

The implications from this research on our understanding and practice of leadership development are numerous.

**A leadership model accessible to every person, pair, and group.** In our times, when the need for individual and collective leadership is seen as more and more vital for our democratic societies to function democratically, this research hopes to reveal an integrative leadership development model that is accessible to individuals and collectives in general. As Douglas McGregor (1960) and Mary Parker Follett (1918) envisioned human organizations to be environments where individual and collective purposes could be integrated, this research offers an empirical exploration of a model destined to develop leadership as an integrative process at the intrapersonal, interpersonal and group levels.



**Appreciation and intentionality as two complementary factors of leadership.**

Although the two concepts of appreciation and intentionality continue to hold much promise respectively as generative concepts of leadership for individuals and collectives, much research is still needed to further understand the full generative potential of each attitude, their multi-faceted uses, and further understand the transformative and integrative exchange between the two. How can we further conceptualize the dynamic effect of each attitude as well as its integrative relationship? This research is a first exploration calling for more research on such a generative and accessible ways to present leadership for individuals and collectives of all walks of life.

**A leadership vision from the Great Person theory to the Great Self-Integrated Person theory.** As these pages are written, we see the world's leading democracy having chosen as their "man on top" and "Commander in Chief," Donald Trump, as their leader of the free world, and we see again how late 19<sup>th</sup>-century ideas of power and leadership are still very alive in today's popular idolatry (and inevitable condemnation) of corporate and political leaders as dominant saviours—as if leadership were still all about having "the strongest man at the top."

This research hopes to contribute to a better understanding that the reason why people "at the top" are so important is because of their overall integrative and unifying function in the collective and creative process we call leadership (Follett, 1918). Also, the capacity to effectively lead requires also the capacity for intrapersonal integrating at the same time if one wants to embody leadership authentically.

**A relational approach to ethics and integrity.** The proposed model also addresses the questions of decision making and integrity for individuals and collectives

and reframes this important question as a process of continuous integrating rather than one of fixed integrity or fixed obedience to outside norms. From this relational perspective, pathological living systems, whether individual or collective, lack the unifying circulation and adaptive flexibility to maintain integrity in changing environments (Akrivou, 2008; Kolb, 1984; Srivastva & Barrett, 1988).

By often admiring and choosing leaders for their power-over capacities and following “the strongest one,” we choose a false sense of security and dependency to sooth our primitive instinct for safety (Bion, 1957) and then are surprised when these same power-over champions fall in disgrace for abusing their power-over tendency. The proposed Yin and Yang Leadership Model is based on a power-with orientation, as earlier proposed by Follett (1918), which induces co-creative and interdependent dynamics and consequently sets the ground for true democratic leadership.

Integrity from this perspective is dialogical, and the proposed dynamic model offers a framework for such a dialogical process of integrating to take place individually and collectively. The combination of appreciative and intentional leadership offers thus a living and integrative process that can enable the mastering of one’s integrative process individually and collectively since we do know that more rules is not the answer.

Srivastva and Barrett (1988) write:

The ‘wholeness’ that the word integrity refers to is the wholeness of the relationship, the wholeness of the interaction. ... In our view, dialogue is the operative soul of the integrious human system. Where leaders appreciate diversity and seek dissent for they believe this is the way to development... “The more the group or organization can accept an uncommon voice and promote the voicing of

dissent, the greater the executive integrity of the system (p. 306). ...When members actively promote diverse expressions, the group becomes more resilient. When members can appreciate one another's diversity, they further the integrity of the system. (p. 308)

In positive psychology, recent focus has been put on distinguishing between the two Greek notions of well-being and happiness: (1) the hedonic quest for happiness through pleasure and (2) the eudaimonic quest for happiness through meaning and self-realization. Whereas hedonic happiness is based on experiencing a sense of well-being through good feelings, eudaimonic happiness is based on experiencing a sense of life purpose, meaningful challenges, and growth. Recent research supports the importance for happiness and well-being to combine the pursuit of pleasure (hedonism) with the pursuit individual meaning and virtues (eudaimonia) (Vella-Brodrick, Park, & Peterson, 2009).

From this perspective, leadership development and integrity imply the capacity for leaders to become truly intentional and self-directed. Whether it is being intentional about how you want to experience your day, how you want to experience your next meeting, or how you want to experience your life. This subservient focus and refocus on one's intentions can be seen as a dynamic pathway to decision-making, integrity and happiness.

How can I show integrity if I do not know what I want? Or, how can we show integrity if we do not know what we want together? To have more integrity, we need more integration, and to have more integration, we need more leadership.

**Leadership beyond gender.** The appreciative and intentional attitudes also free us from the genderization of leadership by proposing a process that every man and

woman can and should engage in to become true leaders of their own lives and other purposes (Eagly & Heilman, 2016). As Edgar Morin (2011), the French philosopher, recently wrote as one of humanity's seven key challenges today, "May man remain man, but may he feminize himself! May woman remain woman, but may she masculinize herself!" (p. 265).

### Chapter 3: Methods

#### Three Complementary Studies

Three complementary action research studies conducted by an embedded practitioner, the author, involved collecting postintervention feedback from former participants and corporate sponsors to 38 individual leadership development interventions involving in total 661 individual participants and representing 100% of individual workshops conducted with the Yin and Yang Leadership Model between 2013-2015—as well as feedback from 14 collective leadership development interventions- the group leadership seminar with its appreciative assessment and wall of intentions methodologies. The 14 group interventions consisted of strategic planning and team-building sessions designed for 14 different organizations and involved in total 1616 individual participants and represents 68 % of all Group Leadership Seminars conducted between 2008-2015.

The missing 32% is explained by lack of corporate contact solely due to turnover in positions. In total, 2,277 participants from all 52 individual and group leadership interventions helped answer the main research question: *Is the Yin and Yang Leadership Model an accessible model for individual and collective leadership development?* Of these 52 interventions, which took place across Canada and France between 2008 and 2015, Study 1 investigated interview data collected post facto from 38 individual leadership workshop participants and corporate sponsors having experienced the Yin and Yang Model of Leadership as the conceptual framework to their workshop. Study 2 investigated interview data collected from 14 collective leadership workshops (i.e. Group Leadership Seminar with the Appreciative Assessment and the Wall of Intentions, see Appendix B for a description) from participants and corporate sponsors who also had

experienced the Yin and Yang Model of Leadership as their conceptual framework. Study 3 did conduct a thematic analysis (Boyatzis, 2008) of 278 significant leader characteristics collected from 271 workshop participants from Canada and France. Data from the three studies were complemented by some clients' in-house quantitative evaluations from 90 vice-presidents, 500 managers, 28 lead oncology nurses, 120 meat producers and 12 French CEOs. This section, below, informs on the sample, design, and procedures for each of the three complementary studies as well as the operational definitions for the dependent and independent variables, and respective measures.

**The main research question and Proposition 1:**

RQ: Is the Yin and Yang Leadership Model an accessible model for individual and collective leadership development?

P1: The Yin and Yang Model of Leadership is an accessible model for individual leadership development.

**Sample.** Six hundred sixty-one individuals participated in two distinct sets of leadership workshops (see Appendices C and D for both agendas and Appendix E for a detailed description and information of each intervention). One set of workshops, experienced with subgroups of 90 IT vice-presidents, 500 IT managers, and 12 French business CEOs, all experienced a corporate leadership pedagogy with exercises and discussions following the introduction of the Significant Leader exercise (see Appendix C for Agenda and Appendix F for an example folder from an actual workshop with a Canadian executive team). A second set of workshops (see Appendix D) conducted with 20 yoga practitioners, 25 lead oncology nurse,s and 14 adults who were open to

experiment a free leadership workshop with a somatic pedagogy, were also conducted and also shared the same workshop introduction with the Significant Leader exercise (see Appendix D). Of the 661 participants, 496 were male and 165 were female. (See Appendix E for a detailed description of each subgroup and the context of each individual workshop.)

*Table 17: List of Individual Leadership Programs in Chronological Order*

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<p>2013-2015</p> <p>8 x 1 day workshops for a total n= 90 Canadian Vice-Presidents of a global IT company based in Montreal.</p>	<p>A Montreal university business school executive program hired the author as an external consultant to design and conduct a 1 day leadership program for 90 vice-presidents of a global IT company</p>
	<p>8 Days were conducted with The Significant Leader Exercise opening every workshop, following with the reference to Jungian psychology and the individuation process as a process of self-integrating and presenting the Yin and Yang Model as the framework for the whole day (see Appendix C for a detailed agenda)</p>
<p>2013-2015</p> <p>25 X 1 day workshops for 500 Managers of a global IT company based Montreal.</p>	<p>After the success of the Vice-Presidents' program, a similar workshop was designed and conducted for 500 managers with more material on emotional intelligence/appreciative leadership across Canada</p>

The significant leader exercise opened

	<p>every workshop, followed by the reference to Jungian psychology and the individuation process as a process of self-integrating and then presented the Yin and Yang Model as the framework for the whole day. (see Appendix C for detailed agenda)</p>
22 August 2014 (3 hours)	
19 April, 2015 (90 minutes)	
1 x 90 minutes and 1 X 3hrs leadership workshops for 7+7=14 individuals from the general public	
(with somatic pedagogy)	<p>In preparation for the first experimentation of the leadership workshop with a somatic pedagogy at an upcoming 90 minutes event for 20 yoga practitioners and teachers on June 7, I decided to organize two free leadership workshops where I could experiment the somatic pedagogy within a 90 minutes and 3 hours format.</p>
	<p>The significant leader exercise opened every workshop, followed by the reference to Jungian psychology and the individuation process as a process of self-integrating and then presented the Yin and Yang Model as the framework for the whole workshop. (see Appendix D for detailed agenda)</p>
7 June 2015.	
90 minutes leadership workshop for 20 yoga practitioners and teachers	
(with somatic pedagogy)	
M:2 F: 18	<p>The significant leader exercise opened every workshop, followed by the reference to Jungian psychology and the individuation process as a process of self-integrating and then presented the Yin and Yang Model as the framework for the whole workshop. (see Appendix D for detailed agenda)</p>



12 June 2015

3 hrs leadership workshop for 25 Oncology Nurses

(with somatic pedagogy)

M:0 F:25

Following the previous successful experiments with a somatic pedagogy, a client from a regional health authority contacted me to organize a 3 hrs leadership workshop for 25 Head Oncology Nurses with the somatic pedagogy.

The significant leader exercise opened every workshop, followed by the reference to Jungian psychology and the individuation process as a process of self-integrating and then presented the Yin and Yang Model as the framework for the whole workshop. (see Appendix D for detailed agenda)

10 November 2015

1 day leadership workshop for 12 French CEOs

M:11 F:1

This workshop was the first of an ongoing collaboration with an international network of French business owners who hired me to offer their members throughout the world a 1 day leadership workshop on the Yin and Yang of Leadership for individuals and groups.

The significant leader exercise opened every workshop, followed by the reference to Jungian psychology and the individuation process as a process of self-integrating and then presented the Yin and Yang Model as the framework for the whole workshop. (see Appendix C for detailed agenda)

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**Design and procedure.** Of the 661 individuals who participated in an individual leadership workshop, 26 former participants and corporate sponsors (four percent of total participants) from 38 distinct individual leadership programs (some corporate sponsors participated in more than one workshop, which explains why 26 individuals report on 38 distinct programs), of which 11 were men and 15 were women living and working in France or Canada, were interviewed and data was subsequently analyzed through a thematic analysis of feedback interviews in order to assess the accessibility of the leadership model (Boyatzis, 2008).

A qualitative analysis using the thematic analysis methodology (Boyatzis, 2008) was conducted to analyze the data collected from the 26 face-to-face and telephone feedback interviews with 26 former participants and corporate sponsors from 38 distinct individual leadership programs, which also included the short comments from the “Comments” section at the end of each of the four sets of client quantitative evaluations.

The interview questions used are presented below (see also Appendix G for interview questions):

1. *How effective has the Yin (appreciative) and Yang(intentional) Leadership Model been in your understanding of leadership and your subsequent practice and development of it as a person?*
2. *Is there anything you would comment or want to suggest as improvement?*

The verbatim notes taken from each individual interview were collated and analysed as a whole body of text in order to identify emerging themes which would be either emphasized or repeated throughout the text. Also included with the verbatim data from the 26 interviews was the compilation of short comments that were collected from the

“Comments” section at the end of some quantitative evaluations. A second coder was involved in validating the identified codes and thematic groupings from the qualitative data (Boyatzis, 2008).

**Client-led corporate quantitative evaluations.** Client-led corporate quantitative evaluations were collected from 620 of 661 participants, thus 94% of participants. The HR vice-president of the participating IT company accepted to give the author the results of the postworkshop evaluations collected for their own internal program evaluation purposes from the 90 vice-presidents and then 500 managers. The questions were not designed with the present research in mind and pertained to the participants` satisfaction of the workshop and its usefulness in learning about leadership more than addressing the Yin and Yang Model per se; they nonetheless shed much light on the research question in terms of accessibility of the model.

Every question in the evaluation questionnaire was collated for the 90 vice-presidents and but not all questions were collated in the same way for the 500 managers, and the client explained that they had decided to compile only the overall satisfaction score with the 500 managers considering the greater number to compile and the already very high level of satisfaction for the workshop. In addition to the IT vice-presidents and managers, 18 of 25 head oncology nurses (i.e., 72%) also completed an in-house quantitative evaluation, and 12 French business owners also completed their own standard quantitative evaluations of the workshop. The four sets of quantitative corporate evaluations are presented in Tables 22 to 25 of the Results section.

The 90 vice-presidents, 500 managers, 25 oncology nurses and 12 French business owners all experienced the same core leadership workshop in which the Yin and

Yang Model was used as the conceptual framework (see Appendices C and D). One important difference to mention, however, amongst these four groups is the fact that the 25 oncology nurses experienced a half-day version with a somatic pedagogy of the Yin and Yang Model, and the other participants who completed corporate evaluations did not. This also shows how the Yin and Yang Model of Leadership has been presented and experimented in different settings.

**Study 1 measures.** This section informs on the operationalization of variables of the study and the qualitative and quantitative measures involved.

Independent variable: Type of individual leadership model

Dependent variable: Accessibility for individual leadership development.

**Qualitative and quantitative measuring of dependent variable.** The accessibility of the Yin and Yang Model of Leadership for individual leadership development was measured in two ways:

1. Thematic analysis of 26 feedback interviews (see Appendix G for interview questions) from 38 interventions.

The data collected from the feedback interviews with 26 former participants and corporate sponsors of individual leadership programs involving the aforementioned 661 participants on how they experienced the Yin and Yang Model of Leadership was intended to evaluate if and how this new model was experienced as accessible in terms of understanding and developing leadership. Although the four percent sample size is small, it is diverse and composed of one HR corporate sponsor who attended all sessions, thus having at least feedback from every one of the 38 individual leadership workshops and

from people whose responsibility it was to ensure the effectiveness of the leadership program.

2. Quantitative corporate evaluations from 620 participants in 27 distinct individual leadership programs using the Yin and Yang Model of Leadership as conceptual framework.

To complement the thematic analysis (Boyatzis, 2008) of the interviews' verbatim data, corporate quantitative evaluations were also collected from some clients to further shed light on the research question if the Yin and Yang Model of Leadership is an accessible model to use for individual leadership development. Corporate-led evaluations of leadership programs were collected from clients for this research and included in the results section of this paper (See Tables 22 to 25). Their actual questions were not designed with the present research in mind, yet they offer valuable feedback on the research question at hand.

***Proposition 2:***

P2: The Yin and Yang Model of Leadership is an accessible model to use for collective leadership development.

***Sample.*** Fourteen different collective leadership development interventions, or Group Leadership Seminars (See Appendix H and Table 16 below for a detailed list and description of each intervention) were conducted between 2008 and 2015 with a total of 1,616 participants. Eight hundred ninety-six of the participants were male, and 720 were female.

The organizations that hired the author for these consulting services had two objectives in mind that were also very consistent with literature on collective leadership.

They wanted, from this intervention, an increase in the cohesion of their group and the capacity to efficiently establish common intentions, and a common plan that would truly engage everyone involved. The fourteen organizations involved in the study can be categorized within the fields of education (i.e., 1. a primary school in crisis finding new hope and 2. a university medical faculty management team conducting three consecutive annual retreats); public administration (i.e., 3. a Canadian federal government managers needing to create collective engagement in dire times); healthcare (i.e., 4. the merger of two regional pharmacy departments and 5. the coaching of a new regional health agency CEO in using the Yin and Yang Model to structure her first meeting with her 12 new directors); professional associations and cooperatives (i.e., 6. a financial cooperative of 23,000 members setting a common commercial strategy with its 250 account managers in three hours, 7. a three-hour crucial strategy meeting of 120 regional delegates of a meat producing cooperative finding common ground on the future of their cooperative, 8. the 120 staff of a professional order of nurses with 72,000 members being part of setting the course of new era for their professional order, and 9. a branch manager of a financial cooperative who experiences a management meeting with the Yin and Yang Model and successfully reuses it with his staff of 100 people); and 10. 225 account managers of a financial cooperative reflect and commit together to a common sales strategy in 3 hours. 11. 250 members of a professional association redefine a common vision of their identity and future priorities in 90 minutes, enthusiastically; 12. A 30 member management team goes from pre-holiday crisis to new-found collective hope in 1 ½ day. 13. A national IT management teams in Canada finding common ground and common strategy in one day.

And 14. The application of the Group Leadership Seminar by a colleague and part-time rugby coach with his team.

Of the 14 interventions, 32 former participants and corporate sponsors and one cofacilitator in two large-scale interventions were interviewed, and data from these interviews were subsequently analyzed as a whole by thematic analysis to see if the Yin and Yang Model of Leadership could be demonstrated as accessible in the context of collective leadership development.

Quantitative evaluations were collected from one Group Leadership Seminar intervention and completed by 106 of 120 meat-producing delegates (i.e., 88.33%) at their annual strategy meeting (see Table 15 for results).

*Table 18: Brief List of 14 Group Leadership Seminar Interventions Studied*

Fields of 14 collective leadership interventions based on the Yin and Yang Model	Topic
Education	<ol style="list-style-type: none"> <li>1. A school paralysed by conflict for 10 years resurrects in 30 days.</li> <li>2. Three consecutive annual offsite retreats for a medical school faculty management team.</li> </ol>
Public Administration	<ol style="list-style-type: none"> <li>3. 60 federal government managers take ½ day to make collective meaning of how to lead important changes during very difficult times.</li> </ol>
Health Care	<ol style="list-style-type: none"> <li>4. Two merging teams of pharmacists come together in 2 hours.</li> </ol>

## Professional Orders and

## Cooperatives

5. Personal coaching of a CEO of a Regional Public Health Agency via telephone in leading a Group Leadership Seminar with her new management team.
6. Participative strategic planning of regional public hospital
7. A cooperative of 120 meat producers redefine a common strategy in 2.5 hours.
8. A newly elected president of a professional order creates collective leadership for a new era.
9. A management team of 7 experiences The Group Leadership Seminar and subsequently re-applies the model twice with its entire staff twice of 100.
10. 225 account managers of a financial cooperative reflect and commit together to a common sales strategy in 3 hours.
11. 250 members of a professional association redefine a common vision of their identity and future priorities in 90 minutes, enthusiastically.

## Corporate IT

12. A 30 member management team goes from pre-holiday crisis to new-found collective hope in 1 ½ day.
13. A national team of vice presidents and managers of a global IT company come together around shared values and priorities in two meetings.

## Other

14. Application of the Group Leadership Seminar by a colleague and part-time rugby coach in a team meeting.
-



***Design and procedure.*** A thematic analysis (Boyatzis, 2008) of data collected from 32 face-to-face interviews, telephone feedback interviews, and written feedback from 32 former participants, corporate sponsors, and one cofacilitator of 14 distinct collective leadership development interventions, were conducted to identify if the proposed model had been accessible for them as a group. The interview questions used are presented below (see also Appendix I also for interview questionnaire).

1. *How did you find your experience of the Group Leadership Seminar and its appreciative and intentional (yin and yang) way of developing collective leadership?*
2. *Is there anything you would comment or suggest as improvement?*

The verbatim notes taken from each of the 32 interviews were collated and analyzed as a whole body of text in order to identify emerging themes based on the previous questions. A second coder was involved in validating the identified codes and thematic groupings.

The single corporate quantitative evaluation presented in Table 15 was offered by the client. The single question was not designed with the present research in mind and pertained to the participants' general satisfaction of the workshop more than specifically addressing the Yin and Yang Model per se; the data was nonetheless collected as additional sampling, considering the light it could shed on the research question in terms of accessibility of the model for collective leadership development. Ninety respondents were male, and 16 were female.

**Measures.** This section informs on the operationalization of variables of the study and the qualitative and quantitative measures involved.

Independent variable: Type of collective leadership model

Dependent variable: Accessibility for collective leadership development

**Qualitative and quantitative measuring of dependent variable.**

1. Thirty-two feedback interviews with 32 former participants, corporate sponsors, and one cofacilitator of 14 distinct Group Leadership Seminar interventions were conducted and data analysed through thematic analysis (Boyatzis, 2008).
2. Quantitative evaluations collected from one Group Leadership Seminar intervention and completed by 106 of 120 meat-producing delegates (i.e., 88.33%) at an annual strategy meeting I designed with the Yin and Yang Model were offered by the client for this research (see Table 15 for results). The actual question had been elaborated on by the client for their internal purposes and without any knowledge of this upcoming study.

**Proposition 3:**

P3: Appreciation and intentionality are two factors that adequately encompass the main characteristics generally associated with outstanding leadership.

While the literature abundantly supports the choice of intentionality and appreciation as two core leadership concepts, this third study wished to investigate further if data from the Significant Leader exercises, conducted during individual leadership workshops, could further shed light on the appropriateness of these two principles and possibly

identify underlying themes that could help further explore the constructs of intentional and appreciative leadership.

**Sample.** Data was collected from 271 individuals participating in 17 distinct individual leadership workshops; 85 were corporate vice-presidents of a global IT company working across Canada, 115 were corporate managers from the same global IT company working across Canada, 25 were head oncology nurses working in the greater Montreal area, 27 were yoga practitioners participating in a yin and yang leadership workshop at a yoga event, 12 were French CEOs, and 14 were people from the public in general participating in a free leadership workshop offered on a Sunday morning in Montreal. One hundred ninety-five of the 271 individuals were men and 76 were women.

**Design and procedure.** Each of the 271 participants in the Significant Leader Exercise, which introduces every individual leadership workshop, shared the number-one leadership characteristic they considered as distinguishing their own best their best personal example of leadership. I collected flip charts from 17 workshops and gathered a total of 278 of these outstanding leadership characteristics and saved them to study as a whole by thematic analysis (Boyatzis, 2008). The method of thematic analysis was chosen as a way to identify if specific thematic grouping could be identified from the data and could confirm the adequacy of the proposed factors of *appreciation* and *intentionality* as two key and complementary factors of leadership. A second coder was involved in validating the codes and identified thematic groupings.

**Measures.** This section informs on the operationalization of variables of the study.

Independent Variable: Appreciation and Intentionality as two factors of leadership

Dependent Variable: Main characteristics generally associated with outstanding leadership

***Qualitative measuring of dependent variable.*** A thematic analysis (Boyatzis, 2008) of 278 outstanding leadership characteristics shared by 271 participants in 17 different individual leadership workshops was conducted to reveal if thematic groupings would support and further clarify intentionality and appreciation as encompassing characteristics of outstanding leadership. The 278 characteristics were collected in one document and were analyzed by the author as main coder and assisted by a second coder.

## Chapter 4: Results

The following section presents the qualitative and quantitative results to the main research question.

### Main Research Question and Proposition 1

RQ: Is The Yin and Yang Leadership Model an accessible model for individual and collective leadership development?

P1: The Yin and Yang Model of Leadership is an accessible model individual leadership development.

**Qualitative analysis of 26 feedback interviews.** A thematic analysis (Boyatzis, 2008) of data collected from feedback interviews with 26 former participants and corporate sponsors who had participated in 38 different individual leadership development programs was conducted from the questions below: (see also Appendix G).

1. *How effective and accessible has this presentation of leadership as an integrative process (appreciation-intentionality) been in your understanding of leadership and your subsequent practice and development of it as a person?*
2. *Is there anything you would comment or suggest as improvement?*

**Four main themes identified from thematic analysis.** Four main themes were identified from the thematic analysis (Boyatzis, 2008) of the data collected and are presented in table 19 below and in further detail with verbatim quotes, in tables 20-23. The four identified themes are : (1) “I like the Yin and Yang way of presenting

leadership”; (2) “It’s a leadership ‘self-assessment’ and ‘fine-tuning’ for all aspects of life”; (3) Somatic pedagogy feedback; and (4) Improvements.

Table 19

*Four Main Themes Identified from Thematic Analysis*

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Four Main Themes Identified from  
Thematic Analysis

---

*(1) “I like the Yin and Yang way of  
presenting leadership,”*

*(2) “It’s a leadership ‘self-assessment’ and  
‘fine-tuning’ for all aspects of life,”*

*(3) Somatic pedagogy,*

*(4) Improvements*

---

**1. “I like the Yin and Yang way of presenting leadership.”** The yin and yang presentation of leadership was appreciated unanimously as common-sense knowledge (e.g. *It’s common sense. Impossible for me to imagine it otherwise!* ) and allowed each participant to easily self-assess in terms of their own yin and yang propensities. Some comments also included in Table 11 express this appreciation clearly:

- An IT manager writes: *I liked the yin/yang way of presenting leadership. It was more nuanced, along a spectrum, rather than being told you had to be at one end or the other.*

- An HR Director of an IT company writes: *As a former corporate sponsor, 2 years later, I still think a lot about your model in developing my own leadership programs as an HR Director and how to deal with leaders. It's not complicated and useful.*

## **2. “It’s a leadership ‘self-assessment’ and ‘fine-tuning’ for all aspects of life.”**

Participants also found it easy to apply the model as a self-assessment in different contexts:

- An IT vice-president writes: *It helped me to identify my own strengths and skills as a leader and how I can better play my leadership role.*
- A yoga instructor and social worker writes: *Excellent and very applicable in different contexts. I worked in mental health and it could serve this clientele, same with young people that I accompanied with self-awareness workshops.*
- A Corporate sponsor and HR Director writes: *Participants entered the sessions discouraged and fatigued but the workshops gave them a sense of mastery- a capacity to reframe their situations and find ways which they could influence.*

**3. The Somatic pedagogy.** The somatic pedagogy was also appreciated as an experiential methodology for those workshops who experimented it yet improvements were proposed for the calling out of directives.

**4. Improvements.** Most participants had little or no suggestion for improvement. Most suggestions involved having more time to go deeper or having pre-readings and including work-related cases. The three workshops using somatic pedagogy, which also included one for yoga teachers and practitioners, called for improvements on the calling out of directives throughout the workshop while the overall leadership model and somatic

way of experimenting the model were much appreciated. Other suggested improvements highlighted the lack of ongoing support or refreshers to help one better integrate these renewed intentions in a sustainable way. An IT manager writes: “It would be good to structure ongoing community support to ensure a better integration and application of learnings since it is so easy to fall back in the race.”



Table 20: *Theme 1 Verbatim – I like the Yin and Yang Way of Presenting Leadership*


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*Yoga practioner:*

*It's common sense. Impossible for me to imagine it otherwise! And to see this list on the board allowed me to situate myself in relation to my innate strengths and those abilities to develop in life in general.*

*IT HR Sponsor:*

*I found especially interesting to speak of “appreciative” leadership and bring some sense of balance within the notion of leadership*

*Yoga teacher:*

*Excellent and very applicable in different contexts. I worked in mental health and it could serve this clientele, same with young people that I accompanied with self-awareness workshops.*

*IT sponsor:*

*I liked the yin/yang way of presenting leadership. It was more nuanced, along a spectrum, rather than being told you had to be at one end or the other.*

*Public in general:*

*I liked the summary table used during the course. I learned theoretical notions about leadership, which I appreciated.*

*Yoga couple:*

*I found the topic very interesting and most of all useful. It was pertinent for me and my partner in terms of putting certain things into action but also in being able to observe leadership from a more informed perspective.*

*Federal government executive:*

*I really enjoyed the articulation of the appreciation starting point for analysis and coaching. Positivity is a force of nature that if you can harness it can actually allow you to solve profound problems.*

*IT Manager:*

*I liked the idea that good leadership was the balance between the two poles. It is this balance between the feminine and the masculine that which allows us to understand and motivate all people.*

*Yoga teacher:*

*Thank you again for your work that is so relevant and rewarding! From emotion to Vision.*

*Public in general:*

*It is pertinent to put forward the strength and importance of the feminine side (especially in a world where collaboration, creativity and innovation are expected to be at the heart of value creation in our economy). So, those people who are still*

*stuck in their old type of masculine leader and stagnate at the professional level, this is excellent. This is very useful for positioning leadership, the true one!*

*Oncology Nurse:*

*I enjoyed your workshop I found it very original in its approach.*

*IT VP:*

*Enjoyable, learning, engaging. Great session focused on a very important topic. We need more of that kind of class!*

*People in general:*

*Simplicity because the 2 key polarities are clearly presented, then they are commented and deepened in many scientific domains.*

*French business owner:*

*I like this the double-centering model for leaders who are too often monocentered, or simply ignorant of the other world's existence.*

*French business owner:*

*Super practical and a dose of extraordinary exchange. Super simple, super nice small booklet, powerful ideas.*

*IT Sponsor:*

*As a former corporate sponsor, 2 years later, I still think a lot about your model in developing my own leadership programs as an HR Director and how to deal with leaders. It's not complicated and useful.*

*IT sponsor:*

*As a former corporate sponsor, I was really impressed to see the level of continuous engagement by all participants over the 20 sessions because it was so relevant to them as managers and personally.*

*IT sponsor:*

*I liked the way the model showed differences in everyday behaviors, and showed both in more positive ways than the typical negative debate that one is better than the other.*

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Table 21: *Theme 2 Verbatim – A Leadership “Self-Assessment” and “Fine-Tuning” for All Aspects of Life*

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IT VP: <i>A moment of learning, introspection and re-energizing.</i>	Public in general: <i>The workshop gave me a concrete vision of what direction I wanted to give to my life.</i>
Yoga teacher: <i>The workshop you offered brought me in touch with a new dimension of my yin, (i.e. awareness, recognition) and is certainly what will remain take-away, a point of profound change, a kind of 'fine tuning ', as a gift, a treasure I now take out occasionally since Sunday to watch again and understand better .....</i>	Public in general: <i>Since the training on leadership I try to trust myself more et to stay myself, and not only in my work but in everyday life too...</i>
Public in general: <i>I found the workshop very interesting. It highlighted how I evolved in terms of humility, which I knew was an issue considering my somewhat dominant personality.</i>	French Business owner: <i>Each person can get a better sense of themselves as a leader as well as of the other members in the group. Especially because we shared about real live leadership situations in the peer coaching session.</i>
Public in general: <i>I really became aware of dimensions of my being that still remain to develop and also my limitations. The explanations were very clear with very respectful interventions.</i>	IT VP: <i>A very instructive and educational model which makes us reflect on our relationships with others.</i>
IT VP: <i>It helped me to identify my own strengths and skills as a leader and how I can better play my leadership role.</i>	IT Manager: <i>Helps us understand better how to address problems at work or in our personal life. It reenergized my leadership.</i>
IT Manager: <i>Very impactful teaching, to immediately apply to what each of us is working through. Connects to other aspects of my life in terms of balancing these principles.</i>	IT VP: <i>It was helpful in my day-to-day management as a vice-president.</i>
IT VP: <i>It is great to invest into leadership in a</i>	IT VP: <i>"Amazing", even if I don't speak a lot, I</i>

*very practical way. I felt engaged.*

*really appreciated it, it was really motivating.*

IT VP:

*Excellent growth and learning opportunity.*

IT VP:

*It re-focuses on what's important, meaning.*

Public in general:

*It was a validation that I have a predominant strength of character, but which I do not express as much at work. I explain: this element came out strong in the training but at work I am more in a listening, caring and adapting mode towards others. I can even lose myself in my understanding of the other. So I have to keep this natural strength and not be afraid to use it because I need it. In short, everything is in me, just be aware.*

French business owner:

*Great experience, a time to step back and reflect on our own capacities. A time-out to reconnect inside.*

IT VP:

*It made me reflect... so essential to take these times to re-center on what's essential.*

French business owner:

*The exercises have been exemplary and very relevant to our strengths and weaknesses. They showed the personalities of the people around in obvious ways.*

IT VP:

*A moment of learning, introspection and re-energizing.*

IT VP:

*I loved the peer coaching session in 3 which shows that we all have the same concerns as others. We can present our vision to our colleagues with the picture we have chosen. I was fed-up with Cases, but this is practical, very clear, very simple, and it allows us to know ourselves better. The coaching exercise was great and allowed us to free ourselves.*

French business owner:

*His method is based on the development of humans and their ability to help others grow. This new approach to leadership explored by François HEON has the genius of resting essentially on a reminder of basics of humanity, from which we are so far today. It has the merit of an apparent simplicity which makes it appealing and easy to test. We therefore put it into practice and this is where we discover the real difficulty: we do not manage with knowledge, but with whom we are; and not*

IT HR Director and sponsor

*People don't spend any time to contemplate leadership and what they want to do... it's all about results....The workshop was a "call to action", just by taking some time to think about leadership differently or thinking about leadership period. So little time.*

IT HR Director and sponsor

*It gave individuals a rare opportunity to pause and reflect on where they were and where they wanted to go- which should be the start of any leadership development - I was surprised how many leaders had never taken the time to reflect on their leadership per se.*

*just who we are in the office, in all aspects of life.*

Public in general:

*I also really liked that you had us write down answers to questions. It solidifies things significantly more and gives me something I can go back to and work on.*

IT HR Director and sponsor

*Participants entered the sessions discouraged and fatigued but the workshops gave them a sense of mastery- a capacity to reframe their situations and find ways which they could influence. It also helped appreciate other peoples' "differences" versus labeling and reacting.*

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Table 22: Theme 3 Verbatim – Somatic Pedagogy

<i>Appreciations</i>	<i>Suggestions/Improvements</i>
<p>Yoga teacher:  <i>I found the connection of movement, breath, yoga postures and the intention you set up helpful with self-awareness.</i></p> <p>Oncology nurse:  <i>The aspects you combined together allowed me to get me out of my head and connect with my body, my heart, my feelings, and my intuition better so my answers were more clear and complete.</i></p> <p>Yoga teacher:  <i>The duality of yin/yang, words/action, rest/exertion, mind/body, into the entire fabric of the workshop was very effective.</i></p> <p>Oncology Nurse:  <i>The somatic exercise dimension allows to understand how we embrace our two poles and how important we give it in our own lives.</i></p> <p>Yoga teacher:  <i>I found the effect interesting. I would suggest to conclude with an exercise that combines both aspects (yin and yang). I think there would be something there (e.g. samsara).</i></p>	<p>Public in general:  <i>I was really pleased to be at the workshop, It is not so much leadership that I saw conceptualized with the yin and yang, but a bodily and mental attitude observed in all spheres of my life, leadership included</i></p> <p>Yoga teacher  <i>However, I did not really relax when your partner brought us in relaxation by repeating the same words three times. It prevented me from relaxing.</i></p> <p>Yoga teacher:  <i>Interesting, but too many instructions made me lose track and made me think of work and made me want to be there. It was not the intention in my opinion.</i></p> <p>Yoga teacher:  <i>Also, is pain and discomfort necessarily what expresses best the limits of the yang exercise? And does the yin principle necessarily imply a state of rest and relaxation to welcome, receive?</i></p> <p>Public in general:  <i>I often resort to physical work to free myself a bit of my natural analytical tendency analytical. Doing physical exercises is normal for me after all these years but I do not see my current CEO participate in such an activity without making a big joke ...</i></p>

Table 23: Theme 4 Verbatim – Improvements

Federal Government Executive:

*The one element that you might want to explore with groups is the impact this (appreciative) world view has on others. There have been many times where I have been told that happiness is contagious- and as a leader I always respond that “It is my personal goal then to infect the entire organization!”*

IT Manager:

*It would be good to structure ongoing community support to ensure a better integration and application of learnings since it is so easy to fall back in the race.*

IT VP:

*More instructions preceding the mentorship segment. Stronger guidance would help dive deeper to real issues.*

IT VP:

*Some pre-reading would be good. And possibly spend a little more time on some theoretical aspects?*

IT VP:

*Some exercises in the pm were too difficult to "deploy" as our organizational culture is very strong.*

Federal Government Executive:

*I did however find written materials were useful. They could have been more substantial. I would recommend that you prepare a small package of reference material of key concepts. Perhaps something which people could then look back at to remind themselves of the concepts that were covered and even use the materials as a primer to work with their own teams when they get back to the office.*

IT VP:

*To work on more specific cases.*

IT VP:

*None, very good. Nothing at this time, Make the session an annual event by introducing new topics. Make it happen more!*

IT VP:

*More one-on-one coaching from the instructor.*

IT VP:

*Add a second session (half a day), in a month, to share our rate of success in applying what we learned and the difficulties encountered.*

IT VP:

*Over a longer session, spends more time on the collective leadership.*

IT HR Director and sponsor:

*Six months later, offer a post session meeting dedicated solely to the difficulties experienced by participants in their attempts in applying?*

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### **Quantitative Evaluations from 620 Participants**

The following Tables 22 to 25 present four sets of client-led quantitative evaluations from 620 participants (i.e. 90 IT vice-presidents and 500 IT managers from the same organization, 18 head oncology nurses and 12 French business owners) who participated in 38 distinct individual leadership workshops using the Yin and Yang Model of Leadership as the underlying framework. All four sets of quantitative evaluations showed the satisfaction of all different participants as very high. Although these four sets of evaluations were not designed for the purpose of this research they do strongly support the Proposition that the Yin and Yang Model of Leadership is an accessible model for individual leadership development.



*Table 24: Quantitative Evaluations of Individual Leadership Workshops from 90 Vice-Presidents of a Global IT Company*

	Very Satisfied (4)	Satisfied (3)	Somewhat Satisfied (2)	Not Satisfied (1)	Average
1. The session topics were relevant and valuable to prepare me for my current role.	79	11	0	0	3.88/4
2. As a result of this session, I am in a better position to understand the value of leadership in my work place.	65	24	1	0	3.71/4
3. As a result of this session, I have a better understanding of leadership and the challenges it implies.	53	35	1	0	3.58/4
4. The skills I gained from this experience can be directly applied to my work.	78	18	1	0	3.78/4
5. I will be able to use these new skills as soon as I return to work.	65	25	0	0	3.72/4
6. Overall, the Leadership session satisfied my needs.	76	14	0	0	3.84/4
	YES	NO	N/A		
7. Did the session meet your expectations?	90	0	0		
8. Would you recommend this session to others?	90	0	0		

*Table 25: Quantitative Evaluations of Individual Leadership Workshop from 500 Managers of a Global IT Company*

	Very Satisfied (4)	Satisfied (3)	Somewhat Satisfied (2)	Not Satisfied (1)	Average
1. Overall, the Leadership session satisfied my needs.	379	109	12	0	3.73/4
2. Did the session meet your expectations?	YES 500	NO 0	N/A 0		
3. Would you recommend this session to others?	500	0	0		

*Table 26: Quantitative Evaluations of Individual Leadership Workshop for 18 Oncology Nurses*

<i>Very satisfied-Satisfied-Somewhat-Dissatisfied-Very dissatisfied</i>					<i>Average</i>
<i>5</i>	<i>4</i>	<i>3</i>	<i>2</i>	<i>1</i>	
The program was pertinent to my practice					4.83/5
The program achieved its set objectives					4.83/5
The program fulfilled my learning objectives					4.83/5
The program was well organized					5/5
The length of the program is adequate					5/5

*Table 27: Quantitative Evaluations of Individual Leadership Workshop from 12 French CEOs in Paris*

<i>Very satisfied-Satisfied-Somewhat-Dissatisfied-Very dissatisfied</i>					<i>Average</i>
<i>5</i>	<i>4</i>	<i>3</i>	<i>2</i>	<i>1</i>	
Overall satisfaction					4.5/5
Content quality					4/5
Clarity of message					4.5/5
Capacity to transmit					4.5/5

## Main Research Question and Proposition 2

RQ: Is The Yin and Yang Leadership Model an accessible model for individual and collective leadership development?

P2: The Yin and Yang Model of Leadership is an accessible model for collective leadership development.

**Thematic analysis of 32 feedback interviews.** A thematic analysis (Boyatzis, 2008) of 32 feedback interviews with 32 former participants and corporate sponsors of 14 *Group Leadership Seminar* interventions (See Appendix H for a detailed listing of interventions) which involved in total 1,402 participants was conducted from the data collected with the questions below (see interview questions also in Appendix I):

- 1. How did you find your experience of the Group Leadership Seminar and its intentional and appreciative way of developing collective leadership?*
- 2. Is there anything you would comment or suggest as improvement?*

**Five thematic groupings identified from thematic analysis.** As we have seen with individual leadership programs previously, the positive quantitative evaluations collected we will see later also confirm the thematic groupings identified through thematic analysis (Boyatzis, 2008). Five thematic groupings were identified from the feedback to the Yin and Yang Model of Leadership and are presented in Table 28 below and with selected verbatim quotes for each of the five identified themes in Tables 29-33. The five identified themes are: (1) Discovering the power of appreciating in groups; (2) Developing collective understanding, shared values and purpose; (3) Fostering collaboration; (4) Practical usefulness; and (5) Improvements.

Table 28: *Five main themes from Group Leadership Seminar Feedback*


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### Five Main Themes

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*(1) Discovering the power of appreciating in groups*

*(2) Developing collective understanding shared values and purpose*

*(3) Fostering collaboration*

*(4) Practical usefulness*

*(5) Improvements*

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**1. Discovering the power of appreciating in groups.** Consistent with the positive quantitative evaluations presented in Table 13 the feedback interviews expressed also a very high appreciation for their experience of the *Group Leadership Seminar*. The most important identified theme is without any doubt the impressive appreciation of “the appreciative”. The first thing clients most often mentioned was how impressed they were of the generative effect of an appreciative perspective. At least two, the Dean of the medical faculty and the bank branch manager have mentioned they changed their internal management practices based on their discovery of the generative power of appreciative leadership. Following are verbatim examples you can also read in more detail in Table 17:

- Communications’ director of medical faculty shares: *I was impressed by the positive effect of listening and valuing everyone during the workshop on our subsequent relationships at work.*

- An IT delegate and executive of an IT professional association writes: *As to the "appreciative" part I thought this was fantastic. It set up the whole exercise to be positive and successful.*
- A Medical faculty executive director shares: *It was refreshing to experience a different way of looking at situations rather than the typical task and problem solving orientation. It's amazing how rapidly the Appreciative Assessment makes you move-up to a different level.*
- A bank branch manager shares: *I used to address our successes and failures at about the same level. But since the Seminar I now put a deliberate emphasis throughout the organization on the positive.*

**Themes (2) Brings collective understanding of shared values and purpose and theme**

**(3) fosters collaboration.** The second and third themes that emerged from the feedback interviews, *Brings Collective Understanding of Shared Values and Purpose* and *Fosters Collaboration* support Proposition 2 that the Yin and Yang Model of Leadership is an accessible model to develop collective leadership. Even more impressive was how adaptable the model could be with groups of various sizes, and interventions of different lengths of time (See Appendix H for full listing and description of interventions).

Following are example quotes:

- A CEO of a regional public health authority I coached in one phone conversation writes of her own application of the model: *The Seminar achieved the objective: A shared meaning to give our collective project and constitute a team from talented individuals. The Seminar created COLLECTIVE engagement.*

- A Director of pharmacy merging two regional teams writes: *The Seminar allowed us to vent and focus constructively towards the future. The Wall of Intentions really helped our group project itself in the future while allowing everyone to express themselves in a constructive way and all this very quickly.*

And quotes from the third theme, Fosters Collaboration:

- An HR sponsor of a 250 financial managers meeting shares: *The Seminar allowed us to have more authentic conversations between us. It brought the Senior Vice-President closer to the managers than ever before. There was a true feeling of all being in it together as we had never spent 3 hours to really reflect together. Especially 250 of us!*
- An executive director of a medical faculty shares: *Our team has matured through these three annual Group Leadership Seminars. We depend less on the Dean to solve every problem and we talk to each other much more.*

**The fourth identified theme, the *Practical Usefulness of the Group Leadership Seminar***, was also identified throughout the feedback material. Although the accessibility of the seminar was clearly shown in fostering collective leadership through the last three identified themes, following are example of quotes which show how the model has also been accessible in different ways:

- A former school director writes about the transformation of her former school following the *Group Leadership Seminar* intervention: *While the school had historically been labeled a “problem school”, 7 years after The Group*

*Leadership Seminar intervention the school has now become a model school and referenced as an example for other schools with climate issues.*

- An Executive Director of medical faculty writes : *The methodology is accessible and adaptable to any group. We have also integrated the Appreciative Assessment throughout the Faculty as a management practice and we have also self-designed and conducted our own Strategic Planning around this Appreciative-Intentional model with much success.*
- An Executive director of a meat cooperative writes: *The Seminar was the triggering point which began our whole reflection on the Federation of tomorrow. And our new structure.*
- A bank branch manager writes: *It was a great method to go to the Board with clear and committed priorities adopted throughout the organization.*
- A Dean of a medical faculty writes: *I have used this model many times after the Seminar to solve conflictual situations between people in a very efficient way. I ask them: What do you value about what you do or this situation? And then, What do you want to accomplish in the future? It's powerful and applicable in so many contexts.*

The fourth theme of *Improvements* is also very clear. The one key improvement most suggested is to better integrate the Group Leadership Seminar intervention within the organization's overall strategy as well as plan future updates in order to ensure the sustainability of the demonstrated effects. For example:

- An IT corporate HR sponsor writes: *The Seminar intervention should be set within a longer journey or larger plan with updates along the way so not to lose*



*track. But still it was very powerful in the moment and after. The question is what happens after.*

- A bank branch manager writes: *You need positive reinforcements in order to root these new practices. We now celebrate regularly our accomplishments and this helps us keep our focus and go further.*
- An HR sponsor of a financial cooperative also shared: *The intervention was powerful but could be better integrated in the overall corporate strategy to avoid the lack of leverage or sustainable support and impact.*

**Table 29:**  
**Theme 1 Verbatim: Discovering the Power of Appreciating in Groups**

<p>Medical Faculty Executive Team:</p> <p><i>I was impressed by the positive effect of listening and valuing everyone during the workshop on our subsequent relationships at work.</i></p>	<p>IT cooperative executive:</p> <p><i>It was refreshing to experience a different way of looking at situations rather than the typical task and problem solving orientation.</i></p>
<p>IT cooperative executive:</p> <p><i>As to the "appreciative" part I thought this was fantastic. It set up the whole exercise to be positive and successful. I have participated and lead workshops starting from a perspective of "what's broken / what should we change" and no matter how hard you try to also bring in the "what do you like" part of the equation, it is always a struggle. Focusing on the appreciative sets the tone to be far more creative in expanding the "good" and look at the "broken" in a less negative light - so you don't throw the baby out with the bath water. Overall I really appreciated the workshop and very glad you could join us.</i></p>	<p>Rugby team coach:</p> <p><i>But the craziest was the president, who is a typical hard guy from a poor background with a wicked tongue, someone who spoils any forward momentum because he cuts people down, and who has been told he needs to watch how he approaches people for 10 years! He never lets anyone close and never admits warmth or love.</i></p> <p><i>During the final Wall of Intentions exercise he stood up and said to everyone's surprise:</i></p> <p><i>"I was going to say I need to become a better player, but something Colin just said about trust made me see that there is something more important. I need to be more positive, I need to have a better attitude and create a better climate in the club" (Stunned silence).</i></p>
<p>Director of Pharmacy of Regional Hospital:</p> <p><i>I appreciate very much the intentional and appreciative way you presented the session and included the participants. It is a great way to get the participants thinking and involved.</i></p>	<p>Federal Government Executive:</p> <p><i>Your presentation of Leadership from an Appreciative perspective speaks to me at a visceral level and it helped me to realize that the appreciative lens is so much a part of who I am, that it is almost my brand. Funny that I have never put it into words.</i></p>
<p>Medical faculty executive director:</p> <p><i>Some resist at first the new Appreciative Assessment we have introduced in the Faculty but when they experience it, they</i></p>	<p>Bank branch manager:</p> <p><i>The Appreciative angle has changed some of my management practices. Rather than address a problem directly I now pay more</i></p>

*realize...*

Bank branch manager:

*I used to address our successes and failures at about the same level. But since the Seminar I now put a deliberate emphasis throughout the organization on the positive. I used to open my management meetings with the list of problems to solve and then everyone would try to find out who's fault it was. And then we would reprimand them in front of every one. We now start every meeting with our successes and take the time to recognize people. This has also spilled over in how we take more time to appreciate our clients and listen to their situation when we meet them. It has completely changed the climate. Personal problems are now addressed in one-on-one coaching sessions.*

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*attention to the people involved. It's made a huge difference.*

Medical faculty executive director:

*It's amazing how rapidly the Appreciative Assessment makes you move-up to a different level.*

**Table 30:**  
**Theme 2 Verbatim: Brings Collective Understanding of Shared Values and Purpose**

<p>Communications director of medical faculty:  <i>The questions you proposed brought us back to the meaning of our work together. To a common purpose. A sense of being on the same wave length.</i></p>	<p>CEO of regional health authority:  <i>The value of the contents we collected on the board was also to give MEANING to our project. Every new Director had shared his or her personal meaning when I interviewed them for the job. The question now was to find shared meaning.</i></p>
<p>CEO of regional health authority:  <i>The Seminar achieved the objective: A shared meaning to give our collective project and the constitution of a team from talented individuals.</i></p>	<p>Director of pharmacy:  <i>The Seminar allowed us to vent and focus constructively towards the future.</i></p>
<p>HR sponsor of financial cooperative:  <i>With regards to the "intentional" I felt this was good. You posed a clear question / problem / challenge up front and intentionally brought the participants along the journey. This helped people stay on the path and in the end come up with some concrete actions - this didn't just stay abstract talk, but helped people think about action</i></p>	<p>Director of professional order:  <i>It helped us become aware that there were different management philosophies within different departments and the exercise helped us identify more evolved practices which brought us together.</i></p>
<p>CEO of regional health authority:  <i>The Seminar created COLLECTIVE engagement.</i></p>	<p>Dean of medical faculty:  <i>It gave us the sense of being a team. We have integrated new people and the same renewed identity pervades.</i></p>
<p>HR sponsor of financial cooperative:  <i>The four main intentions which came out at the end of the Seminar were exactly the ones the Senior Vice-President was pushing for, but this time, it came from them (the managers).</i></p>	<p>Director of pharmacy:  <i>We have often referred back to our intentions and values and say: 'Remember, this is what we said we wanted at the annual meeting...' and it helped us stay on track together.</i></p>

Bank branch manager:

*It's a great method to go to the Board with clear and committed priorities adopted throughout the organization.*

Director of professional order:

*We are more coherent now. We know what talk we want to walk.*

Director of professional order:

*I found The Wall of Intentions to be a powerful methodology. We often forget to re-focus on collective intentions; a common purpose. And then be able to come back to it. It's a simple way to address questions of values and vision. And the individual way people participate is powerfully engaging.*

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Federal government executive:

*The objectives of the Seminar were achieved. We now have a better understanding of how we envision the role of Sergeant and have gained a greater sense of belonging and cohesion amongst our national team.*

Director of pharmacy:

*The Wall of Intentions really helped our group project itself in the future while allowing everyone to express themselves in a constructive way and all this very quickly.*

**Table 31**  
**Theme 3 Verbatim: Fosters Collaboration**

HR Sponsor of financial cooperative:

*I liked the fact that there was no question of hierarchy during the meeting. I think it helped create a sense of togetherness where everyone was equal.*

Director of pharmacy:

*The aftermath of our 9 December evening has been very energizing and my pharmacists still talk about our Seminar.... we're planning to organize a 5-7 soon. At our last management meeting 2 weeks ago, we set priorities until June and we did this with the flip chart sheets the staff filled-out that evening ... to remember what's important to the team ...*

Bank branch manager:

*The seminar is an accessible and inclusive methodology for everyone.*

Director of professional order:

*The Seminar allowed us to have more authentic conversations between us.*

Communications director of medical faculty:

*Getting to know each other better has helped us work better together. Everything has changed with some people I had*

HR Sponsor of financial cooperative:

*Mixing everyone together without distinction of title created a sense of belonging and trust. I saw some people open up and share in a positive and constructive way like I would have never imagined.*

Executive director of medical faculty:

*The seminar has changed the way we work together. We now spend less time elaborating plans and have learned to work things out together much more.*

Director of professional order:

*A memorable moment for all employees. It's a very powerful and inclusive methodology to create a sense of belonging and cohesion*

HR Sponsor of financial cooperative

*It brought the Senior Vice-President closer to the managers than ever before. There was a true feeling of all being in it together as we had never spent 3 hours to really reflect together. Especially 250 of us!*

HR Sponsor of financial cooperative

*Everyone is somewhat 'forced' to participate in the methodology and that is good. Some managers have a tendency to avoid these discussions but this forced them*

*difficulties with.*

*to work through some issues constructively  
and come out with concrete outputs.*

Executive Director of Medical faculty:  
*Our team has matured through these three  
annual Group Leadership Seminars. We  
depend less on the Dean to solve every  
problem and we talk to each other much  
more.*

Dean of medical faculty:  
*It's a method that makes the participants  
the authors and leaders rather than having  
someone telling them what to do.*

*It was very inclusive, non-threatening and  
allowed the group to achieve the common  
objectives it wanted.*

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Table 32

## Theme 4 Verbatim: Practical Usefulness

<p>Former school director:  <i>While the school had historically been labeled a “problem school”, 7 years after The Group Leadership Seminar intervention the school has now become a model school and referenced as an example for other schools with climate issues. I now refer my friends’ children to the school whereas I would have never done so before. Pride is back!</i></p> <p>CEO of regional health authority:  <i>The impact on the group was felt from the moment the sub-groups of three people were formed and started working on “appreciations” and “concerns”.</i></p> <p>IT cooperative executive:  <i>Our Chair, was very pleased that you did the information gathering during the seminar (i.e. Appreciative Assessment and Wall of Intentions), which will be used to make our annual event even better in the coming years!</i></p> <p>Former school director:  <i>It has helped my own credibility and legitimacy as a leader to lead such a constructive process through a difficult period.</i></p> <p>Executive Director of meat producing cooperative:  <i>The Seminar was the triggering point which began our whole reflection on the</i></p>	<p>Dean of medical faculty:  <i>I have used this model many times after the Seminar to solve conflictual situations between people in a very efficient way. I ask them: What do you value about what you do or this situation? And then, What do you want to accomplish in the future? It’s powerful and applicable in so many contexts.</i></p> <p>CEO of regional health authority:  <i>In the final round table of this 2 hrs Group Leadership Seminar we all noticed that we had become a team through this experience and that we knew each other better. We knew “who had which strength or talent” available to the Team. This thanks to your coaching me how to conduct this exercise with my new management team.</i></p> <p>Director of communications of medical faculty:  <i>We quickly noticed concrete impacts during the seminar and after.</i></p> <p>Bank branch manager:  <i>The experience of this process is a source of accomplishment as a leader.</i></p> <p>Executive Director of medical faculty:  <i>We have also integrated the Appreciative Assessment throughout the Faculty as a management practice and we have also self-</i></p>
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*Federation of tomorrow. And our new structure.*

*designed and conducted our own strategic planning around this Appreciative-Intentional model with much success.*

*The methodology is accessible and adaptable to any group.*

Bank branch manager:

*Our experience of the Group Leadership Seminar gave us the confidence and the tools to lead a process of merger with ease and successful integration with the other group.*

CEO of professional order:

*It's a good way to address issues of cohesion.*

Executive director of medical faculty:

*It's surprising how the exact same design can be used with different groups or with the same group but at different times and every time lead to a clearer convergence within the group.*

Dean of medical faculty:

*It's a method that makes the participants the authors and leaders rather than having someone telling them what to do.*

---

**Table 33**  
**Theme 5 Verbatim: Improvements**

Director of professional order: <i>It can create a momentum difficult to sustain.</i>	Director of professional order: <i>How do we keep those intentions alive.</i>
IT HR director and sponsor: <i>The Seminar intervention should be set within a longer journey or larger plan with updates along the way so not to lose track. But still it was very powerful in the moment and after.</i>	IT HR director and sponsor: <i>It's a challenge to sustain intentions but still powerful.</i>
Director of communications of medical faculty: <i>It's a challenge to apply the intentions. We could have used them more.</i> Bank branch manager: <i>You need positive reinforcements in order to root these new practices. We now celebrate regularly our accomplishments and this helps us keep our focus and go further.</i>	Executive director of medical faculty: <i>We didn't follow-up as much as we would have hoped on the intentions.</i>  Dean of medical faculty: <i>I don't mind actually that we did not follow-up specifically on each intention. They have made us move where we wanted to be and I fear that too much formalization limits expansion.</i>
IT HR Director and sponsor: <i>The question is what happens after. Better integrated in overall strategy to avoid lack of leverage or impact.</i>	

**Quantitative evaluations from 120 participants.** The single Group Leadership Seminar program with a corporate evaluation comes from a meat-producing cooperative where 94% of delegates were either satisfied, very satisfied, or extremely satisfied with their experience of the Group Leadership Seminar. Considering that these 120 individuals' profession was killing animals as a daily activity, I was relieved to see their extreme satisfaction and not the other way around. (See Appendix H for detailed description of intervention). Results are presented in Table 32 below.

Table 34

*Corporate Quantitative Analysis: Meat-Producing Cooperative*


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Overall Satisfaction of the Group Leadership Seminar, April, 2012 (N=106)							
	Extremely Satisfied	Very Satisfied	Satisfied	Dissatisfied	Very Dissatisfied	Extremely Dissatisfied	No comment
Number of respondents	25 (23%)	53 (50%)	22 (21%)	1 (1%)	2 (2%)	1 (1%)	2 (2%)

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**Proposition 3**

P3: Appreciation and Intentionality are two factors which encompass adequately the main characteristics generally associated with outstanding leadership.

**Six key leadership themes identified from 278 leadership characteristics.** The results from the thematic analysis (Boyatzis, 2008) of 278 characteristics identified as the distinguish characteristic of outstanding leadership support the Proposition that intentionality and appreciation encompass adequately the main characteristics generally associated with outstanding leadership. Six thematic groupings of leadership characteristics were identified which help further explore and define leadership from an intentional and appreciative perspective. The six identified thematic groupings are presented below in Table 33 under the two intentional and appreciative groupings. Three “intentional” themes, (1) Vision and confident determination; (2) Passion and positive energy; and (3) Authentic exemplarity, are grouped under the Intentional grouping whereas the three other identified “appreciative” themes, (4) Open and respectful listening; (5) Valuing, caring and empowering; and (6) Bringing together, are grouped under the Appreciative grouping.

Table 36 presents the actual 278 characteristics classified within each of the six selected groupings. While the six thematic groupings appear to be coherent, there are outliers or more difficult concepts to classify such as humor, creativity and inventiveness which we have classified under the *Passion and positive energy* subtheme.

Table 35

*Six Leadership Subthemes Identified by Thematic Analysis*


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Intentional Grouping of Subthemes	Appreciative Grouping of Subthemes
<hr/>	
<ul style="list-style-type: none"> <li>• <i>Vision and confident determination</i></li> <li>• <i>Passion and positive energy</i></li> <li>• <i>Authentic exemplarity</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Open and respectful listening</i></li> <li>• <i>Valuing, caring and empowering</i></li> <li>• <i>Bringing together</i></li> </ul>

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Table 36. List of 278 Leadership Characteristics Classified Under 6 Subthemes

<u>Intentional Leadership</u>	<u>Appreciative Leadership</u>
<p data-bbox="332 573 607 642"><u><i>Vision and Confident Determination</i></u></p> <p data-bbox="235 684 792 1304">Vision, Direction, Purpose, Belief, Brings focus, Consistency, Does the right thing, Transparent communication (why), Focused, Results Oriented, Acts with conviction, Communicates intentions and responsibilities clearly, Communicates perspective, Explained, Constance, Clarity, Conviction, Silent direction, Confidence, Determination, Unwavering confidence, No limits, High expectations, Decisiveness, Takes decisions, Presence, Stepping-up – even when tuff, Going deep, High objectives, Courage, Confident, Good competitor, Willful, Confidence in succeeding objective, Believes, Self-confidence, Encourages to excel, Sets high expectations.</p>	<p data-bbox="920 573 1315 606"><u><i>Open and Respectful Listening</i></u></p> <p data-bbox="824 648 1365 1010">Listens (takes the time), Open, Asks questions, Humble _Inclusive, Open to criticism, Adapt to different people, Calm, Leverages diversity, Able to adapt, Flexible, Calm doesn't react, Patience, Openness, Non-judgment, Curiosity, To fail and learn, Calm in crisis, Non-judgmental, Modest, Time to others, Respecting other perspectives, Contemplative</p>
<p data-bbox="332 1379 703 1413"><u><i>Passion and Positive Energy</i></u></p> <p data-bbox="235 1455 773 1633">Lead beyond self-interest, Generosity, Selfless, Generous, Contagious energy, Positive attitude , Positive personality, Humour, Inspiring, Inventive, Innovative, Creativity, Fun, Charisma/presence</p>	<p data-bbox="920 1379 1357 1413"><u><i>Valuing, Caring and Empowering</i></u></p> <p data-bbox="824 1455 1385 1892">Genuine caring, Recognizing other people as “persons”, Respects people, Empathy, Forgiveness, Compassion, Gives support, Works with individuals' strengths, Treats others as they want to be treated, Supportive(safe), Results for people, Distinguishes + and – leaders, Heart centered/Caring, , Makes you feel comfortable, Makes you feel included, Knowledge and respect of others, Realistic expectations, Humanity and kindness, Warmth, Unconditional love, Creates a safe</p>

	environment
.	<p>Positive attitude , Builds on insight from people, Gets the best out of people, Creates ownership, Coaches, Challenges others, Believes in you, Makes people feel important, Mentor/coach, Works with knowledge of people, Trusts (does not micro-manage), Attracts and elevates people, Recognizes and develops other people's talents, Empowers, Motivator, Enables others, Develops people, Trusts in others, Good coach, Empowers, Creates confidence, Makes people feel good after conversing, Built trust in others, Belief in others.</p>
<p><u><i>Authentic Exemplarity</i></u></p> <p>Authentic, Integrity, A model, Unity of character (moral compass), Lead by example, Work ethic, Genuine, Transparency, Walk the talk, Aligned with own values, Discipline/system, Values, Has a moral compass, The most committed, Competence, Respects rules.</p>	<p><u><i>Bringing together</i></u></p> <p>Brings together, Collaborative, Provokes loyalty, Communicates, Follows-up, Fair, Creates Engagement, Well-surrounded, Reaches out to people, Alignment, Demonstrates loyalty to the group, Aligns team, Ability to make people act on his objective, Gatherer, Good collaborator, Builds trust in group, Stimulates engagement, Liked, Equity, Communicator, Social skills, Fairness, Builds a team.</p>

## **Chapter 5: Discussion**

The findings of the qualitative and quantitative evaluations will be interpreted in this section with reference to the theory that was relevant to each Proposition. Also, a general discussion related to the overall accessibility of the proposed model and the related literature will follow.

### **Main Research Question and Proposition 1**

RQ: Is the Yin and Yang Leadership Model an accessible model for individual and collective leadership development?

P1: The Yin and Yang Leadership Model is an accessible model for individual leadership development.

The 620 individual corporate quantitative evaluations from 38 individual leadership workshop conducted with very diverse clienteles all strongly support the Proposition that the Yin and Yang Leadership Model is an accessible model for individual leadership development. The unanimous satisfaction of these different groups is further highlighted through the two main themes identified from the Thematic analysis (Boyatzis, 2008) of 26 feedback interviews: (a) “I like the Yin and Yang way of presenting leadership” and (b) “It’s a leadership ‘self-assessment’ and ‘fine-tuning’ for all aspects of life.”

### **“I Like the Yin and Yang Way of Presenting Leadership”**

Although I was introducing a new model with new factors (i.e., intentionality and appreciation) in each of these leadership workshops, participants have always been very receptive and responded positively to the proposed model and its factors. Following are excerpts from Table 11, which expresses this well:



- A Yoga practitioner writes: *“It's common sense. Impossible for me to imagine it otherwise!”*
- A French business owner writes: *“Super simple, super nice small booklet, powerful ideas.”*
- A corporate IT HR Director writes: *“I liked the idea that good leadership was the balance between the two poles.”*

Participants appreciated the two-dimensional representation of leadership, consistent with leadership theory since 1957 (Stogdill & Coons, 1957), and how these two dimensions were equally valued, as indicated here:

- A corporate IT HR Director writes: *“I liked the yin/yang way of presenting leadership. It was more nuanced, along a spectrum, rather than being told you had to be at one end or the other.”*
- A yoga teacher writes: *“I liked the way the model showed difference in everyday behaviors, and showed both in more positive ways than the typical negative debate that one is better than the other.”*
- A French business owner writes: *“I like this double-centering model for leaders who are too often monocentered, or simply ignorant of the other world's existence.”*

### **“It's a Leadership ‘Self-Assessment’ and ‘Fine-Tuning’ for All Aspects of Life”**

The second thematic grouping shared by the 26 former participants and corporate sponsors highlights how the simplicity and practicality of the model allows each person to easily make one's own self-assessment. Participants and corporate sponsors shared the following comments:

- An IT manager writes: *“[It’s a] very instructive and educational model which makes us reflect on our relationships with others.”*
- An IT corporate VP writes: *“Very impactful teaching, to immediately apply to what each of us is working through.”*
  - An IT corporate VP writes: *“Connects to other aspects of my life in terms of balancing these principles.”*
- An IT corporate VP writes: *“It helped me to identify my own strengths and skills as a leader and how I can better play my leadership role.”*
- A yoga teacher writes: *“The workshop you offered brought me in touch with a new dimension of my yin, (i.e. awareness, recognition) and is certainly what will remain my take-away, a point of profound change, a kind of ‘fine tuning.’ I really became aware of dimensions of my being that still remain to develop and also my limitations.”*

The other interesting aspect that came out of the feedback interview data entails the different ways in which the model could be useful, as the comments presented here from the verbatim again show:

- An IT corporate VP writes: *“It was helpful in my day-to-day management as a vice-president.”*
- A yoga teacher writes: *“It was pertinent for me and my partner (intimate couple) in terms of putting certain things into action but also in being able to observe leadership from a more informed perspective.”*

- A yoga teacher and social worker: *“Excellent and very applicable in different contexts. I worked in mental health and it could serve this clientele, same with young people that I accompanied with self-awareness workshops.”*
- An IT manager writes: “Helps us understand better how to address problems at work or in our personal life. It reenergized my leadership.”

Another benefit identified by participants is the re-centering or re-energizing quality of this model:

- An HR director and corporate sponsor writes: “It is great to invest into leadership in a very practical way. I felt engaged.”
- An IT corporate VP writes: “‘Amazing’, even if I don’t speak a lot, I really appreciated it, it was really motivating.”
- An IT corporate VP writes: “It re-focuses on what’s important, meaning.”
- An HR director and corporate sponsor “It made me reflect... so essential to take these times to re-center on what’s essential.”
- An IT manager writes: “A moment of learning, introspection and re-energizing.”
- A participant from the general public writes: “The workshop gave me a concrete vision of what direction I wanted to give to my life.”
- An HR director and corporate sponsor shared: “It gave individuals a rare opportunity to pause and reflect on where they were and where they wanted to go- which should be the start of any leadership development - I was surprised how many leaders had never taken the time to reflect on their leadership per se.”

The re-centering and re-energizing quality that comes from taking the time to appreciate in all forms (i.e. to appraise, to value, or to make meaning), which led to a clearer sense of direction, was also mentioned throughout the feedback interviews. Unfortunately, however, corporate sponsors were the first to acknowledge how significantly absent these reflective practices were in the corporate world. An HR corporate sponsor shared: “People don’t spend any time to contemplate leadership and what they want to do... it’s all about results... The workshop was a ‘call to action,’ just by taking some time to think about leadership differently or thinking about leadership period. So little time.”

When compared to other contemporary leadership models, the Yin and Yang Model of Leadership could be situated as another reflective practice (Schon, 1983) at the crossroads of Theory U (2006), Kolb’s (1988) and Kolb and Boyatzis’ (1991) notion of *self-directed learning*, with *prolearning* and *retrolearning* orientations, and intentional change theory (Boyatzis, 2008), in which leadership development is consistently presented as a spiraling up from *intention* to *intention* consistently revisiting and re-defining one’s actions by the conscious appreciating and conscious willing in an evolving.

### **Improvements**

There has been no single critique of the model by participants that could be explained in some instances by possible conformity, but the overall positive feedback does show a very clear and very strong appreciation of the model in all its formats and by all the clienteles. Some particular recommendations of which I take note from the corporate leadership programs are (a) to offer more guidance in the peer-coaching session

considering my general hands-off approach and (b) to propose follow-ups of some sort to help refocus and sustain intentions. As for the workshops with somatic pedagogy, the one recommendation for improvement was with regard to the instructor's style in calling out directives, while the overall experiential methodology has been unanimously appreciated with head oncology nurses, yoga practitioners, and people from the public in general.

## **Proposition 2**

P2: The Yin and Yang Leadership Model is an accessible model for collective leadership development

The 106 corporate quantitative evaluations and the thematic analysis of 32 feedback interviews with 32 former participants and corporate sponsors of 14 distinct interventions also strongly support the Proposition that the Yin and Yang Model of Leadership is an accessible model for collective leadership development for a variety of clienteles and in different time formats (i.e., 90 minutes, three hours, seven hours, two days).

The four main themes identified by thematic analysis (Boyatzis, 2008) from the feedback interviews are presented in Table 10 and with verbatim quotes in Tables 11 to 14. The four main themes identified were : (a) Discovering the power of appreciating in groups; (b) Brings collective understanding, shared values, and purpose; (c) Fosters collaboration; and (d) Practical usefulness, show how the Yin and Yang Model can be a generative way for any group of any size to create collective leadership.

### **1. Discovering the Power of Appreciating in Groups**

All of the testimonials confirm once more the important contribution which appreciative inquiry (Srivastva, Fry & Cooperrider, 1989) has had in introducing appreciative knowing to strategic thinking and leadership. The following themes, (2)

Brings collective understanding, shared values, and purpose; (3) Fosters collaboration; and (4) Practical usefulness, speak also to the kind of results such methodologies as appreciative inquiry (Barrett & Fry, 2008) and Search conferences (Weisbord, 1992) have demonstrated by guiding groups to appreciate in order to subsequently decide better together.

## **2. Brings Collective Understanding of Shared Values and Purpose**

Whereas the previous theme highlighted the generative power of appreciative knowing, this second theme speaks of the cohesive and directional effect of this appreciative and intentional model when used in the context of collective leadership development. The Yin and Yang Model was accessible in bringing groups to identify shared values and shared intentions in a very efficient way, whether the group was an executive team of eight, a group of 250 managers at an annual participative strategy session, a group of 60 teachers in crisis, or an academic faculty that used the methodology as its framework for three consecutive annual two day management retreats.

All these different participants shared how they rediscovered a sense of common values and common purpose thanks to the Appreciative Assessment, which highlighted shared values, and the Wall of Intentions, which highlighted the group's shared intentions, their common will. Following are testimonies from participants and corporate sponsors selected from Table 18 on this topic:

- A communications director of a medical faculty writes: "The questions you proposed brought us back to the meaning of our work together. To a common purpose. A sense of being on the same wave length."

- A CEO I coached over the phone writes: “The value of the contents we collected on the board was also to give MEANING to our project. Every new Director had shared his or her personal meaning when I interviewed them for the job. The question now was to find shared meaning.”
- An HR sponsor of a meeting of 250 financial account managers writes: “With regards to the ‘intentional’ I felt this was good. You posed a clear question/problem/challenge up front and intentionally brought the participants along the journey. This helped people to stay on the path and in the end come up with concrete actions - this didn't just stay abstract talk, but helped people think about concrete actions.”
- The head of pharmacy leading the merger of two regions writes: “We have often referred back to our intentions and values and say: ‘Remember, this is what we said we wanted at the annual meeting...’ and it helped us stay on track together. It gave us the sense of being a team.”
- The director of a professional order of Nurses writes: “I found The Wall of Intentions to be a powerful methodology. We often forget to re-focus on collective intentions; a common purpose. And then be able to come back to it. It’s a simple way to address questions of values and vision. And the individual way each person participates is powerfully engaging. “We are more coherent now. We know what talk we want to walk...”

### **3. Fosters Collaboration**

Not only did the Group Leadership Seminars based on the Yin and Yang Model generate a positive sense of cohesion and shared direction, they also generated what

Appreciative Inquiry scholars term *cooperative capacity* (Barrett & Fry, 2008). In addition to the information being shared, constructed, and collected, the participative and inclusive methodology being experienced also created new positive experiences of group dialogue and collaboration which changed relationships simultaneously within the process; AI calls this real-time effect the *simultaneous principle* (Barrett & Fry, 2008), creating new patterns of relating that can later be transposed back at work.

Marvin Weisbord (1992) writes in the same way when speaking of *Search conferences* and their impact on developing a group's cooperative capacity. He writes, "When people discovered similarities among different subgroups, they became capable of integrated solutions to complex problems" (p. 99). The methodology had a double benefit of creating collective meaning but also in generating cooperative capacity by developing more intimate relationships. Testimonials from Table 19 express this well:

- The executive director of the medical faculty writes: "Our team has matured through these three annual Group Leadership Seminars. We depend less on the Dean to solve every problem and we talk to each other much more."
- The bank branch manager writes: "The seminar has changed the way we work together. We now spend less time elaborating plans and have learned to work things out together much more."

#### **4. Practical Usefulness**

The practical usefulness of the Group Leadership Seminar and the Yin and Yang Model of Leadership for collective leadership development has been expressed in many ways, including the simultaneity effect on a group (Barrett & Fry, 2008) as well as in



supporting the leader's own leadership in the process. Whereas some leaders may fear that such participative methodologies make them "lose" power, the leaders interviewed in this study actually shared how the Group Leadership Seminar experience and its underlying Yin and Yang Leadership Model actually reinforced these leaders' actual influence and leadership as a leader :

- The CEO of a regional public health authority writes: "The impact on the group was felt from the moment the sub-groups of three people were formed and started working on 'appreciations' and 'concerns.' "
- An HR sponsor of a financial cooperative writes: "In the final round table of this two hour long *Group Leadership Seminar* we all noticed that we had become a team through this experience and that we knew each other better."
- A former school director writes 7 years later: "It has helped my own credibility and legitimacy as a leader to lead such a constructive process through a difficult period... The experience of this process is a source of accomplishment as a leader."

## **5. Improvements**

Although the Group Leadership Seminar has demonstrated impressive accessibility in a variety of contexts and formats, the clear topic for improvement is the ability to better integrate the intervention within an organization's ongoing strategic priorities and to set into place measures to ensure a better sustainability of the intervention. As was shared:

- An HR sponsor writes: “The Seminar intervention should be set within a longer journey or larger plan with updates along the way so not to lose track. But still it was very powerful in the moment and after.”
- A communications director of a medical faculty shared: “It’s a challenge to apply the intentions. We could have used them more.”
- A bank branch manager writes: “You need positive reinforcements in order to root these new practices. We now celebrate regularly our accomplishments and this helps us keep our focus and go further.”

The need to better structure the ongoing sustainability of newly found collective intentions has been highlighted with AI’s third and fourth steps of *design* and *destiny*, which follow the *discovery* and *dream* steps (Barrett & Fry, 2008). Interesting to note, however, was the reaction of the dean of the medical faculty to this issue of supporting the sustainability of intentions after experiencing three *annual Group Leadership Seminars*. He said: “I don’t mind actually that we did not follow-up specifically on each intention. They have made us move where we wanted to be and I fear that too much formalization limits expansion.”

**Proposition 3**

P3: Appreciation and intentionality are two factors that adequately encompass the main characteristics generally associated with outstanding leadership.

**Six Leadership Subthemes Identified by Thematic Analysis**

Six subthemes were identified by thematic analysis (Boyatzis, 2008) from the 278 outstanding leadership characteristics and have been divided into both intentional and appreciative groupings. This bidimensional grouping of themes supports Proposition 3 that appreciation and intentionality are two factors that adequately encompass the main characteristics generally associated with outstanding leadership. Furthermore these six subthemes shed further light on possible sub-dimensions of intentional and appreciative leadership as presented in table 35 and divided into each intentional and appreciative groupings.

*Table 35: Six leadership subthemes identified by thematic analysis*

Intentional Subthemes	Appreciative Subthemes
<ul style="list-style-type: none"> <li>• Vision and confident determination</li> <li>• Passion and positive energy</li> <li>• Authentic exemplarity</li> </ul>	<ul style="list-style-type: none"> <li>• Open and respectful listening</li> <li>• Valuing caring and empowering</li> <li>• Bringing together</li> </ul>

### **The Intentional Grouping of Themes**

The *vision and confident direction* theme, defined as having a sense of purpose, direction, a vision, an objective to attain, is consistent with leadership theories since Ohio State's initiating structure factor (Stogdill & Coons, 1957) defined as "the degree to which a leader defines and organizes his role and the roles of followers toward goal attainment, and establishes well-defined patterns and channels of communication" (p. 14) (Halpin, 1957). This first theme is also consistent with Mary Parker Follett's (1918) notion of the invisible leader preceding transformational leadership theory (Bass, 1985), proposing that leadership involved the following of a common vision and a common will, not a common person. Kouzes and Posner (2006) more recently made this factor of vision-direction one of their five leadership factors they call *Inspire a Shared Vision*.

On an individual level, the same vision-direction theme applies to Self as we see in intentional change theory (Boyatzis, 2008) or integrative leadership (Bennis, 2009). Bennis (2009) writes, "First and foremost, find out what it is you're about, and be that" (p. 33). In the same way Boyatzis (2008) opined, "The starting point in leadership development is the discovery of who the person wants to be" (p.18).

The aspect of *confident determination*, is also consistent with the original initiating structure factor with its subscale: *Persuasiveness – uses persuasion and argument effectively; exhibits strong convictions* (Halpin, 1957) or with more recent learning theories such as Jim Collin's yang leadership factor, *Fierce Professional Resolve* (Collins, 2001). Without this assertive force, no personal or collective vision can be brought forth. What is worth noting is how this second confident-assertive factor does not come out as an "aggressive" force, characteristic of conventional Type-A behavior and

determining factor in heart disease (Roskies, Seraganian, Oseasohn, Hanley, Collu, Martin, & Smilga, 1986) but as a positive, passionate, enthusiastic, inspiring force, which I have termed a *positive energy* as a second theme.

The *authentic exemplarity* theme, the third theme identified within the intentional grouping of themes, appears as one of the most consistent themes found in leadership theory, from early trait theories (Tead, 1935) until today. As Follett (1918) wrote a century ago, “The best leaders get their orders obeyed because they too are obeying. Sincerity more than aggressiveness is a quality of leadership” (p. 56).. More recently, Kouzes and Posner (2006) proposed *Model the Way* (i.e., clarify values and set the example) as one of their five core leadership factors. Kouzes and Posner’s two other factors *Enable Others to Act* and *Encourage the Heart* will also be discussed in the appreciative grouping of themes below.

### **The Appreciative Grouping of Themes**

The first appreciative subtheme, *Open and respectful listening* identified from the data is also consistent with the original Ohio State factor of *consideration* with its third subscale 3. *Tolerance of Uncertainty – is able to tolerate uncertainty and postponement without anxiety or upset.* (Stogdill & Coons, 1957), as well as more recent representations such as Jim Collin’s *personal humility* or Theory U’s (Scharmer, 2009) *attention*, in other words, the capacity to observe, listen, to pay attention to people and situations with openness, without judgement and thus without reactivity. This kind of listening and mindful attitude is what leadership scholars today consider more and more essential for leadership effectiveness and emotional intelligence (Goleman, Boyatzis, & McKee, 2002).

On a collective level, the *Open and respectful listening* factor can be exemplified by cultures of inclusiveness to diverse ideas and opinions and thus minimizing possible group think or basic assumptions dynamics (Bion, 2013). By creating safer and more accepting environments through open dialogue, groups create authentic environments and more integrity within the system (Srivastva & Barrett, 1990). As Srivastva, Fry and Cooperrider (1990) wrote in their seminal work *Appreciative Management and Leadership*, “The more the group or organization can accept an uncommon voice and promote the voicing of dissent, the greater the executive integrity of the system” (p. 306). Also, “[w]hen members actively promote diverse expressions, the group becomes more resilient. When members can appreciate one another’s diversity, they further the integrity of the system” (p. 308).

The second identified theme, *Valuing, caring and empowering*, also came up consistently as characteristic of outstanding leadership in the same way consideration was defined as: “regards the comfort, well-being, status, and contributions of followers”. (Stogdill & Coons, 1957). *Valuing and empowering*, is also consistent with contemporary leadership factors we find in Kouzes and Posner’s (2006) “Enable others to act” (i.e. foster collaboration and strengthen others) and “Encourages the heart” (i.e. recognize contributions and celebrate the value and victories).

*Bringing together*, the last appreciative subtheme is consistent with the fifth subscale of Consideration, *integration*, which “maintains a closely knit organization and resolves intermember conflicts” (Halpin, 1957). It is also consistent with Mary Parker Follett’s (1918) prophetic notion of leadership as an act of integrating, intrapersonally and interpersonally.

## **General Discussion**

### **A New Leadership Model**

The complementary integration of both appreciation and intentionality as a new leadership model highlights the integrative, and transformational, nature of leadership at the intrapersonal and interpersonal levels, as proposed 100 years ago by Mary Parker Follett. Whereas some leadership models focus on individual development and others more on building collective capacity, this model has demonstrated its accessibility as a multilevel model (i.e. individual, dyad, group, organization) (Batistič, Černe, & Vogel, 2017).

Whether the model is used as a framework for individual leadership workshops with various clienteles or for dynamic and participative strategy and team-building groups seminars of all sizes - like the Group Leadership Seminars, or even spontaneously re-used by corporate clients in a variety of ways, the Yin and Yang Leadership Model has proven to be an accessible model for individual and collective leadership development.

The Yin and Yang Model also relates to core contemporary leadership areas as identified by Batistič, Černe, and Vogel (2017):

(1) Transformational leadership, (Bass et al., 2003; Bono & Judge, 2003) in offering an egalitarian vision of transformational leadership in which the transformational quality resides in the integrative process and both appreciative and intentional attitudes;

(2) Emotions and emotional intelligence (George, 2000; Sy et al., 2005) by acknowledging how good appreciating of all our senses and feelings is actually the source of good willing;

(3) Authentic leadership (Avolio & Gardner, 2005; Walumbwa et al., 2008), can also be presented with the Yin and Yang Model as a relational construct of *intentional becoming in constant transformational dialogue* with others and situations;

(4) Shared leadership (Pearce & Conger, 2002) in how both appreciative and intentional principles as well as the appreciative assessment and wall of intentions methodologies have shown so much promise in developing the collective capacity for shared leadership;

(5) Ethical leadership (Brown, Treviño, & Harrison, 2005), as the Yin and Yang Model offers a dialogical framework for sense making and decision making that is value and purpose driven;

(6) Organizational justice (Colquitt, Conlon, Wesson, Porter, & Ng, 2001), in the sense of demonstrating how this purpose and value driven model can also support more conscious and just environments for individuals and groups; and

(7) Complexity, context and leadership (Osborn, Hunt, & Jauch, 2002), simply because the Yin and Yang model presents appreciation and intentionality as the new transformational attitudes for leading change in a complex world.

There are three overall key advantages to this model:

- (a) It summarizes well the long standing consistency of bidimensional factors found in leadership theories, psychology and ancient philosophies;
- (b) Both appreciative and intentional principles are complementary and articulate well the integrative and relational nature of leading;
- (c) The model can be simply understood and applied by any individual, pair and group.



**Intentional and Appreciative Leadership: Two Good Bedfellows**

*“Power, the desire to achieve one’s purpose, and love, the urge to unite with others- are actually complementary. As Dr. Martin Luther King Jr. put it, ‘Power without love is reckless and abusive, and love without power is sentimental and anemic.’ ”*

--Adam Kahane, *Power and Love* (2010, p. 1)

While appreciation and intentionality have shown to be two factors that adequately encompass the main characteristics generally associated with outstanding leadership, both principles also appear recurrently in recent leadership theories either associated to the intentional or the appreciative aspect of leadership. Steingard and Dufresne (2011), for example, identify seven abilities of *intentional intelligence*, of which four address an appreciative dimension:

- Intentional mindfulness – The ability to amplify life-affirming beliefs and to ameliorate self-limiting thoughts;
- Intentional presence – The ability to be aware of psychological and physiological states, both internally and of others;
- Intentional trans-connectedness – The ability to transcend one’s ego and experience life as interconnected to a larger force, source, consciousness, or energy in the Universe; and
- Intentional appreciation – The ability to value positivity, happiness, and vitality.

While Steingard and Dufresne (2011) combine four appreciative factors within their seven-factor theory of intentional intelligence, Thatchenkery and Metzker (2006), Whitney, Trosten-Bloom, and Rader (2010), as well as Schiller, Holland, and Riley

(2002), propose theories and models of *Appreciative Intelligence* and *Appreciative Leadership*, which also combine intentional factors.

Thatchenkery and Metzker (2006) identify four ensuing qualities of appreciative intelligence: (a) Persistence, (b) Conviction that one's actions matter, (c) Tolerance for uncertainty, and (d) Irrepressible resilience. (p. 41)

Another example where intentional factors are also combined within an appreciative theory and model of leadership is Schiller, Holland, and Riley's (2002) Model of Appreciative Leadership, and Whitney, Trosten-Bloom, and Rader's five core strategies of Appreciative Leadership. What these appreciative theories and models of leadership show in different ways is how appreciative and intentional postures are often associated as complementary.

The generalizability of this bidimensional integrative model is also shown by its various expressions and possible analogies. The latest analogy I have developed to image the dynamic interdependency of the yin and yang principles of leadership has been through the analogy of blood pressure. As we have two measures of blood pressure, which exemplify well the two complimentary principles of leadership: (1) Systolic blood pressure: The "push" of blood going through our system. Alike the passions, drives and sustained determination to achieve something you or your collective wants. Without systolic leadership pressure, you are flat or just going with the currents without any self-directed impulse; and (2) Diastolic blood pressure: The "opening" and "receiving-in" of new blood in order to build-up the next "push," akin to the openness to appreciate and learn from new circumstances and new people from which new direction is found. Without diastolic leadership pressure, one leads to compulsive action.

**The Power of Appreciating as Generative Listening**

While consideration has been identified since 1957 with initiating structure as one of the two key factors of leader behavior, Schein's (2013) wise reminder below reveals how much the appreciative aspects of leadership have generally been either dismissed, reduced to the "people" factor or simply undervalued in comparison to the more intentional and masculine aspects of leadership (Simonton, 1997).

Much has been said about the need for vision of leaders, but too little has been said about their need to listen, to absorb, to search the environment for trends, and to build the organization's capacity to learn. Especially at the strategic level, the ability to see and acknowledge the full complexity of problems becomes crucial. The ability to acknowledge complexity may also imply the willingness and emotional strength to admit uncertainty and to embrace experimentation and possible errors as the only way to learn. It seems that the leaders of the future will have to be perceptual learners. (Schein, 2013)

Srivastva and Barrett (1990), precursors in associating the notion of appreciative knowing to leadership and strategy write:

The fall of most tragic figures in Greek literature was related to just that – a failure to stop to contemplate, to withdraw from the field of activity in search of something meaningful and larger than self. This capacity to ponder in this way, to leave the world of appearances in search of something more, is not only a uniquely human endeavor but a human imperative." (p. 385)

Participants in both study 1 and 2 appreciated the fact that appreciation was legitimized as much as intentionality and many shared how impressed they were by the cohesive and

directional effects of appreciation, as if the affective dimension of leadership had been lacking or underdeveloped and deserved to be better integrated. This appreciation of the “appreciative” is also well expressed through recent learning theories of leadership where the quality of mindful (Senge, Scharmer, Jaworski, & Flowers, 2004), opened-heart attention (Kouzes & Posner, 2006) and emotional perception (Goleman, McKee, Boyatzis, 2002) become key to conscious leading today.

Appreciative listening in leadership is becoming even more important today as we experience a phenomenon French neuroscientist Pierre-Marie Lledo (2006) of the Pasteur Institute in Paris calls “obesity of information”, which he defines as the overabundance of information without our capacity to make meaning out of it. And in a similar manner, Edward M. Hallowell (2005), in “Overloaded Circuits: Why Smart People Underperform” in the *Harvard Business Review*, addresses how a new neurological phenomenon called the *attention deficit trait* (ADT) has now been recognized as the brain’s natural response to an overabundance of stimuli and information widely manifest in our hyperstimulated modern world.

### **Appreciative Leadership, Mindfulness, and Spirituality**

As leadership theorists legitimize more and more the “mindful,” “considerate,” and “appreciative” dimensions of leading and propose more integrative and holistic models, leadership discourse evolves also closer to spiritual discourses (Boje, Gephart, & Thatchenkery, 1995). This rapprochement is understandable if one considers the etymological root of the word religion to be *religere*, meaning *to reread or contemplate* and also *religare*, meaning *to connect* (Cazenave, 1999); thus, a religious attitude could

be defined as a *contemplating that connects*. Appreciative knowing has shown to be a form of knowing that connects.

This last quote below from early 20th century Christian mystic and writer of Practical Mysticism, Evelyn Underhill (1914), is one example where contemporary heart-centred consciousness perspectives of leadership (Kouzes & Posner, 2006; Senge, Scharmer, Jaworski, & Flowers, 2004) converge more and more with spiritual wisdoms of the past. Underhill (1914) writes:

To 'look with the eyes of love' seems a vague and sentimental recommendation: yet the whole art of spiritual communion is summed in it, and exact and important results flow from this exercise. The attitude which it involves is an attitude of complete humility and of receptiveness; without criticism, without clever analysis of the thing seen. When you look thus, you surrender your I-hood; see things at last as the artist does, for their sake, not for your own. The fundamental unity that is in you reaches out to the unity that is in them: and you achieve the "Simple Vision" of the poet and the mystic- the synthetic and undistorted apprehension of things which is the antithesis of the single vision of practical man. (p. 109)

**Possible Limitations of this Research**

- a) The first limitation of this research involves its embedded practitioner method and the possibility of positive feedback due to social conformity from clients and also friends who appreciate me and want to support me in my work and creative efforts. Could some comments be particularly favorable because of this? Could more critical feedback have been voiced otherwise? Although this limitation exists, the variety of settings in which the workshops were conducted, as well as the fact that some clients have re-used the model on their own, mitigates this effect. In addition, the very positive in-house quantitative evaluations, conducted by some clients, also support the strong appreciation for the model as a framework for either individual or collective development.
- b) The possible reductive effect of using two factors, albeit complementary, to describe a complex phenomenon such as leadership is also worth considering as a possible limitation. Leadership characteristics such as “humor”, “creativity” or “innovation” which were identified in Study 3 for example, were difficult to classify in either intentional or appreciative groupings, yet they also speak of leadership in many ways.
- c) The possibility of cultural limitation would require further research internationally. Although the leaders working in Canada and France came from all over the world, they did all represent a western culture of work and valued contemporary democratic leadership.

## **Chapter 6: Conclusions and Implications for Theory and Practice**

This final section will discuss the new understandings and possible implications in terms of theory and practice which emerged from our study of the Yin and Yang Model of Leadership.

### **Moving Beyond the the Great Person Theory to the Self-Integrated Person Theory of Individual Leadership Development**

The strong appreciation of all participants and corporate sponsors to the Yin and Yang Model for individual leadership development supports post-conventional constructivist theories who present adult and leadership development from a self-integrative perspective (Kolb, Boyatzis, & Mainemelis, 2001).

Akrivou (2008) writes that self-integration, or integrative consciousness (see also Kolb, 1984) is a critical component of leadership in the post-modern social and economic world. Because of this, increasing significance should be given to the creation of leadership development and educational frameworks that facilitate the development of integrative leadership. Akrivou goes on to define this self-integrating process, as the ability to experience the self as process—a dynamic and fluid self-identity allowing authentic experience of “what one truly is” (Rogers, 1961), and the creativity and freedom to impact transformation of the status quo beyond conventional views of reality (Kolb, 1984). Like Jung’s (1923/1971) notion of individuation and third-wave cognitive behavioral therapies (Hayes, 2004), individual leadership development from this perspective means an ongoing self-integrating of the Self.

The Yin and Yang Model of Leadership has clearly shown, from the thematic analysis (Boyatzis, 2008) of feedback interviews that the proposed model can serve as an

accessible model for any individual (e.g., executive or person in general) to reflect on their own self-integrative process and to use the model as an ongoing framework for their own individual leadership development. Further research on the pedagogical uses of the Yin and Yang Model and the effects of leading one's life and projects with intentionality and appreciation are warranted.

The six-factor thematic groupings of intentional (i.e. Vision and confident determination, Passion and positive energy, Authentic exemplarity) and appreciative leadership (i.e. Open and respectful listening, Valuing caring and empowering, Bringing together) also hold much promise in further defining these two complementary and interrelated factors of leadership.

Kegan and Lahey (2009) believe that leadership development efforts should be much less concerned with teaching specific knowledge and capabilities associated with leadership and much more focused on the leader's own process of personal development. Their hierarchy of stages pre-conventional, conventional, post-conventional, and transcendent (Miller & Cook-Greuter, 1994) focus on consciousness development in order to be better at creating a safe holding environments and at suspending their preconceptions.

The advantage with The Yin and Yang Model of Leadership is that one can develop both leadership long-standing abilities and one's individual authentic Self in relationships at the same time. The model can serve, as the research feedback shows, for leadership "self-assessment", "self-tuning" or "double-centering," as clients have mentioned, and promotes psychological flexibility and adaptability as Hayes (2004) and other third-wave cognitive behavior modification experts also suggest.



### **Collective Leadership Development**

While there is greatness in an individuated person being the leader of one's own existence and of other purposes, leadership as an integrative process is never isolated. Leadership greatness ultimately manifests itself by the process of creatively unifying with different others around a common will, as Mary Parker Follett (1918) eloquently wrote in *The New State: Group Organization the Solution to Popular Government* :

Many writers stress the *possibilities* of the collective will; what I wish to emphasize is the *necessity of creating* the collective will. Many people talk as if the collective will were lying round, loose, to be caught up whenever we like, but the fact is we must go to our group and see that it is brought into existence. Without this activity, both political and industrial democracy must be a chaotic, stagnating, self-stultifying assemblage.

The deeper truth, perhaps the deepest, is that “the will to will the common will” is the core, the germinating centre of that larger, still larger, ever larger life which we are coming to call the true democracy. (p. 49)

Particularly promising, for this author, has been to learn how clients not only benefitted from the Group Leadership Seminar, but also how some have subsequently reused the Yin and Yang Model in a variety of ways with much success on their own. Some clients seemed even a bit shy to admit they had reused the leadership model without rehiring me, which makes me wonder how many other clients may have done the same—that is, to reapply these leadership principles in their management practices.

Although other sophisticated methodologies exist to create collective leadership, the Yin and Yang Leadership Model seems particularly accessible by its easy

applicability and adaptability to a variety of group sizes and contexts. Further research on the different applications is warranted in order to better understand and maximize the possible generative benefits of leading with this integrative framework at many levels.

### **Supporting Leadership Evolution from Domination to Integration**

The postmodern understanding of leadership as a power-with and self-directed process rather than being a particular kind of superior force or influence to wield “over” others, resonates surprisingly well with early democratic philosophers of management (Follett, 1918; Tead, 1935)—a vision where leadership is no longer seen as the ability to exercise power and dominance “over” others, but rather as the human capacity to freely release and create greater power “with” others.

The concept of integration proposed by management pioneer Mary Parker Follett (1924) as the basic principle of social relations and the definition of leadership, for example, implies that leadership can be seen as much more than the commanding of followers. The integrative view of leadership Follett proposes is one of leadership as the ultimate human creative act of unifying.

Follett prophetically reminded us that leaders succeed in developing power through effective integrating within themselves and with others. And although the challenges to integration and leading democratically as equals are numerous (Héon, Damart, & Nelson, 2017; Simonton, 1997), the Yin and Yang Model studied in this research offers much hope as an accessible model for individuals and collectives to learn and apply democratic leadership that makes all involved grow and flourish.

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## **Appendix A**

### **Mary Parker Follett: Change in the Paradigm of Integration**

#### **MARY PARKER FOLLETT: CHANGE IN THE PARADIGM OF INTEGRATION**

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### **Abstract**

The work of Mary Parker Follett, an intellectual pioneer of the early 20<sup>th</sup> century, resists categorization or assignment to any one category or field of study. A political and management theorist, Follett proposed a renewed vision of participative democracy as she anticipated the future practice of conflict mediation and of management as a profession.

Follett's work, rooted in her integrative philosophy of addressing conflict and problems, is particularly and perennially relevant to managing change. The following chapter first presents the profound influences of Follett's academic, personal, and professional experiences in shaping her perspectives. We then delve into what we view as Follett's most important, enduring contributions to management study and practice—integration and circular response—as a paradigm for managing change. We highlight different contexts in which Follett has translated her integrative philosophy into practical concepts, such as power-with management, the law of the situation, the invisible leader and the common purpose, and circular behavior as the basis of integration. We will conclude this collective reflection by illustrating how Follett's legacy is unfinished; her ideas endure and are relevant even today in governing our period of complexity and interdependent challenges. Follett still shows the way.

*Keywords:* integration, circular response, constructive conflict, group process, law of the situation, power-with, social control

## Introduction

Mary Parker Follett (1868-1933) was an atypical writer, hard to assign to any one category or field of study. Follett proposed a renewed vision of democracy, changing representations and understanding of mediation, negotiation, leadership, and management. The intellectual edifice that Follett built constitutes a useful theoretical frame for organizational change. The notion of integration (Follett, 1918), at the heart of this paradigm, describes the social process as a process of unifying and differing. Social interactions are the result of perpetually coinfluencing dynamics.

Circular behavior (Follett, 1924), the iterative back-and-forth of living relations, is the basis of integration. This proposed dynamic back-and-forth of interinfluencing, interpenetrating, interweaving through unavoidable moments of difference, friction, and conflict, leads, according to Follett (1941), to the creation of new and more evolved levels of integration. Considering this, Follett's solution to control is not to be found in a force "outside" or "over" the individual or the collective but within the individual and the collective's own process of organizing and integrating.

Follett's early academic and professional influences were essential in shaping her perspectives on integration and the circular response as a means to enhance interpersonal and group relations, to manage conflict, and to generate collective creativity. We extend the scope of Follett's integrative philosophy to devise prescriptions for managing change in organizations. We start our examination of Follett's integrative philosophy by reviewing people and events of profound influence on her worldview and work.

We then look at aspects of group psychology. Understanding Follett's dynamics of integration in group psychology sheds light on the levers needed to initiate the processes of building common representations of a situation (not merely compromises between different individual representations) and of resolving complex problems in a creative and collaborative manner.

We assert that Follett's work is as relevant as ever. Today, contemporary thought leaders in the field of management and organizational change unanimously acknowledge three things: (a) the great degree to which Follett's management philosophy was avant-garde and pioneering for her time; (b) the dearth of knowledge and recognition of Follett, as a theorist, and of her ideas; and (c) the still impressive relevance, if not critical importance, of her integrative philosophy in helping us understand and manage change in all aspects of life today.

### **Influences and Motivations – *From Quakerism to a Strong Interest for Management as a Profession***

Several studies have attempted to highlight elements of Follett's life that influenced the shaping of her ideas. We have summarized here the major elements of Follett's by considering four main categories of influence: (a) the family and the cultural context of the young Mary Parker Follett; (b) her early influences during her studies; (c) her social entrepreneurship activities in Boston and, eventually, throughout the United States; and, finally, (d) her links with the world of business and entrepreneurship during the last third of her life in the United States and in Europe.

**Family Context, Cultural and Religious Influences**

Mary Parker Follett was born in 1868, shortly after the end of the American Civil War, in Quincy, Massachusetts. Other than the fact that she was the elder of two children and that Follett's mother was the daughter of a Boston-area bourgeois merchant, we know little more about Follett as a child. That said, the few testimonies gathered by researchers evoke a short childhood; Follett was quickly thrust into the world of adults due to a depressed mother and an absent father, a veteran of the Civil War, who suffered from alcoholism and died early (Tonn, 2003).

We also know little about the actual cultural and religious influences of Follett's family and those influences on the development of her later ideas. She was exposed to Quakerism as a child although little has been written, by Follett or others, about the subject. Worth noting, however, is the striking proximity between the philosophy developed by Follett and some of the basic principles of Quaker spirituality, including the direct dialogue with God and the rejection of some form of representative religious democracy, the direct governance of the affairs of the church without recourse to a vote, and a spirit of equality of all and a social commitment to peace and pacifism (Dandelion, 2007).

**First Intellectual Influences and Early Work**

Follett, in 1888, after a brilliant school career, entered the Society for the Collegiate Instruction of Women of Harvard College in Cambridge (Massachusetts), which was to later become Radcliffe College, Harvard's annex for women. At a time when only a small minority of women enrolled in the university, Follett studied political economy, literature, history and, especially, American history, all of which, at the time,

were taught very little. In her early university days, she took lessons on the banking system, modern politics, and constitutional history as well as European history, both ancient and modern. Follett at Radcliffe developed a taste for eclecticism that she would keep thereafter.

Follett was also significantly influenced by one of her professors, Albert Bushnell Hart, renowned American historian, who, in 1909, became the president of the American Historical Association. Hart challenged his students by involving them in investigative work on issues that had never been treated before, such as citizens' rights under the Sedition Act or the fate of the Indians displaced from their native territories under the Jackson administration. Follett was noticed by Hart, who, undoubtedly, taught her the principles of investigation and a taste for the analysis of facts (Tonn, 2003).

Follett embarked on a summer school trip to Cambridge University in 1890 and returned to the U.S. in the summer of 1891. A few weeks after her return, she gave her first lecture in political science, in the private school of Mrs. Quincy Shaw in Boston. There, she met her future life-companion, Miss Isobel L. Briggs, then director of the school. Follett and Briggs shared their life together until Brigg's death in 1926.

In 1896, after four years of extensive work combining documentary research and qualitative data collection (using systematic interviews of the most recognized people in politics at her time), Follett published her doctoral thesis, *The Speaker of the House of Representatives*. Her work was hailed at the time as an original work and reference and is still considered to be one of the best books ever written on the functioning of Congress and the role of the Speaker of the House. President Theodore Roosevelt (1896), then New York City's police commissioner, called her work "[a]s a whole, marvellously well done"

(p. 177), and the *New York Times* listed it among “The Fifty Best Books of 1896” (1897; see also Davis, 2015). Follett graduated *summa cum laude* from Radcliffe College in 1898.

### **Mary Parker Follett, Social Entrepreneur**

The period of 1900-1915 was, for Follett, a major period of social engagement. She was involved in several social change projects that helped forge her ideas related to change and group dynamics, leadership, and participatory democracy. She dedicated herself to the integration of young immigrants in the suburbs of Boston by creating social centers, the Roxbury Debating Club for Boys, the Highland Union, and finally Roxbury League. She campaigned for the opening of municipal school buildings in the evening as a way to organize community activities by the community and for the community. One of her first major successes was in 1911, when she initiated the opening of the East Boston High School Social Center, a secondary school where evening classes could take place for socially disadvantaged people. The model for the East Boston High School Social Center eventually grew into the nationwide movement of the National Community Centers Association in the U.S. Meanwhile, Follett, tackling many different civic projects, also campaigned for women's suffrage through an active militancy in the Boston Equal Suffrage Association for Good Government (BESAGG).

Follett first interacted with managers and entrepreneurs in the mid-1910s when she succeeded in raising funds to set up the Boston Placement Bureau, a local agency designed to accompany and support young people in their employability. On this occasion, Follett met and began collaboration with Henry Dennison. Dennison was a famous entrepreneur reputed for being innovative in the field of employer-employee

relations, experimenting with various workers' participation mechanisms and self-control. He was also president of the Taylor Society and a major player in the development of scientific management (McQuaid, 1977).

We must emphasize here that the work of Follett was written and published in the context of the rapid development of ideas related to scientific management. Follett's first writings were published from the 1910s, a period that marked the birth and growth of scientific management (Brown, 1925). (F. W. Taylor published his seminal work *The Principles of Scientific Management* in 1911.) References to scientific management made by Follett in her writings are abundant. Follett was a reader of the bulletins of the Taylor Society (Stout, Love, & Patalon, 2015). We find many similarities between Taylor and Follett, notably, their need to rely on the law of the situation and facts and their optimistic opinions about cooperative relationships between management and workers.

### **Philosophical Influences and Interest in Management as a Profession**

Mary Parker Follett published her second book, *The New State: Group Organization, the Solution of Popular Government*, in 1918. Reprinted three times in its first two years, *The New State* proposes a new understanding of democracy via the active participation of all individuals within their groups at work, in their neighborhood, and in their city. Follett's philosophy deals with power and rights, not so much from a legal but from a psychosocial perspective (Follett, 1918).

*The New State* is a gold mine for one who wants to know more about political, philosophical, legal and managerial influences on Follett. Follett cites the American pragmatist philosopher and psychologist William James (1895) the most, and one can especially see the correspondence with James in how Follett emphasizes the "active" and



“experiential” aspects of integrating. The famed American legal scholar and botanist Roscoe Pound is also often cited where Follett defends a new dynamic and socially constructed conception of law, where human rights are seen as outputs of a proactive and coercive deliberate change process and no longer as the legacy of ancient and universal principles.

Meanwhile, Mary Parker Follett was appointed to the Massachusetts Minimum Wage Board, whose role was to ensure respect of the application of the Act of 1912 on the minimum wage for women. Her social and civic activity led her to meet more and more business leaders and gradually became more and more interested in the world of business management, as her later involvement in the Bureau of Personnel Administration in New York showed.

Follett published *Creative Experience*, a fertile reflection on social interaction and the creative process of valuing differences through integration, in 1924. Touching on political science, philosophy, and management, the book is one of the first written record of Follett’s growing interest for the “managerial thing” (Follett, 1924). *Creative Experience* (1924), like *The New State* (1918), is a valuable resource for understanding the contextual influences of Follett’s early 20<sup>th</sup> century ideas.

*The New State* was published around the time of the implementation of the 1919 Versailles Treaty, which, itself, was later seen as a prelude to World War II. Despite the establishment of the League of Nations in 1920, an event that seemed to have impressed Follett, she argued that the settlement of World War I contained the seeds of a new conflict; in *Creative Experience*, she explicitly analyzes these events. Follett also gave tribute to F.W. Taylor when developing, for example, her *law of the situation*. Other

important references include those concerning Gestalt psychology and the holistic conception of individual interaction and society.

As Follett gained prominence in 1925-1933 as a management thinker, she gave a series of conference lectures from Boston to London via New York, speaking of such topics as power, conflict, authority, control, leadership, roles of managers, coordination, etc. These conferences were aimed at businessmen who welcomed with great interest Follett's innovative ideas. Follett saw, in these entrepreneurs, men interested in creative experimentations, stimulating her interest to work with business managers as they were the most ready to experiment and innovate socially (O'Connor, 2011). After a final series of conferences at the inauguration of the new Department of Business Administration of the London School of Economics, she returned to Boston for personal affairs and died there on December 18, 1933.

Henry C. Metcalf and Lyndall Urwick (1941) later collected Follett's conference papers in a first book titled *Dynamic Administration: The Collected Papers of Mary Parker Follett*. Urwick and Elliot Fox (1949) would later edit Follett's 1949 London School of Economics conference papers in a book titled *Freedom and Coordination*.

### **Key Contributions – *Change in the Paradigm of Integrating***

Follett's contributions all have in common a process-based approach. Change is, therefore, consubstantial with her intellectual construction. This translates into two different approaches: The notion of integration, at the heart of Follett's work, describes the social process as a process of unifying and differing. Social interactions are the result

of perpetually coinfluencing dynamics. Following from these approaches is the main idea that leading change is social a process of integrating.

### **Social Process as the Process of Integrating**

#### ***Unifying***

Integration is a central notion in Follett's intellectual construction. Integration refers to the social process of encountering, confronting and unifying the desires and interests of various parties; it is neither the making of a compromise nor the result of a distributive negotiation that one of the stakeholders would win. Integration is a creative process—the confrontation of differences (or, conflict) is sought in order to generate new ideas, and thus a collective mind, feeling and will (Follett, 1918).

Urwick (1935) identified the first principle focus of integration, the “unifying” of business activity, as Follett's “most important contribution to the business literature of our time” (p. 166). She proposed a processual philosophy (Stout & Staton, 2011) in which the act of coordinating one's self with others consisted of a dynamic process of integrating—dynamic because life, according to Follett, was ever changing. Unity, as she said, was never static.

The processual quality of integration permeates all of Follett's philosophy, whether she speaks of integrating at the intrapersonal, interpersonal, group or societal levels. She wrote about managing complexity and change in new modern organizations as an experience of free and intelligent men and women creating together common endeavors, thereby bringing material and spiritual livelihood. Her theme of integration applies eloquently to the field of management and organizational change as it also

informs other domains (e.g., public administration, conflict mediation, and justice) and even the most simple and significant human experiences of everyday life governance.

Follett (1919) observes:

The most familiar example of integrating as the social process is when two or three people meet to decide on some course of action, and separate with a purpose, a will, which was not possessed by anyone when he came to the meeting but is the result of the interweaving of all. In this true social process there takes place neither absorption nor compromise. (p. 576)

### ***Differing and Constructive Conflict***

Social relations, according to Follett (1941), lead inevitably to differences, friction, and conflict, as she noticed first hand in creating the community-led evening school centers in Boston and, later, throughout the United States: “[S]parks would inevitably fly” (Follett, 1941, p. 114). But Follett considers these “sparks” as positive energy and a source of creative change. Rather than seeing differences as obstacles and seeing conflict as battling, she proposes that differences are opportunities for confrontation and friction of ideas, which mutually influence—or more precisely, *interinfluence*, *interpenetrate*, and *interweave*—in ways which something new and better is created for both parties. Follett (1941) sees human diversity and conflict as the necessary passages to true unity and to higher and higher states of integration and development, as indicated here:

As conflict – difference – is here in this world, as we cannot avoid it, we should, I think, use it. Instead of condemning it, we should set it to work for us. (...) All polishing is done by friction. The music of the violin we get by friction. We left

the savage state when we discovered fire by friction. We talk of the friction of mind on mind as a good thing. So in business too, we have to know when to try to eliminate friction and when to try to capitalize it, when to see what work we can make it do. (pp. 30-31)

For Follett, the friction of diversity is not only good but also necessary for evolution to take place and the true source of unity-integration. Again, there is no such thing as a static unity according to Follett; there is, however, constant unifying.

### **Social Interactions as Coinfluencing Dynamics**

#### ***Circular Response***

Circular behavior, the iterative back-and-forth of living relations, is the basis of integration. This proposed dynamic back and forth of interinfluencing, interpenetrating, interweaving through the unavoidable moments of differences, friction, and conflict, leads, according to Follett, to the creation of new and more evolved levels of integration. According to the dynamics of the circular response, behaviors are reactions to the behaviors of others, themselves constructed as responses to the behaviors of others, and so on. Follett (1924) explains:

In human relations, as I have said, this is obvious: I never react to you but to you-plus-me; or to be more accurate, it is I-plus-you reacting to you-plus-me. 'I' can never influence 'you' because you have already influenced me; that is, in the very process of meeting, by the very process of meeting, we both become something different. It begins even before we meet, in the anticipation of meeting. (pp. 62-63)

The dynamics are, therefore, circular and infinite. This view of social interaction has two primary consequences on the conception of change. First, it implies that social systems are in permanent motion and that change is consubstantial to any collective system. Second, Follett's view corresponds to Taylor and Mayo's (as cited in Trahair, 1984) notion of the *total situation*: Two individuals are linked by the mechanics of the circular response and, therefore, they live the same unique situation—the total situation.

As we will see later in this chapter, this implies thinking about power and leadership in quite another way. Stout and Love (2015) also refer to Follett's philosophy as a relational ontology of becoming. Follett had studied Plato and Aristotle's notion of praxis as a human capacity to reflect and act upon the world. Rather than separate managers as thinkers from employees as doers, Follett (1918) proposes a democratic vision where everyone is called to maximize their thinking and doing capabilities.

### ***The Group Process***

As a precursor to group psychology, Follett's work differentiates between crowd and group psychology and, subsequently, educates on group psychology dynamics, which are still, if not even more, relevant for organizational management today. The psychologically regressive tendencies that humans can exhibit in groups (Bion, 1957), and which Jung (1923) wanted to prevent by raising individual consciousness, are also what Follett (1918) refers to as crowd psychology, where individual behaviors are “governed by suggestion and imitation” (p. 22). Follett proposes instead a group psychology based on the law of interpenetration and integration. A true group process, as she proposes, is a process of coinfluencing, which invites the full contribution of every

member in, collectively, creating something new. Follett elucidates that the group creates something new, while the crowd does not:

Whenever we have a real group something new is actually created. (...) The object of a conference is not to get at a lot of different ideas, as is often thought, but just the opposite – to get at one idea. There is nothing rigid or fixed about thoughts, they are entirely plastic, and ready to yield themselves completely to their master – the group spirit. (p. 30)

### **Leading Change as the Process of Integrating**

#### ***“Power-with” and Social Control***

One of the most original contributions Mary Parker Follett made in addressing the question of organizational management and change is her distinction between *power-over* and *power-with* management. For Follett, the new social process emerging out of democratic living means relinquishing the Darwinian mindset of survival of the fittest and consequent understanding of social relations as battles of desires with the ultimate victory of one over the other; or at best the process of each one’s effort to overpower the other leads to a precarious “balance of powers,” yet still an environment of constant “battling.” And move instead towards a more creative and interdependent perspective of social relations in which desires can be confronted, but then integrated to create new solutions, which can satisfy both parties in the process. Follett believed that true power is cogenerated and ideas could be confronted as plastic and malleable, thus framing social relations as integrative and creative processes.

For Follett, power-over, albeit inevitable, prevents the free and creative act of self-adjusting and integrating, which a power-with orientation enables. She efforts to distinguish power-with management as “coactive,” that is, a voluntary engagement towards integrative solutions, rather than “coequal power”; in other words, “the stage [is] set for a fair fight” (Follett, 1941, p. 114), whereas “power-with is a jointly developing power” (p. 114). Follett aims to change the perspective of social relations from “battling” to “creating.” Her cooperative perspective explains, according to many scholars, the gradual marginalization of her ideas within a more combative and patriarchal U.S. management culture in the early 20<sup>th</sup> century (see Kanter’s, Drucker’s, and Child’s essays and commentary in Graham, 1995). Whether Follett speaks of individual control or collective control, her solution to control is not to be found in a force “outside” or “over” the individual or the collective but within the individual and the collective’s own process of organizing and integrating.

### ***Change under the Law of the Situation***

Follett’s scientific and experimental perspective is best exemplified in her concept of the law of the situation. Rather than focusing on increasing the leader’s capacity to persuade or command obedience, Follett depersonalizes the giving of orders by making everyone observant and cooperative learners of the situation. The conduct of change is fully impacted by this conception of the given order. The necessities of the situation govern, and leading change is no longer a matter of persuasion or conviction.

While the law of the situation is appropriately praised as a means to avoid arbitrary abuse of power in decision making, thus depersonalizing decision taking, Follett adds that the law of the situation also repersonalizes decisions. This repersonalization



Follett mentions is remarkable by the notion that listening to everyone's point of view and appreciating the different aspects of a situation enables an inclusive and unitive experience.

### ***Leadership as Integrating***

Follett proposes a totally renewed version of leadership (when compared to, at least, Thomas Carlyle's Great Man Theory, which was dominant in her time, and more recent transformational and situational representations of leadership)—a more egalitarian version of leadership in which members of a group could be cocreators of their common purpose and coleaders of their future. The functional leader, according to Follett, facilitates the constant integrating and learning of the living system as it evolves and grows through elevating levels of conflicts and integrations and from purpose to purpose, as she explains here:

The best leader does not ask people to serve him, but the common end. The best leader has not followers, but men and women working with him. [...] We want to arouse not the attitudes of obedience, but the attitudes of co-operation, and we cannot do that effectively unless we are working for a common purpose understood and defined as such. (Follett, 1941, p. 262)

The leader no longer convinces others to follow. He or she is no longer the one who expresses the loudest a power of persuasion. The leader is the one who connects everyone together. In the dynamics of organizational change, the leader creates the team by promoting, via integration, the emergence of a collective power as a form of democratic power-with, rather than any authoritative power-over, dynamic.

**New Insights – *Looking Backward to See the Path Forward***

One theory as to why Follett's work has gone underappreciated for so long, especially in America, is the American penchant to adopt management "gurus" and the latest fads and innovations of the day (Feldheim, 2004; Parker & Ritson, 2005). Why look backward to Follett when one should look forward?

We should look to the past, because Follett's "old" (read: presented several decades ago) ideas are "new" again. Today's increasing appreciation for Follett's work—as evidenced in small part by her inclusion in this very text—signals that the mismatch between Follett's theories and the times has resolved itself, as if Follett's ideas have been waiting for human civilization in general, and Western industries specifically, to catch up.

Many current management theorists are trying to make up for lost time. Michele Simms (2009) lists "Peter Drucker, Kurt Lewin, Warren Bennis, Rosabeth Moss Kanter, Lawrence and Lorsch, Blake and Mouton, to name a few" as citing Follett as "ahead of time given her foreknowledge of systems theory, action research, and leadership" (p. 352). Management theorists and practitioners have had no choice but to evolve to her ways of thinking not only about organizational systems, but also about the people who manage and work within them, in order to benefit from her insight. The movement away from purely scientific management toward human-oriented behavioral management has necessitated this evolution.

Indeed, Mary Parker Follett's theoretical edifice has become a source of insight for managers, consultants, researchers, and mediators involved in the facilitation of change. Her theories can be appropriated today to guide the development of social tools

for social interaction and for structuring support-group work. Particularly, understanding her dynamics of integration in group psychology sheds light on the levers needed to initiate the processes of building common representations of a situation (not merely compromises between different individual representations) and of resolving complex problems in a creative and collaborative manner.

In this section, we discuss how Mary Parker Follett's work has endured in modern approaches to conflict resolution, to leadership, and to change management. First, we feature Follett's concept of integration as the foundation for interest-based conflict resolution. Then, we highlight mediation expert Albie Davis' (2015) case on how Follett's management philosophy influenced the leadership of the National Aeronautic and Space Administration (NASA) during the 1960s. Finally, we once again call on Follett's theories on conflict and offer a prescription for leading others through change.

### **Mediation and Conflict**

Mary Parker Follett, in her speech to a personnel administration conference in 1925 (see Fox & Urwick, 1973, and Graham, 1995), posits three main ways of resolving conflict: domination, compromise, and integration. These conflict resolution modes have been adapted by many researchers, including Robert Blake and Jane Mouton (1964), Richard Walton and Robert McKersie (1965), Paul Lawrence and Jay Lorsch (1967), and Ralph Kilmann and Kenneth Thomas (1977).

The genius of Follett's insight about interest-based conflict resolution is evident in her observations of human nature. Follett notices that domination, where we have a winner and a loser, might satisfy us in the short-term but "is not usually successful in the long run" (Follett, as cited in Davis, 2015, p. 269). The implication here is that

domination does not seek to cultivate and to preserve relationships that Follett sees as necessary for the practice of integration. Follett remarks that compromise is also human nature to want to maintain harmony, so compromise “is the way we settle most of our controversies... Yet no one really wants to compromise, because that means a giving up of something” (Follett, as cited in Davis, 2015, p. 269). Integration, then, cultivates and preserves relationships and builds toward a solution leaving both parties fulfilled and respected.

Follett’s process-oriented and humanistic methods of going beyond understanding to seek common interests actively promote cooperation and emphasize relationships in conflict resolution. Increasing diversity, social complexity, and intractable problems demand more than a zero-sum, or distributive approach to negotiation and conflict resolution (see Fisher & Ury, 1981, 2001; Fisher, Ury, & Patton, 2011).

Follett’s interest-based conflict resolution approach has been advocated by Walton and McKersie (1965), where, in their classic *Behavioral Theory of Labor Negotiations: An Analysis of Systemic Interaction*, they promote the option of integrative negotiation as a means to solve problems and to maximize solutions through creativity and collaboration. “[T]he parties see themselves as having a joint problem” (Kochan & Lipsky, 2003, p. 16) where they must address both conflicting and shared interests.

The Thomas-Kilmann Mode Instrument (TKI), notably, has adapted and expanded upon Follett’s conflict resolution modes to create a model of five conflict resolution styles: competing, avoiding, accommodating, compromising, and collaborating; each style considers how one is concerned with fulfilling one’s own interests vis-à-vis another party’s interests. The collaborating style maximizes concern for fulfilling one’s own

interests as well as those of the other party, thus maximizing the solution and representing what we identify as Follett's approach to integration and interest-based conflict resolution.

Roger Fisher and William Ury (1981, 2011) credit Follett's common-interest approach as the cornerstone of their famous *Getting to Yes: Negotiation Agreement Without Giving In*. Fisher and Ury, with Bruce Patton (2011), call their approach *principled negotiation*; the point is to reach beyond compromising in a collaborative environment where parties can maximize solution toward mutual advantage. Fisher and Ury were the first directors of Harvard's Negotiation Project. Today, various scholars and practitioners from "widely different intellectual and professional traditions associated with Harvard's Program on Negotiation all characterize their approach as 'interest-based'" (Sebenius, 2013, p. 163), sustaining Mary Parker Follett's philosophy in research and in practice.

### **Humans as Change Agents: The Leadership Example of James E. Webb, NASA**

Mary Parker Follett's concept "of group power at the level of organizational leadership" (Lambright, as cited in Davis, 2015, p. 275) played a significant role in change management enacted at a critical time on the American side of the Space Race. James E. Webb, who served as the second administrator of the National Aeronautics and Space Administration (NASA) from 1961 to 1968, led the Apollo 11 mission of "putting a man on the moon and returning him safely to earth" (p. 279). The 1960s for NASA were a time of great technological change, expanding scope, and intense focus, yielding the Mercury, Gemini, and Apollo projects (Garber & Launius, 2016).

Mediation expert Albie Davis (2015) studied two documents authored by Webb, one a 1979 letter Webb wrote to then-doctoral student Frances Cooper and the other a transcript from a lecture Webb delivered to the General Accounting Office (GAO). Webb, in both documents, speaks at length about Follett's impact on his work under President Harry S Truman at the Bureau of the Budget, on his leadership of NASA, and on his relationship with President John F. Kennedy. Davis articulates areas where she sees Follett's imprint on Webb's approach to managing groups, citing, specifically, "power-with" relationships and "the law of the situation" (p. 280).

Webb (as cited in Davis, 2015) professed to Frances Cooper that "[Follett's] influence was indeed profound in all I did at the Bureau of the Budget and at NASA" (Webb, as cited in Davis, 2015, p. 277). He also invoked Follett's own words in his speech to the GAO, remarking how Follett "saw the duties of the leader of an organization as to 'draw out from each his fullest possibilities'...as 'more responsible than anyone else for the integrated unity which is the aim of organization.'" ...[T]he best leader is not the greatest hustler or the most persuasive orator or even the best trader, the great leader is he who is able to integrate the experience of all and use it for a common purpose." (Webb, as cited in Davis, 2015, p. 277)

Davis (2015) implies that Webb was at a disadvantage in that he was a manager who "never [was] an engineer and never [saw] a rocket fly" (Arlington National Cemetery, as cited in Davis, 2015, p. 275). He "solv[ed] his dilemma" by creating a "triad" of himself and NASA's two best engineers, Hugh Dryden and Robert Seamans. Webb, for his part, contributed "rich management and political experience" (p. 275). Each had autonomy in decision making, but "[n]o policy would be approved for NASA

until the three...had talked it over” (Webb, as cited in Davis, p. 275). All three gentlemen regarded each other and their respective ideas with respect—an integrative group process.

Follett’s vision of the group process as a cocreative experience can still be used today as a roadmap for groups to work productively as innovative collectives. Her three-staged group process, as outlined in her 1918 work *The New State*, of the collective idea, the collective feeling, and the collective will foreshadows many of today’s collaborative approaches, including Appreciative Inquiry (Cooperrider & Whitney, 1999, 2005) and Search Conferences (Weisbord, 1992), related to managing organizational change.

### **Legacies and Unfinished Business –*Mary Parker Follett: A Prophetic Legacy***

Mary Parker Follett is an intellectual giant whose ideas are still considered prophetic and insufficiently recognized. Since Follett’s death in 1933, writers in the field of organizational change and management have periodically praised the woman’s genius and called for greater education and application of her ideas. Metcalf and Urwick (1941), for instance, attest in their introduction to *Dynamic Administration: The Collected Works of Mary Parker Follett*:

Fifteen years ago Mary Follett expounded a philosophy of management that even to-day is a generation ahead of practice, and one can find therein a significant parallel with the pioneering work of Frederick W. Taylor. It is as modern and applicable to-day as it was when first she spoke; it will be as modern and applicable to-morrow. (p. 9)

Today, contemporary thought leaders in the field of management and organizational change (see Graham, 1995) unanimously acknowledge three things: (a) how much

Follett's management philosophy was avant-garde and pioneering for her time; (b) how little knowledge and recognition there is of her as a theorist and of her ideas; and (c) the still impressive relevance, if not importance, of her integrative philosophy in helping us understand and manage change in all aspects of life today. Rosabeth Moss Kanter (as cited in Graham, 1995), in particular, points out:

Follett focused on that which makes us most human, but which is almost the most difficult to do and likely to bring the least short-term glory. As she herself put it, 'integration leaves no thrill of victory' the way adversarial management does. (p. xviii)

Management theorist Peter Drucker (as cited in Graham, 1995), having discovered Follett's work later in his illustrious career, shares Kanter's admiration: "[Follett] was the prophet of management. Management and society in general should welcome her return" (p. 9).

Paul R. Lawrence (as cited in Graham, 1995), confesses that, although he was exposed to Follett's writings as a Ph.D. student at Harvard, he could not appreciate then the significance of her writings:

I found her work invaluable, but the truth is that I simply did not know enough about management to appreciate it *fully*. ... Thus I must humbly confess that her work was not more recognized by me because I was not that wise. Perhaps it was so with others. (p. 291)

While Follett's audience was originally concentrated in the United States and Great Britain, her international appeal is also highlighted by Japanese professor Tokihiko Enomoto. Enomoto (as cited in Graham, 1995) testifies that Follett's integrative



philosophy has long been valued and recognized in Japan, where the integrative group process is not perceived as a threat to an individual's identity, as it could have been in Western culture. Enomoto questions, "How is it, one might well speculate, that Follett, still today an unknown quantity in the United States, is known and highly prized in Japanese management circles?" (p. 242).

### **Mary Parker Follett: Unfinished Business**

As the 21st century evolves with increasing complexity, diversity, and challenges to effective management of democratic institutions, Mary Parker Follett's ecological philosophy remains as fresh and relevant today as it did 100 years ago. Kanter (as cited in Graham, 1995) presents a prescription for managing change today: "And now? We should all stand on Follett's shoulders in order to see further into the possibilities for organizational perfectibility—even as we see the limits to a belief in human goodness" (p. xviii).

While so many aspects of Follett's integrative philosophy endure as practical legacies in managing today's organizational change, we propose to conclude this reflection by commenting on what Follett considered to be salient key challenges to integration. Follett (1941), in her seminal opening conference speech on constructive conflict, posits first:

- 1. Finally, let us consider the chief obstacles to integration. It requires a high order of intelligence, keen perception and discrimination, more than all, a brilliant inventiveness; it is easier for the trade union to fight than to suggest a better way of running the factory. (p. 45)*

Follett ideates her core notion of integration as a creative act, one in which every single person is responsible for their own integration within themselves and with others. Rather than organize human relations around a logic of “fighting,” Follett favors instead the creative perspective of integrating, which unifies common desires and can create “win-win” solutions. But integrating is often more demanding in time, energy, good will, and inventiveness than fighting and power-over settlements of differences and direction. Follett’s vision of leadership as an act of integrating around a common will extends the concept of transformational leadership to a cooperative and cocreative experience of unifying.

Follett’s ideas remain novel in how they address the human and social aspects of human governance, focusing on the dynamic, active, and relational perspectives involved in managing human systems. Again, circular response demands that managing change, ideally, should be interactive and dynamic in order for an organization to adequately respond to the needs of the situation or problem at hand and to new ones as they arise.

According to Follett, organizations, and life and behavior within them, are not comprised of linear relationships between variables (e.g., people, actions, concepts, etc.). Follett provides a “conceptual bridge” between the social sciences and the natural and physical sciences in studying organizations (Mendenhall, Macomber, & Cutright, 2000, p. 200). Also, a nonlinear approach to studying organizations is useful because of contingencies; “facts change value over time” (Follett, as cited in Boje & Rosile, 2001, p. 102).

Follett’s ideas on nonlinearity in organizations were presented years before social processes became a named area of study. Yet they promoted an interindividual mindset

beyond instruments, data collection, and analysis, toward experimentation, participant-observation, and putting facts into appropriate social contexts in order to understand organizations better. This nonlinear (read: creative) process cannot take place without solving the second obstacle to integration, the need for dominance and a power-over attitude towards others and the situation, which Follett identifies:

2. *Another obstacle to integration is that our way of life has habituated many of us to enjoy domination. Integration seems to many a tamer affair; it leaves no "thrills" of conquest.* (p. 45)

Follett's egalitarian philosophy appears to be part of the explanation for her relative disappearance from the front stage of leading management thinkers after her death. John Child (as cited in Graham, 1995) observes how Follett's egalitarian vision fell behind the conventional hierarchical vision proposed by contemporaries such as Elton Mayo:

- So when British management writers (including Urwick) looked to synthesize the ideas of the two thinkers (Follett and Mayo) into a common managerial philosophy, they adopted a vision of paternalistic, top-down management that came primarily from Mayo and his colleagues and that was in fact, intrinsically alien to Follett's basic premises. (p. 88)

Power-with management, then, is a cocreative way to channel human potential towards common ends. It is not a fair fight of equals but a genuine coengagement towards integrative solutions.

3. *Another obstacle to integration is that the matter in dispute is often theorized over instead of being taken up as a proposed activity.* (Follett, 1941, p. 46)

Celebrated with such luminaries as William James, Kurt Lewin, and John Dewey, as a foundational scholar of experiential learning (Kolb, 2014), Follett constantly reminds her audience that integration is an active, experimental and pragmatic practice of interinfluencing, interpenetrating, and interweaving.

Follett's point about studying organizations is that simple understanding is not enough; possibilities for increasing and enhancing productivity and moral and social progress must be identified and enacted: "[W]e want something more than [simply saying what is or what should be]; we want to find out...the possibilities now open to us. This we can only discover by experiment" (Follett, as cited in Mendenhall, Macomber, & Cutright, 2000, p. 203).

4. *A serious obstacle to integration which every business man should consider is the language used. We have noted the necessity of making preparation in the other man, and in ourselves too, for the attitude most favourable to reconciliation.* (Follett, 1941, p. 47)

Follett here again precedes socioconstructionist understandings of management and the importance of language in managing organizational change and conflict (Cooperrider & Srivastva, 1987; Gergen, 1982; Weick, 1979). Follett's process-oriented and humanistic philosophy seeks common interests and promotes cooperation in conflict. Conflict resolution and negotiation are often understood to be processes (Rubin & Brown, as cited in Stoshikj, 2014) in which human beings participate.

Increasing diversity, social complexity, and intractable problems demand more than a zero-sum, or distributive approach to negotiation and conflict resolution (see Fisher & Ury, 2011). We find that we can once again look toward Follett's ideas about

coordination to examine integrative approaches to resolving conflicts and navigating negotiations. Ever the pragmatist, Follett views resolving conflict as a practical exercise, in that conflict cannot be avoided, so people should make it work for them (Davis, 2015).

5. *I have left untouched one of the chief obstacles to integration—namely, the undue influence of leaders—the manipulation of the unscrupulous on the one hand and the suggestibility of the crowd on the other.* (Follett, 1941, p. 47)

Again, we see here Follett's reassertion of the primacy of the group process above and beyond any arbitrary form of power-over, or crowd, suggestion. Follett's vision of scientific management in that sense possesses an unscrupulous respect for facts and all factors and influences involved in a situation.

An understanding of Follett's ideal organizational structure is helpful here: Follett's "organization is well coordinated with a 'horizontal rather than a vertical authority' "(Follett, as cited in Wheelock & Callahan, 2006, p. 265). "Authority is not exercised hierarchically. Instead, authority is exercised in reciprocally conditioned relationships" (Fry & Thomas, 1996, para. 5). Follett is describing a movement, trending in recent decades, from mechanistic, taller organizations toward more organic, flatter organizations (Colquitt, LePine, & Wesson, 2015).

The idea of "discovering orders" as an interindividual, participatory process for example, aligns with Follett's concept of the law of the situation. We see that Follett has laid the foundation for workplace empowerment (Eylon, 1998) through the introduction of reciprocal leadership (Follett, as cited in Wheelock & Callahan, 2006). Moreover, "anyone can be a leader if they possess the necessary competencies for the current circumstances (McLarney & Rhyno, 1998, p. 294).

A manager's approach to making decisions "reflects the process the leader uses to generate and choose from a set of alternatives to solve a problem" (Colquitt, LePine, & Wesson, 2015, p. 467). Elton Mayo, for instance, views managers from a patriarchal perspective as having superior status and directed by a "logic of cost and efficiency," while employees followed, guided by a "logic of sentiment" (Kelly, 1966, p. 74). Mayo's view is philosophically and practically at odds with a more egalitarian approach proposed by Follett. Follett promotes educating employees about the "general business...prospective contracts, even opening of new markets" (Follett, as cited in Boje & Rosile, 2001, p. 99).

Follett, in contrast to Mayo, sees functional differences between managers and employees, but her humanistic and integrative philosophy of "interinfluence" deems both to be fundamentally equal. Both managers and employees, according to Follett, are called, respectively, to express their full creative potential to think, to feel, to do, to follow, and to lead together in a common purpose—and to become fuller human beings in the process: "There is no above and below. We cannot schematize men as space objects. The study of community as process will bring us, I believe, not to the overindividual mind, but to the interindividual mind, an entirely different conception" (Follett, as cited in Héon, Davis, Jones-Patulli, & Damart, 2014, p. 234).

6. *Finally, perhaps the greatest of all obstacles to integration is our lack of training for it. In our college debates we try always to beat the other side.*

(Follett, 1941, p. 48)

The Greek philosopher Erasmus professed, "We are born animals but we become human." Follett's early social entrepreneurial work is evidence of her belief in the need

for group training in democratic living toward effectively realizing humanity's potential for self-governance.

Follett's scientific and integrative approach to management favors methods that can elicit the greatest autonomy and creativity in every member of a group while, simultaneously unifying each member's contribution towards a common end (McGregor, 1960). Seeking interdependent methods of management, resisting the simplistic and regressive patterns of dependency to gain "safe" control, developing the interindividual mind, nurturing collective intelligence, and empowering through collective leadership all were avant-garde ideas when originally proposed by Follett almost a century ago.

Follett (1941), challenging us to consider using the power of business for social good, avers:

Men may be making useful products, but beyond this, by helping to solve the problems of human relations, they are perhaps destined to lead the world in the solution of those great problems of co-ordination and control upon which our future progress must depend" (p. 25).

Business management, to Mary Parker Follett, is not only relevant to the conducting of competitive profit making enterprises but relevant to the wider question of human government.

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## **Appendix B**

### **The Group Leadership Seminar Methodology and Developing Collective Leadership**

Inspired by the appreciative inquiry (AI) methodology of organizational change, I have come to develop a collective leadership methodology around AI's Constructive, Positive and Anticipatory principles by structuring group interventions around the appreciative and intentional principles. I have translated this into two complementary methodologies I have been using in organisational development interventions with various sizes of groups with much success and now have clients adopt the method on their own. Whatever the number of people or the length of the group intervention, the Group Leadership Seminar focuses on these two principles which include two original two step methodology of the Appreciative Assessment and then a following by the Wall of Intentions.

#### **The Appreciative Assessment Methodology: Appraising, Valuing, and Making Meaning**

Groups are here invited to assess their topic of interest from an appreciative perspective and identify the common factors they value together. By appreciating a particular topic together a group gains more awareness, makes sense together of situations, generate positive feelings of connectedness as well as highlight common values and priorities which already indicate a sense of common direction which can later be built upon during subsequent group exercise the Wall of Intentions exercise.

### **The Wall of Intentions Methodology**

The underlying function of leadership as Lyndall Urwick (1935) and Mary Parker Follett (1918) wrote is the capacity to unify individuals around a common purpose, *a common will*. The Wall of Intention is a participative methodology I have designed with a former client, Mr. Robert Garon, in 2005, and which helps reveal a group's collective willing; its shared intentions through a very simple and efficient participative methodology. I have used this methodology with groups of eight to 300 people and remain continuously impressed by its efficiency in generating common intentions and collective ownership.

**The Wall of Intentions: The process.** After having experienced the earlier Appreciative Assessment and cocreated a shared understanding and appreciation of the particular topic under inquiry, every person is invited to imagine the particular situation or topic one year from the present moment and envision it as accomplished, resolved, beyond their wildest dreams. Then each person is asked to come one-by-one and write the number one intention/priority they have for the group for the desired situation to happen one year from now: *"I want us as a group to..."*

The process then proceeds in a democratic fashion on a flipchart or a white board depending on the number of people present. Each person, one by one (or one table representative at a time if the group is larger) goes to the Wall of Intentions in front of everyone and writes down in one or two words the main intention they want to express on behalf of the group. They briefly explain their point and hand over the marker to the next person wishing to go write on the Wall of Intentions. Every person is heard.

After the first person has written their intention and briefly explained it to the group, each of the following persons have either the choice to write their own intention for the group or to put an asterisk if a similar intention has already been written. Inevitably, clusters of intentions emerge visually as, one-by-one, people come to present their one group intention in front of the group and write their idea or an asterisk.

At the end of the process, the group can all witness at the same time the clusters of shared intentions which have emerged and can then be used as their *invisible leader* as Mary Parker Follett would say, *the common purpose, the common will* and can then guide the group to the next milepost.



### The Appreciative Assessment

1. What do I appreciate most about (...) that I would certainly not want to lose?



Then identify the common themes we share the most

## The Wall of Intentions

The Wall of Intentions: A powerful and efficient method to generate shared intentions



Appendix C

CORPORATE INDIVIDUAL LEADERSHIP DEVELOPMENT WORKSHOP

OUTLINE

8:30 – 9:00 WELCOME AND OPENING OF PROGRAM

9:00 – 9:45 TOPIC 1. DEFINING LEADERSHIP:

The Significant Leader Exercise

The significant leader exercise opened every workshop, included the reference to Jungian psychology and the individuation process as a process of self-integrating both masculine (assertive) and feminine (caring) principles and the presentation of the yin and yang model with intentionality and appreciation serving as the bidimensional framework for the whole workshop individually and collectively.

9:45 – 10:00 BREAK

10:00 – 10:15 TOPIC 2. LEADING SELF AND MENTORING OTHERS (INTRO)

10:15 – 11:45 PEER MENTORING SESSIONS

The peer-mentoring exercise is an experiential exercise which helps each leader alternatively re-clarify their own leadership intentions as well as practice good listening and appreciative leadership as a mentor.

11:45 – 12:00 PLENARY

12:00 – 14:00 LUNCH

14:00 – 15:30 TOPIC 3. LEADING OTHERS AND APPRECIATING DIFFERENCES

This section explored the emotional capacity to appreciate differences as well as explored the topics of emotional and appreciative intelligence as powerful aspects of leading human relationships.

15:30 – 15:45 BREAK

15:45 – 16:30 TOPIC 4. LEADING CHANGE AND ENGAGING OTHERS

This introductory exercise to the Group leadership seminar allowed each leader to experience how effective and efficient the appreciative assessment and the wall of intentions methodologies can be for any group. And how they can re-apply those methodologies themselves.

16:30 – 17:00 CONCLUSION

## **Appendix D**

### **INDIVIDUAL LEADERSHIP DEVELOPMENT WORKSHOP WITH SOMATIC PEDAGOGY OUTLINE**

#### **AGENDA**

**8:30 – 9:00 WELCOME AND OPENING OF PROGRAM**

**9:00 – 9:45 TOPIC 1. DEFINING LEADERSHIP:**

**The Significant Leader Exercise**

The significant leader exercise opened every workshop, included the reference to Jungian psychology and the individuation process as a process of self-integrating both masculine (assertive) and feminine (caring) principles and the presentation of the yin and yang model with intentionality and appreciation serving as the bidimensional framework for the whole workshop individually and collectively.

**9:45 – 10:00 BREAK**

**10:00 – 10:15 TOPIC 2. Exploring the Yin principles of leadership**

Experiences of breathing, awareness and gratitude exercises, and reflections on one's own relationship to the yin posture of positive receptivity and openness.

**10:15 – 11:45 Exploring the Yang principle of Leadership**

Experiences of physical exercises of exertion and perseverance, sharing and note-taking, and reflecting on one's own relationship to the yang posture of confident and determined assertiveness.

**11:45 – 12:00 PLENARY**

**16:30 – 17:00 CONCLUSION**

**Appendix E**  
**List of Individual Leadership Workshops and Data Collected**

<b>Individual Leadership Workshop</b>	<b>Leadership Characteristics Research question #2</b>	<b>Feedback interviews on Leadership Model and Workshop Research question #1</b>	<b>Quantitative Corporate Evaluations Research question #1</b>
8 X 1 day leadership workshops were conducted in Montreal on behalf of Concordia University's John Molson's School of Business n= 90 IT VPs 2013-2015 M: 73 F:17	7 groups= 85 people	2 corporate sponsors and participants	90 of 90 VPs M:73 F:17
25 X 1 day leadership workshops conducted in six Canadian cities (i.e. Victoria, Toronto, Ottawa, Montreal, Quebec city, Chicoutimi) from 2013-2015. n= 500 IT managers. M:403 F=93	5 groups = 115 people	2 corporate sponsors and participants	500 managers M:403 F=97
3 hour experiential workshop with somatic pedagogy of both leadership principles with general public in Montreal 22 August 2014 M:4 F:3	1 group 7 people of 7	7 participants	
90 minutes experiential workshop with somatic pedagogy of both leadership principles with general public in Montreal	1 group 7 people of 7	7 participants	

19 April, 2015 M:3 F:4			
90 minutes experiential leadership workshop with somatic pedagogy of both yin and yang leadership principles with yoga practitioners and teachers in Montreal 7 June, 2015 M:2 F: 18	1 group 20 people of 20	4 participants	
3 hour experiential workshop with Nurses somatic leadership principles on the south-shore of Montreal 12 June, 2015 M:0 F:25	1 group 25 people of 25	3 participants	Corporate evaluations from 18 of 25 Head Oncology Nurses M:0F:18
1 day leadership workshop conducted November 10, 2015 in Evreux, France with local business owners M:11 F:1	1 group= 12 people	1 corporate sponsor and participant	Corporate evaluations 12 of 12 French Business Owners M:11 F:1
Total n= 693 59 participants from 4 workshops with an experiential somatic pedagogy and 634 participants from 34 corporate management programs for VPs and first time managers without somatic pedagogy	n=271	n=26 feedback interviews m=11 f=15	n=620

**Appendix F. Example of Participant's Folder from a Combination of Individual and Collective Leadership Programs**





## Leadership Workshop: Example Folder

30 August, 2017

François Héon, Leadership Development Consulting

- Develop a shared understanding of what effective leadership is about;
- Support each person in developing their own intentional leadership;
- Support each person in developing their coaching skills;
- Learn about emotional intelligence and its importance in leadership;
- Offer the team an opportunity to experience appreciative recognition;
- Define common values and common intentions as a leadership team.

## Methodology

The methodology is structured around three key principles which contribute to a team's cohesion and leadership development:

### **Three Key Principles:**

#### **The Experiential Principle:**

As Confucius wisely said, *I hear and I forget, I see and I remember, I do and I understand*. The experiential pedagogy of this workshop is one which values learning through activity and interactivity. Every topic of the leadership workshop is designed so that each participant can experience the topic, discover new insights and make personal meaning.

#### **The Appreciative Principle:**

Although problems need to be solved and situations need to improve, this positive approach builds on an appreciative perspective of leadership and coaching which increases: 1. Awareness of situations and possibilities, 2. Positive energy and 3. Meaning.

#### **The Intentional Principle:**

Our way of seeing the future changes the way we act in the present, and leadership is about changing the present through engaging visions of the future.

## Agenda

8:30 – 9:15	Introduction: Defining Leadership
9:15 – 9:30	Coaching Exercise: My Intentional Leadership
9:30- 10:15	Peer Coaching Session (2X2)
10:15-10:30	Break
10:30-10:50	Feedback and learnings on coaching exercise
10:50-12:00	Appreciative Leadership and Emotional Intelligence
12:00-1:00	Lunch: Sharing our stories of joining Euler Hermes
1:00-2:15	Personal Recognition and Leadership: The fly on the wall exercise
2:15-2:30	Break
2:30-2:40	The Group Leadership Seminar Methodology: Two Steps to Collective Leadership
2:40-3:00	Appreciative Assessment
3:00-3:15	Plenary and Identification of Common Values
3:15-3:20	Introduction on Leadership and the Power of Shared Intentions
3:20-4:00	The Wall of Intentions: The Future We Will.
4:00-4:45	Conclusion

## Topic 1

### Defining Leadership

#### The Significant Leader Exercise

- Identify a person you know who stands out as **your best example of leadership**. Then identify the main quality or characteristic that distinguishes this person as a model of leadership.

## Defining Leadership: Leadership Model

The following leadership model serves as a theoretical framework for leadership development as well as for coaching.

LEADERSHIP	INTENTIONAL ATTITUDE	APPRECIATIVE ATTITUDE
INDIVIDUAL	WHAT I WILL	WHAT I APPRECIATE (OF THE SITUATION AND PEOPLE)
GROUP	WHAT WE WILL TOGETHER  (OUR VISION)	WHAT WE APPRECIATE TOGETHER (OF THE SITUATION AND PEOPLE)  (OUR VALUES)

\*SOURCE: THE YIN AND YANG OF LEADERSHIP. F. HÉON (IN PUBLISHING)

The Yin and Yang of Leadership  
as Individuals and Collectives

**Intentional  
leadership**



## Topic 2:

### Appreciative Peer Coaching and Clarifying my Vision

Coaching is:

- A conversational process which focuses on the development of a person in his/her situation;
- The result should be that the person feel more confident to act in his/her area of responsibility;
- Coaching is not an exercise in trying to solve a person's problem nor to give the person answers;
- Good coaching is most of all about good questioning and good listening in order to let leaders hear themselves.

Authentic leadership is when we experience congruence between:

- Who we are;
- Where we want to go;
- What we do.

The following exercise is to help each person coached better align these three dimensions.



## Topic 2: Peer coaching (cont.)

### Peer Coaching Process in four steps:

#### **Step 1: Appreciating my Leadership Vision (10 min)**

Starting question:

*How does the picture you have chosen represent what you want most to achieve or realize in the coming year?*

The Coach focuses on questions of clarification and postpones judgment and suggestions. “Can you tell me more?” “Do you mean this or that?” “How long has it been?” observing from different perspectives, appraising, and letting the Coachee hear themselves and be guided by what emerges.

#### **Step 2: Appreciating the Process (5 min)**

Coachee and Coach take a time-out to reflect on the discussion. Anything particularly helpful? New ideas, feelings? Coachee gives feedback on new insights she/he has gained and chooses what direction to pursue for the remaining session. Coach can ask: *What would you like to focus on for the last part of the coaching in terms of realizing your vision?*

#### **Step 3: Re-Envisioning my Intentions for the Future (5 min)**

Coachee is asked to focus on the future and to clarify his or her intentions based on the discussion thus far.

Possible questions:

- *How does the ultimate realization of your vision look like? If you had a magic wand?*
- *Are there circumstances along the way that can support you in making it happen?*
- *Next steps?*

#### **Step 4: Appreciating the Process (5 min)**

Both share observations on the coaching process (e.g. verbal/non-verbal observations, key moments, insights, learnings) and identify three learnings as a pair to share with the others.

Notes:

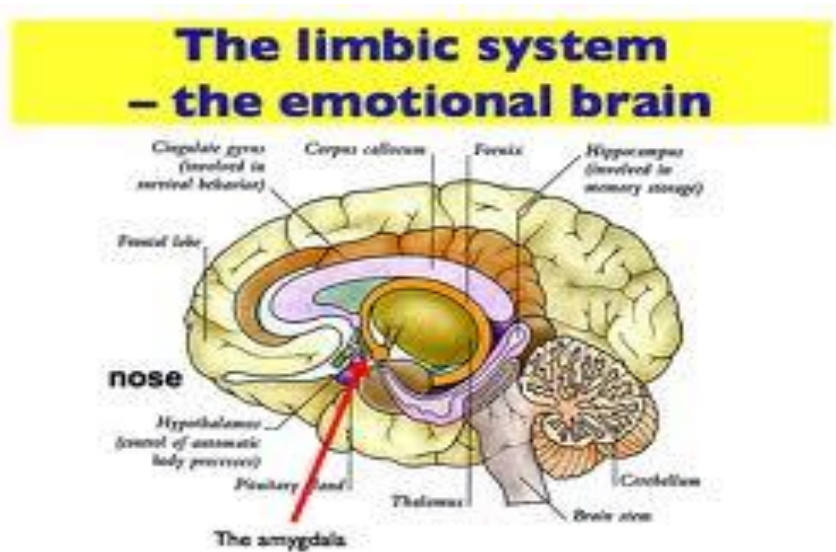
*"Leaders are made, not born, and made more by themselves than by any external means... No leader sets out to be a leader per se, but rather to express him/herself freely and fully... becoming a leader is synonymous with becoming yourself. It is precisely that simple, and it's also that difficult... First and foremost, find out what it is you're about, and be that." Warren Bennis, On Becoming a Leader, 2012*

*"He is a leader who gives form to the inchoate energy in every man. The person who influences me most is not he who does great deeds but he who makes me feel I can do great deeds. "*

Mary P. Follett, *Dynamic Administration*, 1941

### Topic 3: Leadership and Emotional Intelligence

Taking the time to feel in order to be “proactive” and not “reactive”.



Emotional Reactivity	Emotional Intelligence/ Appreciative Leadership
React against an unexpected and unwanted change in a situation	Try to appreciate the unexpected and unwanted change in a situation as it is
<p>Judging and Critical Posture</p> <p>No way! What the f...!</p> <p>Continue to react with strong negative emotions against the situation</p>	<p>Appreciative Inquiring Posture</p> <p>What's happening?</p> <p>Even though the change may be frustrating, I can suspend my preconceptions and judgments to experience a more direct contact with reality</p>
<p>Attribute bad intentions</p> <p>Blaming and victimizing</p> <p>(Whose fault is it?</p> <p>Find the scapegoat to punish)</p>	<p>Depersonalize the situation and focus on facts and feelings.</p> <p>My own and that of others.</p> <p>(Stay aware and non-reactive)</p>
Repeat usual patterns of response and judgements about the situation	<p>If I cannot change the situation, can I change the way I see the situation?</p> <p>Psychology calls this process of choosing a different perspective which changes our relationship with the situation: "Re-framing".</p> <p>For example: Can a problem become an opportunity?</p>

	<p>And from an intentional perspective, one could ask:</p> <p>“In what way can this new situation actually serve or inform me on my core intentions?”</p>
Power-Over Battle (Us vs Them)	<p>Power-With Management and seeking Integration</p> <p>(Us with the situation, with Them)</p>
Emotional and Functional Dead-end	<p>Emotional Mastery and psychological flexibility.</p> <p>Working with the situation and lead the way towards new alternatives which in the end often produce better results than originally planned.</p>

## Topic 4: Leading and Appreciating Differences:

### The Exercise of Opposites

One of the greatest challenges and opportunity of leadership is leading with people who are different than us. Appreciating people like us is easy but those characteristics we value the most about ourselves are inevitably going to bump-up against opposite qualities that we may dislike, but that we also need to value as complementary and integrate to some degree as well. The Exercise of Opposites helps us identify those blind spots or differences we have more difficulty appreciating and integrating within ourselves and that prevent us from adapting and valuing those differences in others.

I am most proud to be:	Antonym:
#1. -----	#1. -----
#2. -----	#2. -----

*I don't like that man. I must get to know him better.*

*– Abraham Lincoln*

## **Topic 5 : Lunch and Sharing Our Story**

### **Objective:**

Learn more about your colleagues and Euler Hermes Canada while having lunch.

❖ *Small group discussion*

Share your story which led you to come work at EHC. What were the circumstances? Why EHC?

Starting with the person with the most seniority and end with your most recent colleague.

## Topic 6

### **Personal Recognition and Leadership: The Fly on the Wall Exercise**

#### **Objective:**

Help each person become more aware of their unique strengths and contributions to the team. And experience the generative power of appreciation.

❖ *Small group discussion*

My unique strengths and contributions to the team:



## Topic 7:

### The Appreciative Assessment: Appreciating Who We Are

#### Objective:

Reflect on leadership strengths and values which unite and engage the group.

❖ *Small group discussion*

1. What do I appreciate and value most about working at EHC and consider especially important to preserve?
2. What would be one thing we could improve on as a leadership group?

***“There is no greater power than a community discovering  
what it cares about. ”***

***- Meg Wheatley***

## Topic 8:

### **The Wall of Intentions: Envisioning What We Want To Be**

#### **Objective:**

*The Wall of Intentions* is a participative methodology where every person is invited to express their main intention for the group. Through this process, core collective intentions emerge and can later be translated into collective actions.

*While leadership depends on depth of conviction and the power coming therefrom, there must also be the ability to share that conviction with others, the ability to make purpose articulate. And then that common purpose becomes the leader. And I believe that we are coming more and more to act, whatever our theories, on our faith in the power of this invisible leader. Loyalty to the invisible leader gives us the strongest possible bond of union, establishes a sympathy which is not a sentimental but a dynamic sympathy.*

*Mary P. Follett, Freedom and Coordination, 1918*

## **Conclusion**

My appreciations of the day:

My renewed intentions in my role:

## Basics on Group Leadership

### Wilfred Bion's « The Good Group Spirit »

*"We are now in a better position to define the 'good group spirit' that has been our aim. It is as hard to define as is the concept of good health in an individual; but some of its qualities appear to be associated with:*

- a) **A common purpose**, whether that be overcoming an enemy or defending and fostering an ideal or a creative construction in the field of social relationships or in physical amenities.*
- b) **Common recognition** by members of the group **of the 'boundaries' of the group** and their position and function in relation to those larger units or groups.*
- c) **The capacity to absorb new members, and to lose members** without fear of losing group individuality- i.e. **'group character' must be flexible**.*
- d) **Freedom from internal sub-groups having rigid (i.e. exclusive) boundaries**. If a sub-group is present it must not be centred on any of its members nor on itself-treating other members of the main group as if they did not belong within the main group barrier- and the **value of the sub-group to the function of the main group must be generally recognized**.*
- e) **Each individual member is valued for his contribution to the group** and has free movement within it, his freedom of locomotion being limited only by the generally accepted conditions devised and imposed by the group.*
- f) **The group must have the capacity to face discontent** within the group and must have means to cope with discontent.*
- g) **The minimum size of the group is three**. Two members have personal relationships; with three or more there is a change of quality (interpersonal relationship)."*

Excerpt from W. R. Bion's. Experiences in Groups. 1961. **Bold emphasis added.**

### Stages of Group Development: The 3 Is

Stages of Group Development	Inclusion	Influence	Integration
Basic Preoccupation	<p>Am I included in the group?</p> <p>Am I safe being who I am? Saying what I think?</p>	<p>Do I have influence in the group?</p> <p>Do I have leadership's hear?</p>	<p>How close are we?</p> <p>Do we appreciate each other with our similarities and differences while working for a common objective? (vision, values)</p>
Dynamic	In-Out	Over-Under	Near-Far
Group structure	<p>To each is own</p> <p>Me and them</p> <p>Pairing (Someone like me)</p>	<p>Competing sub-groups with shared interests</p> <p>Us and Them</p>	A diversified group serving a common objective with shared values.
Psychological Dynamic	Dependency	Counter-Dependency	Interdependency

## **Stages of Group Development: The 3 Is**

Adapted from:

Organizational Analysis through Group Processes: A Theoretical Perspective for Organization Development. Suresh Srivastva, Steven L. Obert, Eric H. Neilsen. Pages 83-111. In Organizational Analysis through Group Processes: A Theoretical Perspective for Organizational Development. in Organizational Development in the UK and USA, Ed. Cary L. Cooper. 1977



**Your facilitator:**  
**François Héon, M.A.Sc.**  
**Leadership Development Consulting**

François pursues his passion for developing leaders and teams by working with partners in Canada and internationally.

Specializing in organizational development, François began working as a consultant on institutional change projects in Romania (1991) and Burundi (1994-1996). During this period, he also began an ongoing collaboration co-facilitating international leadership programs with *Organisational Behaviour Development* in Belgium which he continues to this day.

In 1996, François took on new challenges, namely, the development and management of alternative community support services for homeless psychiatric patients in Montreal. This experience inspired François' talent and passion for counselling individuals which he completed with clinical training at McGill's university's Allen Memorial Institute (1999-2000) and Jungian clinical supervision (1998-2000) to support his psychotherapeutic practice.

Yearning to return to the field of consulting with his management and clinical experience, he accepted the leadership of Adecco Canada's new consulting division, The House of Leaders, in 2002. Three years later, he cofounded Esse Leadership, offering innovative leadership development services in various sectors. And since 2009, he coaches individuals and groups on leadership under his own name in Canada and internationally. He has recently co-edited a book of Mary Parker Follett's writings published on Amazon: *Mary Parker Follett: Ideas We Need Today*.

François completed his Master's degree in industrial/organisational psychology at the University of Waterloo in Ontario in 1990 and pursued his Ph.D. coursework in organisational behavior at Case Western Reserve University's Weatherhead School of Management in Cleveland, Ohio. He is presently completing his PhD journey with the University of Twente (The Netherlands) and will soon publish on Amazon his new integrative leadership philosophy in: *The Yin and Yang of Leadership: A Theoretical and Practical Guide to Democratic Leading*.

## **Appendix G**

### Individual Leadership Workshop Evaluation Interview Feedback Questionnaire

1. How effective and accessible has this presentation of leadership as an integrative process (appreciation-intentionality) been in your understanding of leadership and your subsequent practice and development of it as a person?
2. Is there anything you would comment or suggest as improvement?



## Appendix H

### List Group Leadership Seminar Interventions Studied

Description of intervention	Feedback from
<p>1. A school paralysed by conflict for 10 years resurpects in 30 days</p> <p>Date: June 2008  Client: Elementary school  Number of participants: n= 65 (60 Teachers + 1 School director, 1 Assistant director and 3 Administrative assistants). Gender: 60 F/5 M  Process:</p> <ol style="list-style-type: none"> <li>1. 2hr introductory dialogue meeting with all staff to get buy-in in the process</li> <li>2. 2 hrs discussion sessions on <i>what they appreciate and what they want most for the future of the school</i>) X 5 groups</li> <li>3. 2 hr final feedback session.</li> </ol> <p>Summary: This elementary school had been paralysed for the last 10 years by an ongoing conflictual pattern led by the teachers' union representative which was continuously repeated with every new management team. Within their last month of school in June 2008, the whole school completely transformed as a community by realising <i>they appreciated and wanted the same thing</i>.</p>	<p>Source of feedback: Former School Director (1) (F)</p> <p>Data collection Method: Telephone Interview completed September 2015</p>
<p>2. A 30 member management team goes from pre-holiday crisis to new-found collective hope</p> <p>Date: December 2010  Client: Vice-presidency of global IT company  Number of participants: n= 33 (30 managers + 1 Senior VP, 2 Vice-Presidents). Gender: 5 F/28 M  Process:</p> <ol style="list-style-type: none"> <li>1. 2hr introductory meeting with SVP and 2 VPs</li> <li>2. 1 day off-site <i>Group Leadership Seminar</i> to reflect on <i>what they appreciated most of their work and did not want to lose and what they wanted most to achieve in the coming year as a group</i>.</li> </ol> <p>Summary:  An urgent 1.5 day off-site retreat was organized just</p>	<p>Source of feedback: Senior Vice-President (1)(F)</p> <p>Data collection Method: Written feedback 2011</p>

<p>before Christmas holidays in December 2010 fearing to receive many resignations before the new year. The combination of the Appreciative Assessment and The Wall of Intentions created an impressive turn-around and re-engagement of the whole management. And no resignation.</p>	
<p>3. Three consecutive annual offsite retreats for a medical school faculty management team.</p> <p>Date: September 2012, 2013, 2014  Client: Dean of a University Medical Faculty  Number of participants: 12 X3= 36  Gender: 3 F/9 M</p> <p>Process: Annual 2 day <i>Group Leadership Seminar</i> designed around both Appreciative and Intentional Principles. Including <i>The Appreciative Assessment</i> and <i>The Wall of Intentions</i> as an annual strategy and team-building session.</p> <p>Summary:  A university dean of medicine and his 11 member executive team participated in three annual 2 day offsite retreats designed around the two leadership principles of intention and appreciation for them as individuals and as a group.</p>	<p>Source of feedback: Dean, Executive Director, Communications Director (3)(M:2 F:1)</p> <p>Data collection Method: Live Interview 2015</p>
<p>4. A cooperative of 120 meat producers redefine a common strategy in 2.5 hours.</p> <p>Date: Avril, 2011  Client: Board of directors of meat producing cooperative  Number of participants: 120 regional delegates  Gender: 15 F/105 M</p> <p>Process: 2.5 hrs participative <i>Group Leadership Seminar</i> including a brief conference on collective leadership and followed by the two participative exercises of <i>The Appreciative Assessment</i> and <i>The Wall of Intentions</i>.</p> <p>Summary: The cooperative had undergone important problems of distribution which fueled dissention within the cooperative and the Board of Directors was in great need of a session at their upcoming annual meeting which could help these delegates come quickly to a</p>	<p>Source of feedback:  Former Executive Director (F)</p> <p>Data collection Method: Telephone interview 2015</p> <p>+ Quantitative Corporate Evaluations</p>

<p>meaningful collective strategy. Especially since the provincial Minister of agriculture was to come speak to the delegates at the end of the session and celebrate the cooperatives new found alignment. The Minister entered the room with a roar of applause and new found enthusiasm.</p>	
<p>5. 60 federal government managers take ½ day to make collective meaning of how to lead important changes</p> <p>Date: February 2012, March 2013  Client: Canadian Federal Government Agency  Number of participants: 60 Managers + 1 Executive Director X 2 = 122  Gender: 29F/32 M</p> <p>Process: Both 2012 and 2013 meetings followed the same <i>Group Leadership Seminar Methodology</i>.</p> <p>Summary:  These two interventions helped this group of managers make meaning as a group of leaders of important upcoming changes in their services and lead these changes with trust and confidence as a group. The second event of 2013 happened because the 2012 session had significantly helped the group of managers lead positively and constructively through a very difficult period of cuts and reorganizations.</p>	<p>Source of feedback:  Former Executive Director (F)</p> <p>Data collection Method: Written feedback 2013</p>
<p>6. A newly elected president of a professional order creates collective leadership for a new era.</p> <p>Date: February-April 2013  Client: Professional Order of over 70000 nurses  Number of participants: Executive team, 5, Management team, 15 + 60 staff + 60 staff = Total: 145  Gender: 138 F/7 M</p> <p>Process:</p> <ol style="list-style-type: none"> <li>1. 1 day <i>Group Leadership Seminar</i> for existing executive team with new president. n=5. February 2013</li> <li>2. 1 day <i>Group Leadership Seminar</i> with management team and new president n=15. March 2013</li> <li>3. 2 x ½ day <i>Group Leadership Seminars</i> with</li> </ol>	<p>Source of feedback:  Management team (14) + co-facilitator contractor (M:1;F:13)</p> <p>Data collection Method: Live interview 2015</p>

<p>50% of the staff in each of the two sessions with the new president n=60x2. April 2013</p> <p>Summary: The new president of a professional order engaged all its 150 employees and directors to reflect and define together their common future and thus create a new positive and constructive momentum of change.</p>	
<p>7. A National team of vice presidents and managers of a global IT company come together around shared values and priorities in two meetings</p> <p>Date: October and November, 2013 Client: National Business Unit of Global IT company Number of participants: 60 X 2 different sessions Gender: 16 F/104M</p> <p>Process: 1 day <i>Group Leadership Seminar</i> repeated for two parts of a national team in two different locations and lead to a convergence of similar values and intentions which unite both groups.</p> <p>Summary: An IT national team of 120 vice-presidents and managers finding a renewed sense of common vision and strategy by having two similar strategic 1 day sessions in 2 different locations in order to come with a new collective vision and common strategies..</p>	<p>Source of feedback: Corporate sponsor (1)(M)</p> <p>Data collection Method: Telephone interview 2015</p>
<p>8. A management team of 7 experiences <i>The Group Leadership Seminar</i> and subsequently leads it twice with its entire staff twice of 100.</p> <p>Date: November 2012 Client: Executive director of bank branch Number of participants: Management team (6) Gender: 2F/4M</p> <p>Process: A 1 hour version of <i>The Group Leadership Seminar</i></p> <p>Summary: A one hour version of <i>The Group Leadership Seminar</i></p>	<p>Source of feedback: Executive Director (1)(M))</p> <p>Data collection Method: Live interview 2015</p>

leads the management team to applying the two principles with the rest of their 100 employees twice with success.	
<p>9. 225 account managers reflect and commit together to a common sales strategy</p> <p>Date: April 2013  Client: Senior Vice-President of corporate financial services  Number of participants: 225 account managers and vice-presidents  Gender: 40F/185M</p> <p>Process: A 2.5 hour version of <i>The Group Leadership Seminar</i></p> <p>Summary:  225 financial account managers of a financial institution reflect and define a common sales strategy using the two leadership principles in three hours.</p>	<p>Source of feedback:  Corporate sponsor(1)(F)</p> <p>Data collection Method: Telephone interview 2015</p>
<p>10. 250 members of a professional association redefine a common vision of their identity and future priorities in 90 minutes, enthusiastically.</p> <p>Date: April, 2015  Client: Organizing committee of annual professional development event in the field of project management.</p> <p>Number of participants: 250  Gender: 108F/142M</p> <p>Process: 45 minutes conference followed by a 1.5 hour <i>Group Leadership Seminar</i></p> <p>Summary:  250 IT and project management professionals define a common vision of a their identity and future priorities in 90 minutes enthusiastically.</p>	<p>Source of feedback:  4 representatives of the organizing committee and participants (M:2; F:2)</p> <p>Data collection Method: Written feedback 2015</p>
<p>11. Two merging teams of pharmacists come together in 2 hours</p> <p>Date: December 2015  Client: Head of pharmacy of a regional health authority</p>	<p>Source of feedback:  Corporate sponsor and participant (1)(F)</p> <p>Data collection Method: Written</p>

<p>Number of participants: 42 Pharmacists Gender: 35F/7H</p> <p>Process:</p> <ul style="list-style-type: none"> <li>• Opening by head of pharmacy (The intention of the meeting)</li> <li>• 20 minutes conference on change management and collective leadership</li> <li>• Followed by a 1.5 hour <i>Group Leadership Seminar</i></li> </ul> <p>Summary: Two previously independent pharmacy departments of a public health network were merging as part of a large public health reorganization. The two teams had to quickly merge and learn to work well together. <i>The Group Leadership Seminar</i> methodology was used to facilitate this process and create collective leadership in 2 hours.</p>	<p>feedback 2015</p>
<p>12. Personal coaching of a CEO of a Regional Public Health Agency via telephone in leading a <i>Group Leadership Seminar</i> with a new management team.</p> <p>Date: August 2015 Client: CEO of a Regional Public Health Agency Number of participants: Coaching of 1 to lead meeting of 14 people. Gender: 5F/10M</p> <p>Process: Coaching of a CEO in facilitating a participative reflection with a newly formed executive team by using the <i>Appreciative Assessment</i> and <i>The Wall of Intentions</i> in 2 hours.</p> <p>Summary: The provincial government of Quebec had just created regional health authorities coordinated by a CEO and a management team for each of the 14 administrative regions of Quebec. To succeed in creating a group synergy with mostly former CEOs, in two hours, the new CEO chose to open the first management meeting by</p>	<p>Source of feedback: CEO (1)(F)</p> <p>Data collection Method: Telephone interview and written feedback. 2015</p>

<p>leading a <i>Group Leadership Seminar</i>. The results are “beyond expectations”.</p>	
<p>13. Application of the <i>Group Leadership Seminar</i> by a colleague and a rugby coach</p> <p>Date: November 2012  Client: Colleague  Number of participants: Rugby team(22)  Gender: 0F/22M</p> <p>Process: A 1 hour version of <i>The Group Leadership Seminar</i> with a rugby team</p> <p>Summary  A colleague and part-time rugby coach applied the group leadership seminar methodology on his own and recreated magic in a rugby team that just was relegated to a lower league because of a terrible season and where commitment was low and the coach left mid-season.</p>	<p>Source of feedback:  Colleague (1)(M)</p> <p>Data collection Method: Live interview and written feedback. 2013</p>
<p>14. Participative strategic planning of regional public hospital</p> <p>Date: September-October 2012  Client: Public Regional Hospital Executive Director  Number of participants: 500 (6 x 50)  Gender: 264F/236M</p> <p>Process: All 6 x ½ day sessions were designed the same way with the Group Leadership Seminar sequence of 1. The Appreciative Assessment and 2. The Wall of Intentions exercises.</p> <ul style="list-style-type: none"> <li>• 4 x ½ day regional sector consultations with 50 representatives of the community using the same design. (e.g. school, police, community groups)</li> <li>• 1 x ½ day with 50 representatives of each of the four sector meetings to confirm the clearly expressed shared intentions</li> <li>• 1 x 1/2 day feedback of regional consultations with 50 managers</li> </ul> <p>Summary: A sequence of 6 X ½ day Group Leadership Seminars leading</p>	<p>Source of feedback:  Fellow contract facilitator who co-facilitated this intervention as well as intervention #6 (F)</p>

Total number of participants in these 14 sets of <i>Group Leadership Seminar</i> interventions: n= 1616	Total number of corporate sponsors former participants and one contractor facilitator contributing recent feedback on interventions conducted between 2008-2015. n=32



## **Appendix I**

### **Group Leadership Seminar Feedback Questionnaire**

Questions:

1. How did you find your experience of the Group Leadership Seminar and its intentional and appreciative way of developing collective leadership?
2. Is there anything you would comment or suggest as improvement?