

Revision

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Transformative Leadership

Alfonso Montuori & Urusa Fahim, Editors

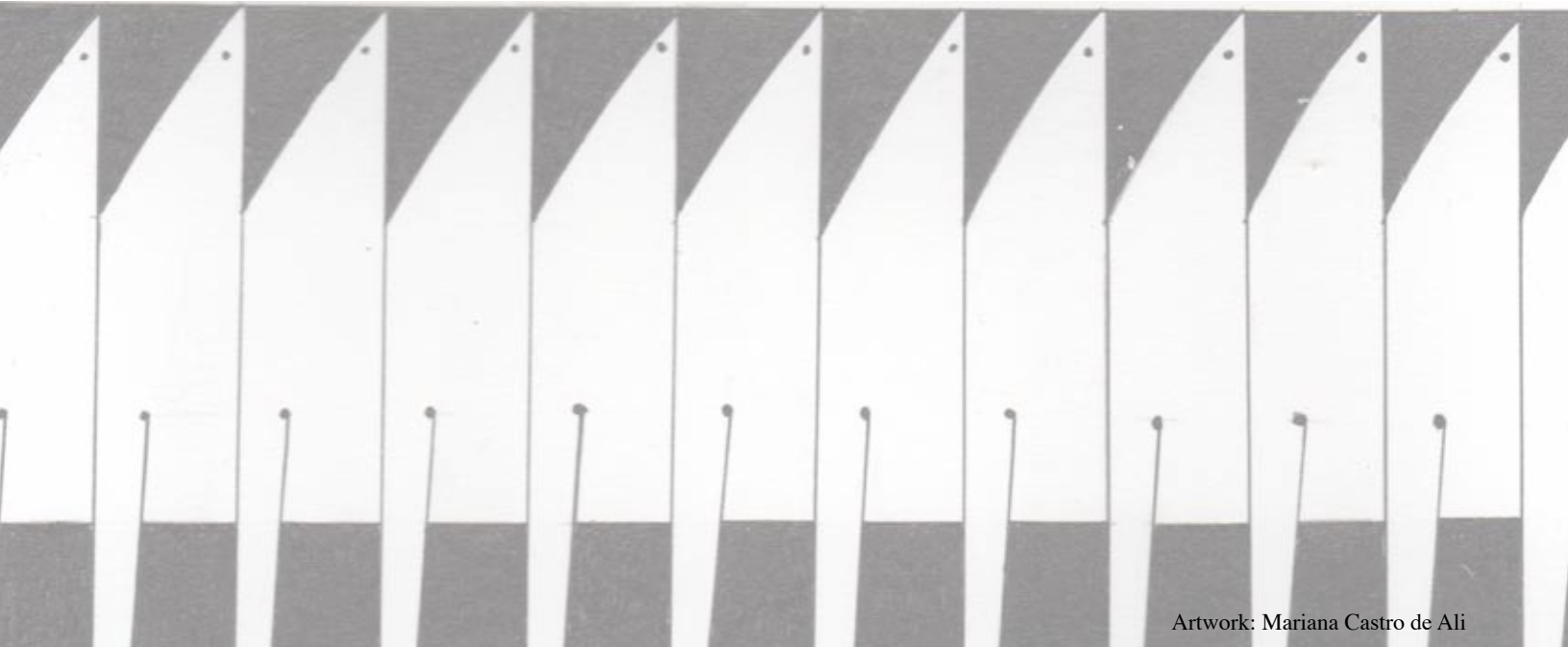
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What is ReVision?

For almost thirty years ReVision has explored the transformative and consciousness-changing dimensions of leading-edge thinking. Since its inception ReVision has been a vital forum, especially in the North American context, for the articulation of contemporary spirituality, transpersonal studies, and related new models in such fields as education, medicine, organization, social transformation, work, psychology, ecology, and gender. With a commitment to the future of humanity and the Earth, ReVision emphasizes the transformative dimensions of current and traditional thought and practice. ReVision advances inquiry and reflection especially focused on the fields presently identified as philosophy, religion, psychology, social theory, science, anthropology,

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Revision Abstracts

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Cowan, D. A. (2010). Embedded spirituality as a leadership foundation for sustainable innovative learning. *ReVision*, 30(3&4), 89-97. doi:10.4298/REVN.30.3.4.89-97

In response to leaders being challenged to handle chronic dilemmas with increasingly scarce resources, I resurface important findings of a worldwide study conducted by Botkin, Elmandjra, and Malitza (1979). Commissioned by the Club of Rome, the study illuminates a critical need for innovative learning, serving as a call for leaders – if not for everyone – to become more anticipatory and participatory. My argument enriches the call by describing how indigenous notions of embedded spirituality provide a more sustainable foundation for today's troubled world. By promoting practical stewardship for all life on earth, an embedded spirituality naturally promotes anticipation and participation. Drawing upon these connections, I outline leadership competencies to accompany the Botkin, Elmandjra, and Malitza prescription.

Durant, A. (2010). Leadership and lace. *ReVision*, 30(3&4), 79-88. doi:10.4298/REVN.30.3.4.79-88

This essay employs a roundabout weaving of themes, including leadership, feminism, discourse, and stories, in order to create a pattern of open spaces. With various meanings of lace opening the document, I lace my observations of being a female scholar with verbal attacks on the system that prefers closed and linear logic, in large part in order to add zest to my story and observations. At heart, I hope to intertwine opposite edges of logic/emotions, male/female, theory/practice, truth/fiction, abstractions/bodies, and so forth. I gratefully acknowledge Marja Flory's (2008) courageous dissertation as a quilting, inspired by Ann Rippin's (2007) willingness to open herself to learning from threads.

Eisler, R. & Carter, S. (2010). Transformative leadership: From domination to partnership. *ReVision*, 30(3&4), 98-106. doi:10.4298/REVN.30.3.4.98-106

In this time when change has become a powerful political rallying cry, critical questions are: Change from what to what? What kind of leadership can bring about transformative rather than simply surface change? These questions are explored from the perspective of a new conceptual framework for cultural transformation. We show that the struggle for our future is between the regressive pull of a system of domination and a strong movement toward a partnership system. We describe both systems with specific examples historically and cross-culturally, show how traditions of domination in both the private sphere of families and other intimate relations and the larger national and international arena lie behind our mounting economic, environmental, and social crises. We highlight how students are empowered to become "partnership leaders" and help create positive, transformative social change.

Hampden-Turner, C. (2010). Teaching innovation. *ReVision*, 30(3&4), 69-78. doi:10.4298/REVN.30.3.4.69-78

Starting in 2002 and extending until 2007 over two hundred students took a 4-month, post-graduate course at the Nanyang "Technopreneurship" Center at Nanyang Technological University in Singapore. The purpose of the course was to produce high tech entrepreneurs at ease with complexity. This paper evaluates the pedagogy as designed and taught by Prof. Tan Teng-Kee and his associates. The aim was to create an entrepreneurial "ecosystem" with highly contrasting values, past and present, triumph and disaster, doubt and certainty etc. A methodology was devised which measured not simply the salience of various values but the extent to which contrasting values had been integrated, the hypothesis being that innovation requires values to be fused. The results were highly positive for the Technopreneurship program.

Harrison, B. (2010). Bringing your spiritual practice into your work. *ReVision*, 30(3&4), 107-117. doi:10.4298/REVN.30.3.4.107-117

The author explores the barriers against speaking of one's spiritual practices in work settings and advocates bringing work and spiritual life into congruence. He describes his own journey towards such integration, which includes communicating and partnering with non-physical guides and allies, various forms of meditation and prayer. Practices are described that can be of value to leaders, consultants and any member of an organization for working with the being, soul or essence of an organization in spiritual ways. Examples of such work from the author's practice are given, and ways in which the work may be approached are suggested. The difficult question of when and how to enter into dialogue with others about spiritual issues is addressed, with suggestions for doing so and some guidelines for making such conversations safe.

Jones, C. A. & Mason, W. (2010). Leadership among spiritual teachers. *ReVision*, 30(3&4), 28-36. doi:10.4298/REVN.30.3.4.28-36

This conversation between Constance A. Jones, Ph.D and Wendy Mason, MSN, ARNP, offers insight into issues surrounding spiritual leadership in East and West. The interaction between spiritual teacher and student in Eastern contexts (particularly Hinduism and Buddhism) derives from a worldview in which ontological being and a sense of relationship are paramount. Because this worldview differs significantly from Western notions of teacher and disciple, challenges arise in identifying the salient characteristics of successful spiritual leaders and communities. Jones and Mason explore the roles of epistemology and open inquiry in the process of spiritual leadership in both East and West.

Keeney, B. (2010). N/om and transformative leadership: Shaking things up with the Kalahari Bushmen N/om-Kxaosi. *ReVision*, 30(3&4), 51-56. doi:10.4298/REVN.30.3.4.51-56

The Ju/'hoan Bushmen have a radically different way of knowing that highlights the importance of n/om, what they regard as the source of creative transformation. Based on fieldwork with Bushmen elders and leaders, this theoretical study proposes alternative questions, concerns, ideas, and practices for transformative leadership that arise from the Bushman cultural preference for "shaking things up." Here the importance of understanding and textuality is tempered, favoring a more improvisational presence that emphasizes never ceasing change in all aspects of experience, interaction, and community.

Montuori, M. (2010). Transformative leadership for the 21st century: Reflections on the design of a graduate leadership curriculum. *ReVision*, 30(3&4), 4-14. doi:10.4298/REVN.30.3.4.4-14

This paper outlines the philosophical and pedagogical underpinnings of a masters degree in Transformative Leadership with a specific focus on the role of creativity and self-creation. It uses the design of the degree as a way of address some of the considerable complexities of the field of leadership, but also the larger planetary and personal challenges facing individuals who are committed to contributing to positive social change.

Revision Abstracts

Montuori, A. & Fahim, U. (2010). Transformative leadership. *ReVision*, 30(3&4), 1-3. doi:10.4298/REVN.30.3.4.1-3

The discourse and practice of leadership is undergoing great changes that reflect global changes. Traditional images of "strong man" and "heroic" leadership are inadequate in this age of transition. Members of traditionally under-represented populations are taking key leadership roles and new approaches to leadership are emerging from a variety of sources. They often explicitly incorporate dimensions such as spirituality and creativity that were mostly omitted from traditional models of leadership.

Low, A. (2010). What is Leadership? *ReVision*, 30(3&4), 20-27. doi:10.4298/REVN.30.3.4.20-27

Most studies in leadership concentrate upon traits that leaders should supposedly have to be effective as leaders. It is suggested that this approach has limited value. A radically new approach is suggested: that the leader is the incarnation of a dynamic center. The paper expands upon what the expression 'dynamic center' means, and shows that it is not a psychological phenomenon but a "transcendent one."

Ogilvy, M. (2010). Theses on Michael Murphy and Esalen. *ReVision*, 30(3&4), 37-50. doi:10.4298/REVN.30.3.4.37-50

By changing just a few words in each of Marx's "Eleven Theses on Feuerbach," this article shows how Michael Murphy and Esalen exercised leadership in the human potentials movement. Just as Marx and Feuerbach before them turned Hegel on his head, Murphy and Esalen revolutionized both psychology and spirituality. In place of Freud's somewhat pessimistic focus on sickness and pathology, they feature Maslow's more optimistic focus on self-realization. In place of other worldly religions, both eastern and western, that take flight toward the transcendent, Murphy and Esalen return us to an earthly "religion of no religion," an earthly, incarnate spirituality.

Petranker, M. (2010). Leading from within the whole of time. *ReVision*, 30(3&4), 57-62. doi:10.4298/REVN.30.3.4.56-62

Leadership is about change: initiating it, sustaining it, and guiding it. This article explores the potential to initiate and bring about change by focusing on the leader's relationship to time. The leader who hopes to transform a situation or organization must be ready to engage the whole of what is happening in each moment. In words and deeds, the leader must enter into each situation free from the burdens of past positions and conditionings, and present needs and concerns. Present to their own intentions, their own vision, they must be ready to make each moment the decisive point for action.

Simons, M. (2010). The Heart of hearing: A story of transformative leadership and sustainable development in a small New England City. *ReVision*, 30(3&4), 63-68. doi:10.4298/REVN.30.3.4.63-68

We are living in the "Obama Age" of participatory democracy. However, participatory and sustainable approaches to government are not new. This article explores the role of transformative leadership in creating sustainable social development through the lens of a successful long-term partnership between the citizenry and local government of the City of Burlington Vermont. I focus on the story of one unusual leader, Yiota Ahladas, Director of The Center for Community and Neighborhoods (C-CAN), whose approach to leading emerged from the unique geographic and sociopolitical backdrop of Burlington.

Slater, P. (2010). Why democracy is taking over global culture. *ReVision*, 30(3&4), 15-19. doi:10.4298/REVN.30.3.4.15-19

Democratic systems are replacing authoritarian systems throughout the world for two reasons: First, they are more natural to our genetic programming, given that we spent millions of years as hunter-gatherers and only a few thousand as warrior agriculturalists; second, they are more adaptable and more efficient under conditions of chronic change.

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