

GLOBAL LEADERS: DEFINING RELEVANT LEADERSHIP
FOR THE 21ST CENTURY

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Dissertation under the direction of Professor Robert L. Crowson

After an age of leadership defined by the norms and demands of an industrial era, the forces of globalization at the beginning of the 21st century, primarily ushered in by logarithmic advances of technology, have created the demand for leadership, identified in this phenomenological study as “global leadership.” Based upon demand identifiers describing the realities of the current stage(s) of globalization—bypass, simultaneity, mobility, pluralism, change, and integration—six leadership capacities were extrapolated to establish criteria upon which to analyze an effective leader in this context. Foundational is a distinction between “competencies” and “capacities” in global leadership. Where competencies are skill and task based with limited ability to fulfill adaptive work, capacities are skills and abilities that enable one to regenerate growth based on adaptive challenges, and thus innovation. The six global leader capacities forming the filter for analysis are the capacity for self-transformation, capacity of the contextual self, capacity for omnicompetence, capacity for reframing the gifts of leadership, capacity for ethnorelativism, and the capacity for transcendence. In the case of the global leader, these six capacities engage simultaneously to create the synergistic

phenomenon. Two archetypal cases are considered. Findings identify that global leaders are found throughout societies although few of them are noticed because the infrastructure of leadership development, including the education systems, are geared to develop leaders for industrial model work. Global leaders are not necessarily international leaders, and it is not a contradiction for a global leader not to lead in an international context. A corollary relationship between pairs of the criteria capacities surfaces as three interacting systems: problem solving system, motivation leadership system, and transcendent leadership system, a sophisticated relationship of behaviors. Most useful are the six criteria and their systemic, integrated engagement in the global leader as these are viable as units of development. The study identifies a developmental process, and a developmental model that applies across sectors of work, ethnic, and national backgrounds. Global leadership is a human phenomenon, not confined to sector of work, geography, or other limiting boundaries, real or created.

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To Hunter, who makes all things possible for me, and whose life is my best teacher about
global leadership and its development.

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CHAPTER I

INTRODUCTION

In 1810, Benito Juarez led Mexico to its independence from Spain. Although now free, the Mexican people had no land. Since the time of the Spanish conquest of Mexico at the beginning of the 16th century, the Catholic Church had acquired vast amounts of land and money (owning roughly 20% of all land), a situation that created tremendous discomfort among the people of the new sovereign nation (Juarez, 1967). Consequently, the people adopted a constitution that made all church property, of any religion, property of the federal government. Congruently the government of Mexico enforced a strict separation between church and state. Moreover, of no surprise, the Vatican was not considered an entity with which to formalize any special relationships.

Since its colonization by Spain, Mexico's population has been predominantly Roman Catholic. Approximately 92% of the population today indicates their affiliation with the Roman Catholic Church ("Trip to Mexico," 1999). So was the case in 1978 when John Paul II was selected as Pope. In late January 1979, John Paul II traveled to Mexico to preside at the Second Ecumenical Council of the Catholic Church convened in Puebla. It was a scintillating event for this predominantly Catholic land. At no time during the history of Mexico had there been a visit by a Pontiff—the highest and most revered persona of the church. This important occasion was an encouragement, an event of meaning and blessing to the Mexican people.

Anticipation was in the air. The media was present and the crowds hovered to watch the Pope's arrival. The plane pulled up, the red carpet was rolled out. President Lopez-Portillo and his wife waited at the bottom of the stairs, which John Paul II would use upon deplaning. As customary for the Pope at any arrival ceremony, upon reaching good earth, he kneeled to the ground and kissed it. The Pope had arrived! The President and Mrs. Lopez-Portillo shook his hand; a clear indication that he was being received as any other head of state. Missing was the protocol and highly symbolic kiss on the Popes' hand by the president and his wife. As the ceremonial welcome ended Pope John Paul II was asked for his passport. He indicated to the agent that he was a citizen of the world and did not need a passport. The Mexican people were outraged. In a seven-word sentence, the pope had dismissed, in their eyes, their country's sovereignty. The spiritual and magical visit turned sour.

Raised in Mexico and holding the greatest love and admiration for the Mexican people, this event caught my attention. However, the Pope's response seeded my imagination for understanding what it means to be a global leader. The notion of global leadership has intrigued and shaped me as a person. After three decades of working in international settings and with the effects of globalization, the Pope's *world citizen* response rings in my ears. Although his words exhibited a lack of respect at the time, the concept of global citizens and the leaders who guide them, in all sectors, at every organizational level, able to transcend culture, change, diversity, interdependence is a viable and necessary consideration for the current reality. Working and leading effectively across cultural and ethnic lines is the impetus for this study on global leadership.

Today and the Future

Globalization was “surely one of the most powerful and pervasive influences on nations, businesses, workplaces, communities and individuals at the end of the 20th century” (Moss-Kanter, 1995, p. 11). Brought on by the exponential growth of technology, the explosive surge of information, and the ease and immediacy of communication, tremors occurred in the last decade of the 20th century such as the fall of communism in Eastern Europe, and the unraveling of apartheid in South Africa, the Venezuelan oil crisis, and the Madrid terrorist rail bombings pervade the news. These dynamics have caused and continue to cause the largest corporate mergers in history, Chrysler and Daimler-Benz, Mobil and Exxon, JP Morgan and Chase, Boeing and McDonald-Douglas to name a few.

The Internet has put small business on the same competitive plane with Fortune 500 corporations. Thomas Friedman, the *New York Times* journalist and author, in his 2005 work *The World Is Flat*, identified the causes of this technological revolution as being (a) Netscape going public; (b) the proliferation of work flow software; (c) self-organizing collaborative communities; (d) outsourcing; (e) off shoring; (f) supply-chaining; (g) insourcing; (h) in-forming through powerful electronic search engines such as Google™ and Yahoo®; and (i) placing communications on steroids with access anywhere, anytime, with multiple devices, through wirelessness.

A new balance of financial muscle has been created by the regional convergence of nation states in Europe (EC), Asia (Little Tigers), and North America (NAFTA). Rapidly growing markets in the Third World, and growing interdependencies among governments and economies, have generated new demands, new opportunities, new

conflicts, and different and ever-changing realities. These forces of globalization have challenged the old paradigms of organizational structure, competition, and behavior, and especially management/leadership, paradigms that are no longer effective. It is not that they are broken; they just simply do not have the same effectiveness and relevance.

Taylor (2003) asserted in *The Moment of Complexity: Emerging Network Culture*:

At pivotal moments throughout history, technological innovation triggers massive social and cultural transformation. Apparently unrelated developments, which had been gradually unfolding for years, suddenly converge to create changes that are as disruptive as they are creative. We are currently living in a moment of extraordinary complexity when systems and structures that have long organized life are changing at an unprecedented rate. Such rapid and pervasive change creates the need to develop new ways of understanding the world and of interpreting our experience. (p. 19)

Existing management systems and values are struggling for relevance in the milieu of this era of interdependence. It is not a simple matter of astute, well-heeled managers leading through this complex, turbulent period of chaos. Change is the stubborn norm, and it is relentless. It is like a kaleidoscope that at every turn produces a new design, a new order, and a different and never seen combination of color and design, remaining only until the next turn of the cylinder. As a result, we face the demand for a new, world-class standard of global performance and quality. Such a shift will require a new caliber of leaders: global leaders!

The phenomenon of globalization is cultural and derives interdependency in diversity (Crane, 2002). Interdependency is experienced at the most sophisticated levels of our society such as our economic and technological systems as well as at the most basic levels of our existence, including the environment and food allocation.

Interdependencies are between other people and their cultures, most often in another language, usually interfacing with different values and belief systems. These complexities

do not resemble the common transactions of foreign trade, cultural exchanges in higher education, or the mission culture of the religious of a time gone by. Today when one economy teeters, tremors are felt through a network of economies worldwide. One country's irresponsibility with the environment brings scrutiny and threats from scientists, governments, and ecological activists in the global village. The traditional political alliances find a rearrangement of regional coalitions into global coalition building; only a decade ago it was observed when Iraq invaded Kuwait in 1992, Pakistan and India threatened nuclear testing, and North Korea skirted nuclear arms capability reporting. Today, it is Iran with its nuclear capabilities determining to have hegemony in all of the Middle East; China, Venezuela, and Cuba aligning for the largest demands of oil on the globe; and China with Canada as another large supplier of oil now that the price of a barrel has gone so high that the untapped reserves of the northern Canadian lowlands are now cost effective to drill.

Organizations of every type and from every sector will continue to face the new and changing realities of a world in the 21st century; not only every sector, but also organizations at every level—local, systems wide, and (at the largest organizational level of any society) culture wide. They are all faced with the tensions created by complex problems, unpredictable realities, and change taking place at break-neck speed. Organizations face the struggles along with the benefits of cultural diversity in the global arena. Experiencing value differences due to dissimilar paradigms of both national and corporate cultures, organizations are compelled to elevate cultural competencies as a high priority. The intricacies of multilingual environments along with technological competence require large leaps in new understanding and adjustment. These stressors,

and countless more, demand extraordinary and nontraditional capacities from leadership for survival.

Organizations must globalize; failing to do so is a prescription for growing irrelevance, potential decline, and possible demise. Nevertheless, the dilemma is paradoxical. A Chinese character best describes this paradox; the character for crisis is the same character for opportunity. Diminished relevance and mortality or unimaginable opportunities are the coexisting realities for the 21st-century organization with clear implications for leadership. If indeed this is the prescription for organizational survival or opportunity beyond compare, then assumptions for leaders of these organizations must be reframed. A global paradigm of leadership must emerge that will evoke our adaptive capacities, to be relevant, competitive, interdependent, integrative, effective in ambiguity, and generate lifelong learning through evolving leadership capacities..

Six processes set the stage for leadership in the tumultuous current globalized environment: (a) bypass, (b) simultaneity, (c) mobility, (d) pluralism, (e) change, and (f) integration (see Table 1) (Lodge, 1995; Moss-Kanter, 1995). First, bypass is best understood from a communications analogy where networks are switched within the telephone system. It is the notion that globalization creates multiple avenues and diverse alternatives. Second, simultaneity means that information, services, and goods “are increasingly available in many places at the same time” (Moss-Kanter, 1995, p. 43) or more succinctly put “everywhere at once” (p. 43). The Internet and the global positioning satellite (GPS) are only two forms of technology that facilitate this particular aspect of globalization. Mobility, the third process, is exemplified when ideas, people, and knowledge encounter no geographical barriers. Thus, there is a free and albeit chaotic

Table 1

Six Processes of the Current Globalization

Process	Description
Bypass	Multiple avenues and diverse attitudes that elude traditional systems.
Simultaneity	A lack of linear dependent activity; simultaneous instantaneous, reciprocal activities. Information, services, and goods available everywhere at once.
Mobility	Ideas, people, and knowledge have no geographical barriers; A place where existence in virtual places creates real placelessness; boundless access. A flat world.
Pluralism	Diversity of people, cultures, beliefs, values, complex problems and solutions. Movement away from centralization to decentralization of multiple hubs of expertise, converging sociological diversity.
Change	Rapid occurrence of change that interrupts the normalization process, which change provokes. The change of change itself.
Integration	Integration that suggests the interdependence that succeeds by the plurality of language, belief systems, values, politics, practices, and the innovative results. Convergence of competing and paradoxical foci where the whole is greater than the sum of the parts.

exchange occurring all the time. The fourth process is pluralism and describes the movement away from a few centers of influence to decentralization with multiple hubs of expertise and control. Sociologically, pluralism challenges leaders to interface values, culture, religion, and ethnicity. Change, the fifth globalization process, is best understood as the change of change itself. It is not the one-dimensional concept of change described by a finite life cycle moving towards normalization. It is change on change. Finally, integration is the sixth process promulgated by globalization. Integration describes the phenomena when competing forces merge to create something new. Integration transforms the convergence of paradoxical energies and converging assets, so that the whole is greater than the sum of the parts.

Globalization, interdependence in diversity, creates paradoxical processes—bypass, simultaneity, mobility, pluralism, change, and integration. It is not a simple interdependence, but one that struggles and succeeds by the plurality of culture, language, belief systems, values, politics, business practices, and interpretations of management and leadership. “Similarity emerges in the global landscape, not because of homogenization, but because the same diversity coexists everywhere. There is more variety everywhere and a similar variety everywhere, with differences only in emphasis” (Moss-Kanter, 1995, p. 43; also see Lipman-Blumen, 1997). It is a mosaic of a million different and distinct tiles.

Purpose of the Research

This study is about leadership performing in the context of 21st century globalization. I explore the various capacities of leaders that render them relevant and effective in the current globalized era. This study’s two objectives were:

1. To identify a holistic definition of global leadership based on two archetypal leaders who have been and remain effective. The three guiding questions were: What is a global leader? What is the essence of global leadership? What enduring forces propel global leadership?

2. To observe, in the process of defining global leadership, elements that might lead to its development. Although this is not the primary purpose of the study, inevitably it emerges.

Identification and attribution of leadership competencies, styles, and approaches for leaders in a global context are important markers for current research. Competency is

described as a skill or ability to perform a task and, in this context, leadership. Typically, leadership competencies are manifested in leadership checklists such as project and/or time management, vision, self-awareness, relationships, conflict management, adaptability, and communication. Ascribing attributes for leadership in a global environment with defined competencies is a clear first step to address the confounding needs of organizations in the transnational abyss of cultural and organizational hybridization (Brake, 1997; Drucker, 1999; Lipman-Blumen, 1997; Moss-Kanter, 1995). Although not altogether, however, many of the leadership competencies are determined by what a person can do, or learn to do, when at the core of the globalization leadership problem is a human dynamic that demands continual adaptation and personal transformation. Competencies are limited in their ability to fulfill adaptive work.

Capacities, however, are skills and abilities that enable you to regenerate growth based on adaptive challenges. The distinction between capacities and competencies is integral to understanding that capacities develop, mature, and renew. Global leadership criteria are based on capacities identified as those leadership characteristics that provide psychological and social infrastructure in a person to allow them to develop and adapt competencies to lead in ambiguous, cross-cultural, cross-structural, complex, change-laden environments, such as those of the current globalization. These criteria do not imply that there are not other important and necessary components of leadership. They are, however, the filters through which global leadership is surveyed.

The global leadership criteria observe and describe capacities from which competencies and skills can be derived. This chapter provides a cursory summary of global leadership capacities further elucidated in Chapter II. Six leadership capacities

create the kaleidoscope through which I view in this study two global leaders: (a) self-transformation, (b) the contextual self, (c) omnicompetence, (d) spiritual leadership, (e) ethnorelativism, and (f) transcendence.

First, self-transformation is the global leadership capacity to recreate oneself personally and perceptually to greater levels of sophistication, where knowing moves from subject to object, from system to transsystem (Kegan, 1994). Second, the contextual self exemplifies ecologically the understanding and capacity to perceive oneself as a part of the solution, not *the* solution. A third capacity of global leaders is omnicompetence, a term that describes the ability to meet one's own needs so completely that one is able to do the same for others and, in turn, empower them. The fourth capacity for global leadership is reframing the gifts of spiritual leadership: authorship, significance, empowerment, and love (Bolman & Deal, 1995). Fifth, global leaders have the capacity, in their relationships and in their worldview, to be ethnorelative. They understand that their view of reality (i.e., culture) is of value but clearly understand that it is not any more central to reality than any other culture. The result is the ability to move beyond culture whether it is national, organizational, or personal culture (Bennett, 1993). Finally, global leaders have the capacity for transcendence. They use paradox and ambiguity in their environments by channeling them to provide hope in religious organizations, exemplify learning in educational environments, advance towards a successful bottom line in business, and maximize the driving goal and mission of the organization.

Much of the globalization literature reflects research carried out in transnational corporations and the requisite leadership skills for navigating a tumultuous and paradox-filled environment. This is as it should be expected given the driving force of economic

survival and opportunity. This study goes broader and deeper to examine *geo-theo-political* citizen leaders who are aligned with broader organizational structures, across nations, and focused on changing systems. Global leadership is a human phenomenon necessary in any organization where different and often-conflicting languages, beliefs, races, values, norms, and even differing definitions and understandings of leadership interface at the same table.

This study looks at leadership in public and private as well as political and religious sectors. If organizations, educators, and leaders themselves are to gain a greater understanding of leadership in a global context, in order to cultivate them, and to enable them to address the realities they face for the 21st century, then current knowledge of leadership must be reframed. New knowledge, which allows adaptation to the globalization context, to ensure relevance and effectiveness is essential. Identifying the forces that shape, and the criteria upon which global leaders are developed, is the beginning of a definition that is functional in the current and future reality of an information era.

CHAPTER II

LITERATURE REVIEW

Globalization is not the only thing influencing events in the world today, but to the extent that there is a North Star and a worldwide shaping force, it is this system. (Friedman, 1999, n.p.)

We are coming through the birth canal of a “new era,” and it is uncomfortable, unsettling, and painful. Change, the inevitable constant in a technological-information age, is pushing the envelope of effectiveness and relevance. Friedman (2005) described it as a flat world with

a triple convergence that has accelerated change: world-wide, real-time flexible collaboration that allows more horizontal ways to provide value, companies learning how to use the new technology to create new types of organizations, services and structure, and the entry of several billion new people into global business competition. (p. 173)

Leadership is in turmoil. Well into the first decade of the 21st century, globalization issues are pressing organizations in all sectors, and affecting their ability to compete and be relevant in a globalized environment. It is a brave new world.

The Context of Globalization

Much of the literature defines *globalization* as interdependence, usually referring to interwoven national economies and international finance (Lodge, 1995; Moss-Kanter, 1995; O’Hara-Devereux & Johansen, 1994; Pucik, Tichy, & Barnett, 1992). While the reference to interdependence in the economic sector is certainly accurate, globalization in 21st century is much wider spread and significantly more entangled. Because of the large

numbers of people directly affected by the trends of interdependence, globalization is also social and cultural interdependence as well. Deal and Kennedy (1982) characterized it as a “cultural Tower of Babel” (p. 149).

What is Globalization?

Interdependence is derived by a convergence among systems creating new systems and connections, all the while rendering old ones less pertinent or stagnant. Some of those systems are technological and economic, but there are also patterns of belief and patterns of life that are cultural, religious, political, ecological, sociological, and, particularly, anthropocentric. Moreover, this diverse, multidimensional interconnectedness and dependence in our lives is complex and sometimes confusing (Lodge, 1995; Moss-Kanter, 1995; O’Hara-Devereux & Johansen, 1994; Pucik et al., 1992). Mulgan (1999) drew on Charles Handy’s (1996) understanding of the globalization dynamic that designated these complex connections *connexity*, suggesting the inherent integration of these systems; a functional and descriptive understanding of globalization defined it as interdependence in diversity.

Lodge (1995) identified globalization as “both a fact and a process, a process which is coupled as technological and human” (p. xi), fraught with paradox characterized by opposing forces of interdependence and diversity. Inherent to its nature, globalization is stubborn change that is chaotic and unwieldy. Nevertheless, the change needs to be understood as the change of change itself where normalization is imperceptible. Changing changes are perpetual and continually generate an unsettling chaos. The chaos finds its way into a new pattern of meaning and understanding, only to be debunked by

more information and change to spiral quickly and unpredictably through the process once again.

What Produces Globalization?

The seeds of globalization are rooted in such basic concepts as technology, commerce, transportation, and communication. These fundamental concepts still drive change and interconnections that people make with one another and their environment.

Technology, primarily through the rapid evolution of the computer and its pervasive applications, has influenced important trends. Lodge (1995) proposed, “If international trade and investment has become the driver of globalization then multinational corporations are the vehicles” (p. 4). This is one dimension of the trend and the Internet has produced another. Due to the technology of the Internet, its wireless anywhere, anytime, on multiple-devices capability, creates limitless reach across the globe; multinationals are only one side of the formula, however. Internet commerce does not give advantage to large multinationals; in fact, it levels the competitive playing field. The compression of time in communication, competition, and information has reduced the competitive advantage, ascribed to time and time delay, creating a dynamic where the faster the clock speed, the competitive advantage becomes more and more temporary (Fine, 1998; Pucik et al., 1992). A focus on the now, anywhere in the world, is the mantra of globalization; technology has become its medium and infrastructure.

Likewise, commerce is changing. When boundaries were clearly understood between nations, nation states and economies were delimited by national currencies: “There was somewhat of a safe haven for the orderly unfolding of domestic competition”

(Fombrun & Wally, 1992, p.15). The technological and political changes that affect the transnational mobility of capital, information, and people have distressed the existing systems with a new trend: growing third-world markets. The largest consumer markets once were North America, Western Europe, and Japan. With the fall of Communism, the adoption of NAFTA and GATT, the establishment of the European Community, the coalition of the “Little Tigers” in Asia, and the dramatic shifts in China with Hong Kong at the forefront of the Chinese financial machine, there has been a change in the landscape of global consumerism. Social and economic dynamics have included a changing middle class, third-world markets, and world-class consumers that are appearing in places other than the traditional consumer triad of Europe, North America, and Japan (Pucik et al., 1992).

Transportation trends have also induced globalization. The jet airplane has contributed as much to global interdependence and communication as has the computer. What the automobile did to promote sub-urbanization, the jet airplane has done to promote globalization. It makes places more similar as they become more accessible (Fombrun & Wally, 1992; Moss-Kanter, 1995). In the aerospace industry, research and development departments announce designs to air- and spacecraft that take on the next dimension of transportation and its influence on the global village. The Boeing Company has proposed a prototype aircraft that will move from New York to Tokyo in 2 hours time. With scramjet technology, this is the next phase of time-compacting transportation. The tenuous competitive edge, the increasing reduction of social distance, and the new similarity of increasing diversity are continuously affected by transportation in the technology age (“What’s a Scramjet?” 2004).

Communication and the rapid exchange of information are the infrastructure of globalization in three ways. First, access to information, through multiple means such as cable, cellular, computer, radio, and fax, as well as delivery in multiple modalities, are all means of digital data delivery through extraterrestrial satellites. Old communication systems are dropping off the channel. As of February 1, 1999, ocean-going vessels are no longer using Morse code as the platform for SOS messages. Satellites have made the instrumentality irrelevant. Many countries in Africa have limitless access to cell phones but do not own, or have access to, a landline telephone connection.

Second, English has become the medium in the conduct of world affairs, whether business or political (Fombrun & Wally, 1992), mostly due to western hegemony and its dominance in world affairs. A common language offers a means of communication for the transfer of ideas, information, and experience.

Third, electronic communication, or "*communications*," moves information at the rate of electronic efficiency. The instantaneous exchange of funds to capitalize on profit opportunities, the movement of huge databases, the Internet interchange, and many other applications has altered the way that communication is moved and synthesized.

The convergence of computer and communication technologies and air transportation advances form a dynamic global infrastructure that engenders interdependence between nation states and, therefore, closer economic, social, and political ties (Fombrun & Wally, 1992).

Paradox: Realities of Globalization

Foreign investments, new markets in the third world, real-time communications and responses are only the outer layers that characterize globalization. Pull back the outer layers and underneath is a much more complex system of interactions, the interactions of coexisting dualities, or paradox. These paradoxes, particularly in the global environment, are not a matter of opposing poles existing in the same realm; rather they are where thesis and antithesis develop synthesis (Deal & Peterson, 1994). Paradox is the centerpiece of globalizational change. In addition, at this juncture, it is real-world ambiguities and discontinuities, in real-time, without the benefit of real-time solutions or experience.

For example, Jaques Ellul's paradoxical statement "think global, act local" is an important paradox that determines the success of any enterprise in the "new order" ("Advocate of Radical Hope," 2006, n.p.). Organizational realities include the inculcation of cultural differences, which increases diversity within organizations. This dynamic permits for the enhancement of that organization's capabilities to respond and address local conditions. However, it also dilutes corporate norms and challenges values, reducing the organization's global coherence and coordination (Pucik et al., 1992).

"Think locally, act globally" is the transcending challenge to create access, inculcate foreign products by customizing into local markets, and make appealing products, services, ideas, and values across cultural lines. The other side of the coin is the implicit acknowledgment of the coexisting polarities of globalization and tribalism. The advent of globalization has, in effect, exacerbated the increasing social tendency for tribalism. This homogenizing of like-minded people is operational at all levels of human

organizations and across sectors. Cultural values, beliefs, and practices become social magnets in the face of diversity and pluralism.

Some might say that globalization is the age of paradox. In reality, it is only the next age of paradox. It is a formidable era when the dimensions of dualities are world class, a phenomenon not experienced at this scale. The relationship of these ambiguous and confusing dualities has a very important role in leadership. There is a relationship of uncertainty and discrepancy in paradox that provides a foundation for new reciprocal patterns in leadership. Figure 1 identifies some current paradox realities that leaders must mitigate in a globalized competitive environment (Evans & Doz, 1992).

Competition & Partnership	Hard & Soft
Differentiation & Integration	Analysis & Intuition
Loose & Tight	Delegation & Control
Control & Entrepreneurship	Individuality & Teamwork
Planned & Opportunistic	Action & Reflection
Formal & Informal	Change & Continuity
Vision & Reality	Top-down & Bottom-up
Decentralization & Centralization	Tolerance & Forthrightness
Business Logic & Technical Logic	Flexibility & Focus

Figure 1. Prevailing dualities and paradoxes in organizations in globalized competitive environments.

Deal and Peterson (1994) clarified these paradoxes within the educational leadership sector. They illustrated the “dialectic between expression of values and accomplishment of goals” (Deal & Peterson, 1994, p. 41) by delineating the paradoxes of leading as a school principal: (a) interdependent autonomy, (b) flexible integrity, (c)

confident humility, (d) cautioned risk-taking, (e) bifocal vision, (f) wobbly steadiness, (g) skeptical belief, (h) thin-skinned empathy, (i) lowly aloofness, and (j) childlike maturity. Moreover, regardless of the nature of the paradox, it causes ambiguity, and thus creates yet another paradox, an uncertain and treacherous road and world-class innovation.

Processes of Globalization

The coming chaos is here! Conner's (1992) study of senior-level corporate executives summarized the crisis aptly:

What formerly excited stimulated, and inspired us has begun to threaten, terrify, and immobilize. The world is inundated with disruptions: unforeseen dangers, unanticipated opportunities, unmet expectations, alarming new statistics, startling twists of fate, shocking innovations, unheralded improvements, unrealistic requirements, overwhelming demands, contradictory directives, staggering liabilities, astonishing results, sudden strokes of luck, and more. At every turn, there is something that we did not see coming. Some of life's surprises are good and some are bad, but we seem to be constantly contending with more than we bargained for or less than we think we need. (p. 17)

The globalization revolution is an unwieldy and unpredictable crisis. Like tectonic shifts, it happens rapidly and originates from many sources at once. Globalization is a process of change stemming from a combination of increasing cross-border activity and information technology enabling virtually instantaneous communication worldwide. Six broad processes, outlined in Chapter I, are associated with globalization: (a) mobility, (b) simultaneity, (c) bypass, (d) pluralism, (e) change, and (f) integration (Lodge, 1995; Moss-Kanter, 1995).

Mobility operates to any place from any place when existence in virtual places creating real placelessness. Inherent to mobility is the notion of access. When one has unlimited mobility, one has boundless access. Simultaneity infers simultaneous activities.

While the facsimile may have transformed communications to near real-time, electronic mail (e-mail) through the Internet now facilitates a potential dynamic interaction where the sender and receiver might engage, instantaneously and reciprocally. Bypass denotes bypassing current systems such as the conventional telephone, which is being challenged not only by wireless and cell phone systems but also by systems such as Vodafone that use the Internet instead of optic lines for transmission. Similarly, institutions may best draw on a technological explanation as described in Chapter I; however, it moves beyond into the realm of organizational and institutional relationship: Bypass is the bridge for the process of pluralism. Pluralism connotes diversity of people, cultures, beliefs, values, and norms, as well as problems and solutions. Within institutions and organizations, the convergence of pluralism challenges leaders to mediate multiple realities, cultures, and goals. It is a mosaic of a million different and distinct tiles. The process of change leads to more change, and the rapidity of each occurrence insinuates that stability is something of the past and suggests that change itself is the culprit. Change is not the medium of globalization, even though it acts as if it were the central figure of a play, on a global stage that transforms with every new act. Globalization is all about the changing paradigm of change; it is a revolving paradigm shift requiring a personal and organizational continuous transformation. Finally, regarding integration, the nature of globalization should be understood as paradoxical. It is paradox that creates convergence and integration as well as conflict and disintegration at every phase—integration and interdependence on one front whereas nativism and tribalism on another. It is not a simple interdependence but, rather, one that struggles and succeeds by the plurality of culture, language, belief systems, values, politics, business practices, interpretations of

management, and leadership. Similarity emerges in every corner of the globe, not because of homogenization, but because the same distinctive differences coexist everywhere. There is more variety everywhere and a similar variety everywhere, with differences only in emphasis (Lipman-Blumen, 1997; Moss-Kanter, 1995).

These processes are paradigm shifts from the age of industrialization to a new age of information replacing old paradigms unable to address the reality of globalization, (Lodge, 1995; Moss-Kanter, 1995). The complexity and magnitude of the paradigm shifts that are occurring are creating new fault lines on the leadership landscape. What once worked no longer does. As competition forces executives and upper level managers into intercultural negotiations, alliances, and day-to-day operations, the complexities are confounding. In meetings, contractual agreements are made, only to find out “yes” meant “no.” In the trenches, day in and day out, upper level English managers, supervising Malay and Finnish middle managers in Argentina, attempting to enforce policy from headquarters in the United the States, experience paradigmatic clashes. The lack of a normative infrastructure to guide the actions of corporate strategies, too few global accepted and practiced norms, and failing to incorporate many socially relevant factors into cost-benefit calculations explains why so many corporate catastrophes abound. To further complicate matters, almost all multinational firms are still culture centric to their home cultures, so there is chaos, and leadership is in crisis (Pucik et al., 1992).

The complexity of the issues and the inadequacy of leadership are causing an increased focus on systems that develop and train leaders. This light increasingly reflects that those systems, which are also inherently a part of the same structured, industrialized, predictable cosmos, are struggling to redefine themselves. Traditional education, training,

and development approaches fall short for what is required for globalized leadership. It is not comprehensive; most leadership training focuses on business skills and is short on substance, humanity, and morality. Leadership training lacks integration and is often used as a Band-Aid for recurring problems (Pucik et al., 1992).

Leadership in a Global Context

Something is on the way out and something else is painfully being born. It is as if something were crumbling, decaying and exhausting itself, while something else, still indistinct, were arising from the rubble. . . . We are in a phase when one age is succeeding another, when everything is possible. (Havel, 1994, n.p.)

The 21st century foreshadows formidable competencies and character attributes from leaders given the mounting pressures, problems, and chaos that they simply are not trained or experienced now to handle. It is a brave new world that is virtually unrecognizable and will require entirely different survival skills.

Against the backdrop of confounding forces and undefined approaches, definition for *global leadership* is needed. What is certain is the new global organization requires global leadership regularly adjusting to dramatic changes in human dynamics, addressing the human and cultural issues of global teamwork: mindsets that are turned towards global thinking and global leadership while delivering consistently and excellently on the “hard” strategic tasks of the goal (Moss-Kanter, 1995; Pucik et al., 1992).

Conceptualizing this interaction of opposites coexisting together is not new (Deal & Peterson, 1994). The distinctiveness of leading in and through paradox under the umbrella of globalization is simply that paradoxes have become the center in the change and chaos of global work.

Systemic to the change and chaos facing leaders are the realities of cross-cultural interface and culture shock. At the onset of globalization, views of the broad cultural interface and its anticipated synergy in the workplace were most optimistic. As 21st-century globalization becomes more deeply integrated in everyday society, the realities of cross-cultural work are maturing and those realities are most uncomfortable. “Cultural differences are a nuisance at best and often a disaster . . . but to survive there is no way around them” (Hofstede, 2003, n.p.).

Integration at the edges in previously free-floating and independent realms such as countries, economies, and cultures is the complex feature of interdependence. This diverse interdependent interface requires integrated leaders; global leaders. These global leaders are not a new classification, but a new way, relevant today and in the 21st century. In this study then, I intended to lay groundwork for understanding not only what leaders must *do*, but also what they must *be* in order to be relevant in the 21st century. I hoped to lay a foundation for understanding how to predict global leadership in an individual as a tool to develop global leadership.

Because globalization is driven by global economic forces, it is the business sector that is experiencing the crises most visibly first. However, globalization is not limited to the private profit sector and its economic drivers. In fact, almost simultaneously, organizations from every sector enter the crisis at the point they confront their need for interdependence. Education, health care, as well as the military and many other sectors could well be included.

In my examination of current literature on global leadership, there is much to say about the competencies and expectations on leaders in transnational organizations. Few

research efforts addressed the essence of global leaders and the process of their development. If the realities that surround us are to be taken with any degree of seriousness, then understanding both the actions and the basic nature of a global leader are paramount. Understanding both dynamics can best help us know what a global leader is, how a global leader is developed, and what the elements of that development might be.

What is leadership? Are leaders born or made? What is effective leadership? What is the definition of leadership? There are as many answers to these questions as there are those who answer them (Bennis, 1989; Conger, 1992). The need for leadership, and its continual reinterpretation, is well established. Leadership is ultimately generated from illusive uncertainties, complexities, and dangers built into the human condition. Although the written history of leadership dates to Confucius and Plato, the need to solve new problems prods uncharted development of leadership for every age (Bass, 1995; Bolman & Deal, 1995; Hersey & Blanchard, 1988). With the passing of the Agronomy era and the rise of the Industrial Revolution in the late 1800s, leadership became associated closely identified with industry. That relationship began the proliferation of the study of leadership and its role in organizational success. This recent development of the last 100 to 150 years has now come to another juncture with the rise of the Information age.

Globalization is the context for the current age of leadership discovery and knowledge is the currency. There is sufficient articulation about globalization and frustration with the issues, that new frameworks for leadership have begun the dialogue. The discourse of leadership in a global context is clearly at the center of literature.

Explanations of Leadership

The paradoxical tradeoffs of globalization, and particularly the complexities of both organizational and national culture interface, have become pivotal to the leadership task of implementing relevant and feasible strategies for organizations as they globalize. Organizations require deft leadership able to spearhead the design of flexible organizational configurations and mobilize the commitment of highly diverse employees and constituents (Fombrun, 1992; Hesselbein, 1996; Moss-Kanter, 1995; Pucik et al., 1992). (The challenge to exceptional leadership is to a high standard of excellence, with a perpetual rising of the bar). What the Japanese created in a revolution of quality in the 1980s and 1990s, globalization is creating through a revolution of excellence in leadership; world-class leadership. The challenge of excellence is a notable goal and may almost seem cliché, but exceptional excellence is required to meet the highest standards anywhere in the world in order to compete (Moss-Kanter, 1995; Pucik et al., 1992).

There are three important attributes that must be considered about leadership excellence in a globalized environment. First, excellence cannot be taken for granted nor future success guaranteed by past performance; second, success will come from the ability to meet world standards and join world networks, so excellence is challenged and redefined regularly at a higher standard; and third, success can come from any place on the globe, the hegemony of western society can no longer hold center and, therefore, the adaptive capabilities of leaders to learn and transform is essential to survival (Moss-Kanter, 1995). Excellence as a standard on the global landscape must become more than a value, rather leadership itself.

Global leadership requires the integration of dramatic changes in human dynamics—the “soft-issues” of global teamwork, global mindsets, and global leadership—while delivering on the “hard” strategic tasks is the goal (Moss-Kanter, 1995; Pucik et al., 1992). Western hegemony, and particularly the United States, has placed Western-style management as the modality for leadership on the transnational agenda. However, it continues to be met with resistance and is an important source of current frustrations. Leadership is defined differently in different cultures. Another helpful metaphor is that of connective leaders: “With an eye for diversity, they integrate and encourage multiple visions; accept ambiguity and reject orthodoxy; and assemble changing coalitions where followers shed passivity for active constituency, eventually emerg[ing] as leaders themselves” (Lipman-Blumen, 1997, p. 344).

Deficiencies of the Current System

Executives and managers in business and government, as well as in education and faith-based organizations, until now have been scripted to behave and perform on the templates laid out in the rationalist/structuralist works of Fredrick Taylor, Luther Gulick, Max Weber, and others (Bolman & Deal, 1991). Systems and leadership roles in organizations created for an industrialized world are not inoperative; though useful and important, they are simply not adequate. Systems that have defined a clean and rational hierarchy and have maintained clear distinctions between organizational units and people have also forfeited communication and fluidity of ideas to foster synergy.

The distinctions at systems level can be observed in the segmentation and distance between leadership development and leadership practice. Thus, there is a significant

difference between managerial and academic agendas, which makes the dilemma of interdisciplinary collaboration, blending functional concentrations into the business process to produce students who are problem-driven, team-oriented, and sensitized to the realities of managing global business, quite difficult. For educators, traditional training falls short for the development of effective leadership in global operations (Pucik et al., 1992).

By way of example, education is also embedded in the traditional form and content, which creates finely educated persons and outstanding graduates. When under the microscope of the global environment, however, they are seen to be ill prepared, inadequately trained, and with skills, knowledge, and experience irrelevant to the work they face. If they receive it, much of their globalized learning, if any, occurs outside the educational setting. These systems, in all sectors of work designed for the industrialized era, are neither nimble nor adaptive to the continued changing standards of a globalized environment. Globalization requires integration for organizations to compete. Integration is inherent in interdependency, although it does not necessarily mean amalgamation.

Framing Global Leadership

The theoretical design for framing a definition and understanding of global leadership is constructed on the basis of leadership capacities. These capacities are skills and abilities that enable global leaders to regenerate based on adaptive challenges. Thus, they develop, mature, and renew. The criteria for defining global leadership are identified as the leadership characteristics or qualities that provide psychological and social infrastructure in a person to allow him or her to develop and adapt competencies to

lead in ambiguous, cross-cultural, cross-structural, complex, change-laden environments, such as those of the current globalization. What follows are the lenses through which global leadership is surveyed: (a) the capacity for self-transformation, (b) the capacity of the contextual self, (c) the capacity for omnicompetence, (d) the capacity for reframing the gifts of spiritual leadership, (e) the capacity for ethnorelativism, and (f) the capacity for the transcendence of paradox and ambiguity.

The capacity for self-transformation. First, self-transformation is the global leadership capacity to recreate oneself personally and perceptually to greater levels of sophistication where knowing moves from subject to object, from system to transsystem (Kegan, 1994). Drawing from Kegan's (1994) theory of human development, this capacity, and "complex way of knowing is demonstrated by self-authorship, self-regulation, and self-formation" (p. 311). Emerging from the fifth order or integral stage, the global leader understands that the "relationship is a context for sharing and an interacting on which both are helped to experience their 'multipleness' in which the many forms or systems that each self is are helped to emerge" (Kegan, 1994, p. 313).

Self-authorship is an ethic where the most visible and grandest personal or leadership accomplishments are tools to create future accomplishments, not merely ends unto themselves. One holds an unsatiated curiosity about areas of knowledge with which one is not familiar, or has limited knowledge, and in which to engage. Next, self-formation involves an implicit understanding of self that is not limited to a single system or form, and is discovering elements of oneself in a context of sharing and discovery with others in the same process. Both intention and purpose in creating relationships enable and sustain the leader's work and creation. Self-regulation, the third element, is exhibited

when personal or leadership failures transformed by the leader into unexpected opportunities led to a greater scale of accomplishment.

The capacity for the contextual self. The contextual self, a second global leadership capacity, exemplifies ecologically the understanding and capacity to perceive oneself as a part of the solution, not the solution. The setting or context for the contextual self is relationships, not solely physical environment. For Berens (2000), the contextual self is behavioral, beginning with how global leaders behave fashioned from the adapted self and scaffolded by the true self. If this definition of the capacity of contextual self holds true, then, within the setting of globalization, global leaders' behaviors demonstrate awareness of their contextualized place. Their behaviors will manifest in how they construct vision, integrate systems of ideas, manage conflict, and credit success.

Global leaders move beyond a constructed and clearly articulated vision as direction to a goal of creating a vision together within the social context. They understand that they do not hold all the cards, except the ones that they hold. Their belief in the stewardship of the social interactions supplies what is necessary to accomplish an articulated vision. They are also able to integrate systems of ideas rather than simply differentiating between ideas, though before they can “reconnect to, internalize, or integrate something, with which we were originally fused, [they] must first distinguish [themselves] from it” (Kegan, 1994, p. 326).

When confronting conflict, these leaders value the role that their opponents play in conflict, suggesting that their presence is vital to the tension. This is a progression from the skill and practice of engaging in “win-win” solutions to conflict. Furthermore, this capacity exhibits a view that their organizations contribute partially to problems,

rather than as complete contributors. When encountering success, global leaders insist on relativizing their contribution to that of their colleagues and subordinates. In other words, in addition to endorsing the role that their colleagues and subordinates, they acknowledge their own contributions as well. Global leaders understand their place in their world, rejecting both self-aggrandizement and self-deprecation.

The capacity for omnicompetence. A third capacity of global leadership is omnicompetence, an unlimited ability to satisfy one's needs and desires, and those of others. It connotes the ability to empower others. The ability to obtain whatever one wants and needs and to enable others to do the same, while it may never be attained, can be approached continually. If competence is the product of development, omnicompetence is the meta-ideal of development (Ackoff, 1994).

The philosophical roots of omnicompetence emerged in Singer's (1948) work that proposed "a producer-product relationship exists when X is necessary, but not sufficient, to cause Y" (as quoted in Umpleby & Dent, 1999, p. 81). Thus, the conditions or environment must foster the right environment in producer-product relationships; contrasted by the customary notions of cause and effect that exclude environmental influences (Ackoff, 1981). Gamboa (1996) extended the idea of omnicompetence by juxtaposing two aspects of knowledge, depth and assimilation. He clarified that, along a continuum of acquisition of knowledge, integration and value added to knowledge: depth of knowledge progresses from data, information progresses towards understanding and then wisdom. For Gamboa, omnicompetence is at the nexus of depth and assimilation of knowledge.

As the third capacity for global leadership, omnicompetence manifests itself in global leaders' transparency that provokes a sense of trust and mature sense of self, the wholeness of self, and clarity of self-awareness. A leader's pursuit of efficacy induces a sense of continued opportunity and hope. Safety, ethics, and morality are generated from global leaders' personal and organizational responsibility. Their effervescent appeal and sense of play give rise to a continuous pursuit of ideal. Those people around global leaders encounter personal feelings of capacity to accomplish one's own goals, intentional or unintentional alignment of thinking and ideas with that of the global leaders. They hold an unexplained desire to continued conversation with the leaders coupled with a general sense of well being when in their presence.

The capacity for reframing the gifts of spiritual leadership. Spiritual leadership, as the fourth capacity for global leadership, is demonstrated in four gifts: (a) authorship, (b) empowerment, (c) significance, and (d) love (Bolman & Deal, 1991). These gifts of leadership are gifts of self and soul, as contrasted with the gift of material items or vision. The granting of authorship as a gift to others requires autonomy, the mirror image of power. The gift of authorship elicits satisfaction of creativity, evokes a sense of craftsmanship and a job well done, and provides space within boundaries. This gift enables transcendence of organizational structures, formal authority, and the limitation of individual preference.

The granting of empowerment as a gift to others requires relationship to others, the mirror image of authorship. This gift empowers others without disempowering themselves. It aids others in finding productive use of sources of power such as information, allies, access, autonomy, and resources. The gift of empowerment offers the

ability to confront conflict, not dismissing it or turning to punitive action. Thus, the global leader transcends power bases, scarce resources, and conflict.

The granting of significance as a gift to others involves both an internal and external expression. The internal expression is unity and cohesiveness whereas the external expression is manifested in the pride of being able to contribute something of value to the larger whole (e.g., organization). Here one discovers stories that the leader tells to be “shared stories” by others in the organization. This gift accomplishes the transcendence of organization symbols and rituals.

Finally, the fourth gift is the granting of love to others. The following might be observed in global leaders’ behaviors among others: vulnerability, deepening sense of appreciation, and respect. Granting of love is apparent in the global leaders’ transcendence of organizational value and fit.

The capacity to reframe the gifts of leadership is rooted in the spiritual domain of the human condition and, therefore, it is an intuitive action. Although not all leaders can use all the gifts with great acumen, the global leader can. Spiritual intelligence and reframing have significant benefits:

Our spiritual intelligence allows us to be creative, and to think “outside the box.” It gives us the ability to change the rules, and to alter situation. It allows us to deal with ambiguity and gives us a capacity for paradox. Importantly, SQ enables us to choose the ‘right thing to do,’ whether it’s the right thing for ourselves, or for a group, or situation. We have the ability to weigh many factors in deciphering a decision. We use our spiritual intelligence to wrestle with problems of good and evil, problems of life and death. (Weichel & Neal, 2006, n.p.)

Much of the leadership dimension of reframing rests in the ability of the leader to understand that he or she has a tendency to lead from a particular frame or lens, often with a secondary frame as a “flex” frame depending on a variety of factors including

leadership style, personality tendencies, and training. Most leaders have discovered their ability to flex between two frames. The capacity to reframe the gifts of leadership, however, in an understanding of what is required of global leaders involves yet another, more comprehensive and multidimensional ability that goes beyond a possible innate two-frame flex. That ability is the ability to diagnose, to assess the situation using one's own natural flexing frame(s) as a floating point of reference, integrating consideration of the other frames for response, decision, and action (or inaction as required by the particular situation), and making use of multiple frames sometimes simultaneously to lead and motivate. This capacity I'll refer to as *ranging*; choosing from among all four frames, given the circumstances to select the right frame(s), regardless of which one is necessary (often beyond one's own flex frames) to motivate persons, groups, organizations, or entire societies appropriate to the situation. Bolman and Deal (1991) noted why this is important:

Perhaps the two most widely accepted propositions about leadership are that all good leaders must have the "right stuff"—qualities such as vision, strength, and commitment—and that good leadership is situational, that is, what works in one setting will not necessarily work in a different one. (p. 411)

The best way to understand the leadership options for ranging the frames is to look at what Bolman and Deal (1995) extrapolated as the "gifts" of leadership based on the conceptual infrastructure of the four frames: structural, human resource, political, and symbolic (pp. 73-99). Intertwined in the inferences of what leadership implies included both process and motivation, not either alone. An extrapolation of Bolman and Deal's (1991, 1995) frames for the leadership process and the gifts of leadership are shown in Table 2. It is within the global leaders' capacities to reframe the gifts of leadership, or

Table 2

Gifts of Leadership and Corollary Motivation Factors (Bolman & Deal, 1991, 1995)

	Frame			
	Structural	Human resource	Political	Symbolic
Leader's effect	Social architect	Catalyst servant	Advocate	Prophet or poet
Leader's process	Analysis, design	Support, empowerment	Advocacy, coalition building	Inspiration, framing experience
Gifts of leadership	Authorship	Love	Power	Significance
Motivation factor	Recognition as creator, source of form, cause	Affection, care	Empowerment, permission	Identity, integration, blessing

range, among the listed gifts, which makes them effective in a myriad of situations beyond their own inherent flexing tendencies to motivate or activate particular responses.

The capacity for ethnorelativism. Fifth, global leaders have the capacity, in their relationships and in their worldview, to be ethnorelative. Bennett's (1993) developmental theory of intercultural sensitivity, ethnorelativism, proposes that cultures "can only be understood relative to one another and that particular behavior can only be understood within a cultural context" (p. 26). Ethnorelativism is contrasted to ethnocentrism as the development towards integration and contextual evaluation. Thus, "one's own culture is not any more central to reality than any other culture, although it may be preferable to a particular individual or group" (Pilotta, 1983, p. 274). Even Kegan (1994) alluded to this tendency to suspend judgment: "to evaluate other's culture through the lens of their own,

and seek rather to discover the terms by which the other is shaping meaning or creating value” (p. 311).

Within the stages of ethnorelativism, the driving concept is differentiation manifested in the stage of acceptance first when global leaders accept cultural differences. Global leaders respect both behavioral (language and nonverbal) cues and value differences by embracing different worldviews. Adaptation, the subsequent stage, includes empathy and pluralism. Global leaders are able to grasp the perspectives of others as well as use many cultural lenses from which to mediate their environment. There are new ways of being/behaving that are clearly additions to their repertoire of cultural alternatives, which do not threaten the integrity their worldview. The final ethnorelative stage is integration, demonstrated by an essential identity that is inclusive of life patterns different from one’s own and one who has psychologically and socially come to grips with a multiplicity of realities. Additionally, global leaders should illustrate behavior that is not simply sensitive to a variety of cultures, but always in the process of becoming a part of and a part from a given cultural context.

The capacity for transcendence of paradox and ambiguity. Finally, global leaders have the capacity for transcendence—the leader’s creative harnessing of competing global dualities such as centralization and decentralization, competition and partnership, to name a few, towards productive ends. These leaders channel organizational/national/international complexities, paradox, ambiguity, and change. Transcendence is manifested when global leaders treat change as an event or as a systemic norm. The global leadership capacity for transcendence embraces the notion of changing changes.

Global leaders may exhibit transcendence when they create links between seemingly opposite forces, priorities, goals, and values, and assign meaning to all. They articulate ideas and concepts that make sense out of nonsense. Cultural symbolic mechanisms are garnered as vehicles of mitigating seemingly unexplainable rational discrepancies such as the use of stories, myths, cultural norms, heroes, heroines, values, rituals, and others.

Gelb (1998) in his work *How to Think Like Leonardo DaVinci*, pointed to another important means by which to consider paradox and ambiguity. He anchored this capacity in what he called *Sfumato* (literally, “going up in smoke”): a willingness to embrace ambiguity, paradox, and uncertainty. He acknowledged that in the past, a high tolerance for uncertainty was a quality to be found only in great geniuses like Leonardo. As change accelerates, we now find that ambiguity multiplies, and illusions of certainty become more difficult to maintain. The ability to thrive with ambiguity must become part of our everyday lives. Poise in the face of paradox is a key not only to effectiveness, but also to sanity in a rapidly changing world (Gelb, 1998, pp. 142-150).

This echoes Rollo May’s (1981) assertions about the power that paradox and ambiguity have, and the way in which we harness it. May defined freedom as the ability to transcend the existing order and entertain the ambiguity of paradox:

Freedom is the possibility of self-realization based on personal choice, on free contact and spontaneous endeavor, or individual initiative . . . being able to harbor different possibilities in one’s mind, even though it is not clear at the moment which way one must act. (pp. 10-11)

In addition, the greatest possible range of movement is also attributed to freedom.

Therefore, developing the capacity to imagine, think, and to question deepens the degree to which one experiences freedom and autonomy of action. In May’s explanation one

finds the necessary hubris for innovation, adaptation, and generative work required in global leadership.

Leaders Everywhere

Leaders must be capable of managing complex human relationships, personal effectiveness, and extraordinary competence. Leadership in the whitewater must constitute a leader's capacity to integrate self, others, and work into a synergistic convergence that is greater than the sum of its parts (Brake, 1997; Covey, 1996; Handy, 1996; Moss-Kanter, 1995). As the competitive climate has become rabid, leadership in the hands of a few has made viability increasingly harder and harder to maintain. The global leader must enable her- or himself to integrate the compelling forces that demand her or his attention.

Working in teams, a popular organizational approach, has made valiant strides in collecting the human and intellectual capital in a more friendly and synergistic environment. Peters (1997) noted teams as an organizational structure are the result of a complex environment where there is a need for multiple views to address very complex and sometimes ambiguous questions. Although teams give the opportunity for members to have authorship, they often lead to consensus, a seed of mediocrity. Therefore, teams, which are effective in highly competitive environments, require not only multiple perspectives, but also leaders as team members and team members as leaders that can facilitate and integrate (Tichy & Cohen, 1997). Leadership that is singular in decision-making and personal hegemony, along with teams that compromise and are mediocre, are both limited in their effectiveness. It is distinctive, then, at the core of a global leader's

consciousness about her- or himself and the competitive environment around her or him, there is a firm understanding that she or he does not have the solution alone (Kegan 1994).

Others are a part of the solution, and their participation in creating it and implementing it is pivotal to the global leader getting people to accomplish unusual achievements in such a precarious environment. This is consistent with the work of Moss-Kanter (1995) and Brake (1997) who purported that concepts and personal effectiveness are the markers of effective personal skills. The leader in a globalized context can only receive enough conceptual effectiveness if her or his personal discipline includes seeing oneself as a part of the whole, but not the center (Brake, 1997; Moss-Kanter, 1995).

Leading in the 21st century requires creating organizations that can sustain success. Sustaining success is reliant on leadership that has the capability to develop the next generation of successful leaders. Tichy and Cohen (1997) posited in their study of organizations that the differentiating element between good organizations and the best are leaders at every level of the organization. Building the future in the globalization kaleidoscope is about leaders investing in leaders to develop them. Winning leaders build the future and the legacy of winning leaders is other winning leaders (Tichy & Cohen, 1997). It is clear in the literature that leadership is best understood as a collective of leaders, each having a role that, combined, makes something happen. Some studies get at the concept by looking at CEOs and their immediate cadre of top management subordinates (e.g., Heenan & Bennis, 1999); others address leaders and leader development throughout the organization (Tichy & Cohen, 1997).

CHAPTER III

RESEARCH METHODOLOGY

This chapter outlines the research design of the study, the theoretical informants, the selection of the sample, and the research informants. It also summarizes how the study was crafted by triangulating methods using interviews, document analysis, and assessments of leadership. Finally, it describes how data analysis was conducted through thematic coding of the data gathered.

Research Design

The qualitative design of this study focused on global leadership and how it exhibits through process and interaction. Thus, it is phenomenological in that it examines the meaning attached by people to phenomena (Pilotta, 1983). The phases of inquiry for this research were driven by grounded theory, a constructivistic theoretical approach that “is developed and provisionally verified through systematic data collection and analysis of data pertaining to the phenomena” (Strauss & Corbin, 1990, p. 23). This descriptive and interpretive method is useful in gaining insight about both the distinctive attributes and capacities for global leadership and the process by which global leaders develop. Four criteria are required to fulfill application of theory to phenomenon: (a) fit, (b) understanding, (c) generality, and (d) control.

First, fit emanates from the data collected in multiple forms; concepts emerged from statements of relationships that occurred in the action and process of global

leadership and global leadership development. Through the data collection process, theoretical explanations were furnished to informants and then enhanced by their observations thus achieving understanding. Generality, the third criteria, was the touchstone for maintaining a disciplined perspective through the interview protocol. A systematic approach for interviewing informants who surrounded the sample offered balance and control.

While grounded theory was the methodological tool for analysis and the instrumental case study approach was the format utilized to convey the data, analysis, and findings, “Case study is the study of the particularity of a single case, coming to understand its activity within important circumstances” (Stake, 1995, p. xi). The instrumental nature of these case studies is evident through the goal of understanding the nature of global leadership and not solely the leadership and life of an individual. This case study approach afforded much like a puzzle, the pulling apart of the pieces of understanding and then placing them back together with greater meaning so that analysis and direct interpretation led to synthesis.

Three elements are worth consideration in a case study approach. First, case studies seek to answer and explain particular phenomena; in this case, global leadership. Second, there is no control on the part of the researcher over behavioral events, behavior being the basis for understanding the phenomenon, global leadership. Finally, the events are ongoing social processes that are currently observable, those of the social context of global leadership (Yin, 1994).

Theoretical Informants

With hunches rooted in my own experience and observations about global leadership and its natural developmental progression, I consulted a group of practitioners in various sectors, each of which have cross-cultural expertise and have actively developed, trained, educated, and chosen leaders for service in cross-cultural environments. I elicited feedback individually and from a meeting regarding the validity of the global leader capacities from the following: (a) a Fortune 200 company international human resources director, (b) a director of an international missionary training center, (c) a principal for an international school in Spain, and (d) an organizational and leadership dynamics consultant. Later, I confirmed the global leader capacities with two other informants. First, Susan Egmont, an executive nonprofit search consultant, used the capacity criteria interviewing candidates for a multinational executive position. She verified the construction of the criteria through a practical application. Second, Betty Wingfield, senior executive consultant for large multinational firms—Dell Computer, Tyco, Price-Waterhouse, Coopers, and others—again verified the construction and assisted me in implementing a foundation for its use at an institutional and systemic level in independent schools through the National Association of Independent Schools. The result was a large national conference designed on the basis of the global leadership criteria upon which schools are implementing the concepts. Individual schools were targeted and visited in advance to establish a benchmark for change.

As touchstones for the study, these theoretical informants also initiated and confirmed inquiry about who might be global leaders. In addition, I presented the concept

of global leader capacities to people who are leaders, educators and scholars, ministers, health care professionals, missionaries, military officers, politicians, business executives and middle managers, government executives, and graduate and undergraduate students. Their task was to identify persons who fit the concept from their perspective. Many names surfaced repeatedly. From the group of most frequently mentioned names, I initially selected three for the purpose of this study, to make it manageable. Upon conducting interviews for two of the sample, I determined, and was subsequently supported by my committee chair, that there were sufficient data to support analysis.

Sample Selection

To address the questions of the study, my intention was to understand the phenomena of global leadership. Thus, I selected unusual and identifiable personalities to illustrate matters that might be overlooked in typical cases (Stake, 1995). The initial research and construction of the global leader capacities determined criteria for the selection of the individual cases. The following criteria guided the final sample selection: They must be (a) living at the time the study began and (b) representing different sectors as well as different nationalities. Selection of the sample was based upon criteria of an individual who could inform and exemplify the global leadership theoretical framework. The subjects of this study are two individuals who are readily identifiable as global leaders. The sectors in this study for which their leadership is recognized are politics and religion.

My own bias dictated that the sample should be diverse. In keeping with the assumption of the global leader development model, leadership is a human phenomenon

and cannot be restricted by cultural definitions, geographical definitions, or the absence of definition and understanding about leadership. President Jimmy Carter and Archbishop Desmond Tutu, chosen for the study, were two from among many very qualified names that surfaced and met all the criteria. Three distinctive leadership attributions of these global leaders initially were fulfilled in selection of the sample: (a) omnicompetence—a knowledge and comfort with one’s self to the degree that in their presence others feel empowered and inspired about themselves; (b) synergistic and transcendent leadership across cultural lines; (c) the ability to self-transform—in this case understood as using successful stages of one’s life as the base for the next, instead of using one’s success as end unto itself, an upward growth spiral. Later, these were more fully developed as the study progressed (see Chapter VI).

Data Gathering

In order to gain an understanding of global leader capacities for the sample, data for this study were collected and analyzed from two kinds of sources: (a) interviews with research informants who were intimately acquainted with the sample and (b) primary and secondary sources. Initially, the study’s methodology focused on in-person interviews with each member of the sample. However, my dissertation committee encouraged me to focus on research informants, those individuals who interacted and collaborated with the global leaders as a part of their inner circles of influence. The roles that these informants played were advisers, family members, political allies, or colleagues. The committee asserted that multiple interviews would proffer multiple perspectives about the global

leader's capacities that would confirm, explain, and illuminate a fuller picture of their global leader capacities.

Research Informants

First, I conducted personal interviews with active participants and implementers of the global leader. Access to these individuals came through personal and academic networks. I interviewed seven research informants regarding Desmond Tutu and three for Jimmy Carter. Table 3 summarizes the names, sample affiliation, role, and location for each research informant.

Tutu's research informants. Initial access to Tutu's research informants came through Dr. Kassie Freeman, who knew Naomi Tutu. Naomi served at Fisk University in Nashville, TN as the director of the Race and Justice Center at the time. I met with her to explore interview possibilities with the Archbishop, as well as the overall feasibility of the study. Naomi became a gatekeeper for my pursuit of additional interview opportunities, namely her sisters and John Allen, Tutu's personal assistant. Following my interview with John Allen, I received a dissertation enhancement grant that permitted me to visit South Africa in December 2000 to meet some of Tutu's staff. Through John Allen's contact and Naomi Tutu's endorsement, I met with Tutu's executive staff members who served with him while he was Archbishop of Cape Town and Chairman of the Truth and Reconciliation Commission: Chris Ahrends, Matt Esau, Glenda Wildschut, and Lavinia Brown. During this South African visit, unbeknownst to me, my hosts arranged a brief meeting with Desmond Tutu and his wife at a Peace Center Donor's

Table 3

Research Informants

Name	Sample affiliation	Role	Location
Naomi Tutu	Tutu	Daughter	Nashville, TN
Mpho Tutu	Tutu	Daughter	Worcester, MA
Thandeka Tutu	Tutu	Daughter	Atlanta, GA
Chris Ahrends	Tutu	Director, Tutu Peace Center	Cape Town, South Africa
Matt Essau	Tutu	Minister	Mitchells Plain, South Africa
Glenda Wildschut	Tutu	Assistant, Truth and Reconciliation Committee	Cape Town, South Africa
Lavinia Brown	Tutu	Secretary, Truth and Reconciliation Committee	Cape Town, South Africa
Jimmy Allen	Carter	Minister	Big Canoe, GA
Burt Lance	Carter	Cabinet Member	Calhoun, GA
Wayne Smith	Carter	Friend	Atlanta, GA

event. These informants provided a deep, compelling picture of a global leader from perspectives of family members, friends, colleagues, and political allies.

Carter's research informants. I gained access to Carter informants through two sources. First, I received access through Bob Newbrough, who served on the board of the Carter Center Mental Health Program that was chaired by Rosalynn Carter. Second, Jimmy Allen, a friend of Jimmy Carter's, who was pastor of the First Baptist Church, San Antonio, TX during Carter's run for the presidential election granted access. The common expectation was that if San Antonio voted for Carter, it would tip the Texas

scales. Allen's endorsement of Carter provided substantive momentum for the campaign and propelled Carter to win Texas and the election. As a minister and national leader of his denomination, Allen was the lead spokesman for a delegation to see the hostages and possibly negotiate with the Ayatollah Khomeini for their release. He spent 5 hours with the student abductors instead, and was the only one of the delegation invited to speak with them. Allen also then provided access to interviews with Wayne Smith and Bert Lance.

Wayne Smith is a lifelong friend of Jimmy Carter, appointed to head an organization called the Friendship Force in 1977. The mission of Friendship Force International is to "To promote world peace and understanding by creating an environment where individual friendships can be established across the barriers that separate people" (Friendship Force, 2005, n.p.). During the Carter administration, Bert Lance was Director of the Office of Management and Budget. He resigned the post in 1978 after charges surfaced of questionable banking practices in Georgia. Later the charges were unfounded and Lance was totally vindicated. The long friendship between Jimmy Carter and Bert Lance remains today.

I attempted an interview with Jody Powell but was unsuccessful. The vast amount of primary sources from Carter's writings, as well as the numerous books about his presidency, provided me with more than enough documentation to examine regarding President Carter's global leader capacities.

Interview Protocol

This study was primarily an inductive study in which themes and assertions about global leader emerged. It contains some deductive roots from understanding global leadership through the integration of six global leader capacities: (a) self-transformation, (b) the contextual self, (c) omnicompetence, (d) reframing the gifts of spiritual leadership, (e) ethnorelativism, and (f) transcendence. These concepts formed the framework for interview questions. Inevitably, through this emergent design, other concepts emanated and others receded. Bases for the questions are rooted in the context in which the individual subject exemplified leadership (i.e., the Truth and Reconciliation Commission for Reverend Tutu, the Camp David Accords or subsequent peace negotiations for President Carter).

Linguistic narrative is an attempt on the part of leaders to communicate their particular view of life (Gardner, 1995). These narratives, or stories, were the best mediums to understand the essence of the person communicating them. The notion that stories are important conveyors of the mind, heart, actions, and the soul of a leader yielded an ideal approach for this study. Questions were designed to elicit stories. Although not all the prepared questions were presented due to interview length constraints, at least one question from each conceptual construct was attempted (see Table 4 for the interview protocol). Additionally, other questions evolved as a result of the informants' responses. These stories of leadership, personal, organizational, cross-cultural, cross-organizational, and interactive experiences elicited many components of these leaders' capacities. Important to the use of stories is that the content of what a leader conveys, and her or his part in that content, transcends all of the detail of

Table 4

Interview Protocol

Concept	Questions
Self-transformation through problem solving	<ol style="list-style-type: none"> 1. Describe what you perceive to be the most difficult crisis (Carter, Tutu) has faced and how he dealt with it. What is the behind story? 2. Tell me about a time in his life, or an incident, when you felt he grew personally more than any other time. What were the surrounding circumstances and how did he deal with it? Who else was involved?
Spiritual leadership	<ol style="list-style-type: none"> 1. Share a story about a time when (Carter, Tutu) had to look deep within himself to lead through the situation. From your perspective, what did he find? How did he use that inner strength? 2. Illustrate with a story a situation where he had to rely on a power greater than his own to carry out the task. What impact did he have on you and others as a result?
Ethnorelative perspective	<ol style="list-style-type: none"> 1. What is your favorite story that best describes how (Carter, Tutu) feels and relates to people from other ethnic, racial, and cultural backgrounds? 2. If he were given responsibility to mediate a political quarrel about governance, among two or more ethnic factions, what would you predict would be the tenets of his approach? Share a story about a time when something like this actually happened to him.
Postmodern consciousness	<ol style="list-style-type: none"> 1. What stories do others tell about (Carter, Tutu)? 2. Tell me a story that illustrates his relationship to the world around you.
Interview subquestions	<p>Questions about the sample:</p> <ol style="list-style-type: none"> 1. What would you say it takes someone to be a global leader? What are the attributes that you would attach to that person(s)? 2. Given a brief description of the global leader, who are people you know whom you would consider a global leader? Why? What is your favorite story about your relationship with him/her? 3. What is your perception of (Carter, Tutu) and why do you think what you do of him/them? What is the best story you have heard told about him/them? 4. What are the enduring forces of a leader that propels their leadership beyond the leadership actions, which they have taken? 5. What is the relevance of these enduring forces for 21st century leaders? 6. What would you say is the real secret to your success as a leader? How does that success work? Share some examples.
Additional questions about the sample	<ol style="list-style-type: none"> 1. Share an example (a story) about how you would best describe (Carter, Tutu) leadership? 2. What were the attributes about (Carter, Tutu) that motivate you the most? Why? 3. What is it about (Carter, Tutu) that makes him a global leader in your mind? Since you have participated as a leader, in the leadership of (Carter, Tutu), what would you say is the real secret to his success? Who are the people around him who are the real secret to his success? How does that work? Share some examples. 4. Share about the man and what really makes him a global leader.

particular diagnostic item, such as the problem solving/readdressing cycle. An intuitive observation from the story can put forward a seamless transition of one action or behavior to another without necessarily delineating discreet steps. General comments and answers to direct questions may also provide this type of observation.

Primary and Secondary Sources

Clearly the global leader sample contains individuals whose past and present leadership are exhibited in videos, histories, personal journals, government and public documents, speeches, newspapers and magazines, interviews with the sample, as well other secondary sources. Table 5 identifies speeches and discussions to gather data and conduct observations of Desmond Tutu and Jimmy Carter in person.

Table 5

Summary of Primary and Secondary Sources

Sample	Primary/secondary	Source
Desmond Tutu	Primary	Speech, Fisk University, Nashville, TN
Desmond Tutu	Primary	Speech, Emory University, Sam Nunn Policy Forum, Atlanta, GA
Desmond Tutu	Primary	Donor Reception, Tutu Peace Center, Cape Town, SA, December 2000
Desmond Tutu	Primary	Speech, Vanderbilt University, Nashville, TN, April 2003
Jimmy Carter	Primary	Speech, Plains Baptist Church, Plains, GA, February 2003
Jimmy Carter	Primary	Carter Center, various, 2000-2003

Data Analysis

Thick description through multiple sources of data collection led me in establishing recurring themes and drawing conclusions. Through interviews, document, and video analysis, I used the constant comparative method to clarify relationships between concepts found in the data because of analysis (LeCompte & Preissle, 1993; Lincoln & Guba, 1985). This was an emergent, interactive process involving both the sample and the informants.

Techniques for analysis included: (a) coding and thematic analysis of interviews and evaluation of material, (b) an assessment of developmentally based phenomena towards global leadership was conducted, and (c) recurring themes and their relationship to theoretical explanations in the global leader capacities model with theoretical informants. Voluminous sources were available for global leaders, thus knowing when there was sufficient data from which to draw conclusions was pivotal. I sought redundancy of emerging concepts and primary themes in two ways. First, I linked recurrence from within primary sources—interviews, monographs, and speeches by the sample. Second, I sought redundancy from all other sources including but not limited to interviews with individuals who had personal experience with the sample, books, articles, artifacts, and videos. Finally, I reviewed recurring themes with the informant group. Once redundancy occurred where triangulation was possible among sources, I stopped collecting data.

Strengths and Limitations

This study was exploratory and naturalistic. The primary limitations of this study should be observed in two areas. The first limitation comes from my own bias that global leadership is possible, learnable, and applicable in any organization worldwide. To counter my bias, I used a theoretical informant group to check and confirm my methods and application. Triangulation of methods also addressed these biases. Second, the study does not include a woman as a representative global leader. Several women emerged, but those who emerged either represented a sector already occupied by a stronger candidate or, for various reasons, could not meet the criteria. This fact was disturbing to me. The only way to address this issue was to increase the sample size and duplicate existing perspectives in leadership. However, I chose to live within the limitation, expecting to duplicate the methodology, dependent on the findings of this study, with a larger sample to describe the global leader phenomena.

CHAPTER IV

FINDINGS: DESMOND TUTU AND THE ANALYSIS OF HIS LEADERSHIP THROUGH THE LENS OF THE GLOBAL LEADERSHIP CRITERIA

Biographical Background

Desmond Mpilo Tutu, the son of a primary school teacher and a cook-washerwoman at the hospital for the blind run by a white missionary couple, was born on the 7th of October 1931 in Klerdsdorp, in the Western Transvaal, South Africa. Born to a home that was quite strict, it was nested in a context where most black South Africans were poor and restricted; he called himself a “township urchin who went barefoot to school” (Winner, 1989, p.15; also C. Ahrends, personal interview, December 2000; L. Brown, personal interview, December 2000). Young Desmond was smart and an excellent student. He was creative and typically mischievous, the remnants of which can be observed in the kind but impish grin on his adult face after telling a story to which he leads a crowd to an unanticipated punch line.

At age 14 Desmond Tutu was ill for roughly 2 years and almost lost his life with tuberculosis. His time in the hospital was formative, for he was to become as a leader in the Church of South Africa and the liberation of South Africa from apartheid. It was during this period that he considered the path of Christianity influenced by the devotion of Father Trevor Huddleston, a British missionary, who visited him in the hospital at every opportunity. It had been just a few years earlier while walking with his mother that the young black Desmond was captivated by the tall, white, cleric.

One day he was on the street by this hospital with his mother that Trevor Huddleston passed and it was the first time he encountered Trevor. He was quite small and Trevor said, good morning and raised his hat. That was something—that a white man should raise his hat to a black woman. (L. Brown, personal interview, December 2000)

This act of acknowledgment and the subsequent daily visits to the hospital started a lifelong friendship between the two. Desmond Tutu named his eldest son Trevor in honor of Father Huddleston who was not only a friend but also a mentor until his death in April 1998.

Trevor Huddleston's visits and the caring had a profound effect on this township boy whose parents were too poor to buy a bus fare to go and visit young Desmond in the hospital. Besides the philosophical and personal impact, the relationship also affected his schooling. When Desmond was able to return to school he picked right up in the grade with his peers. Besides being bright, he had the benefit of books the British missionary had brought him to read from which he learned how to think and how to be well spoken in English. However, in 1948, two years before he graduated from the Johannesburg Bantu High School in the Western Native Township, tragedy struck for all black South Africans. The National Party won in South Africa on an apartheid platform that would further institutionalize state racism (D. Tutu, 1994; Winner, 1989).

The new National Party government took power with a mandate to ensure white supremacy in perpetuity and passed, over the next fifteen years, systematic, comprehensive and relentless legislations that would separate South Africans and hold them apart—apartheid, or “apartness.” (D. Tutu, 1994, p. 4)

The framework for this agenda was vested in a series of legislative acts that were then mercilessly enforced until the first free elections were held in the history of South Africa in 1994. Within the first 3 years among the legislation that was passed was the Prohibition of Mixed Marriages Act in 1949, which prohibited the marriage between

white people and those of other races; the Population Registration Act in 1950, which classified all South Africans into white, African (black), Indian (Asian), or Colored (of mixed origin); the Group Areas Act also in 1950, which enforced racial segregation which uprooted blacks and other non-whites stripping them of their property and physically dividing them into separate living areas; and the Bantu Authorities Act in 1951 creating the black “homelands” and regional authority system abolishing the Native Representative Council with the aim of homeland self-government.

After Desmond Tutu graduated from high school, he attended the Pretoria Bantu Normal College and received a teacher’s diploma. In 1954, he graduated from the University of South Africa with a Bachelor of Arts in teaching and returned to his old high school to teach. Teaching had not been his first choice. He had wanted to be a doctor, but because his parents could not afford medical school he turned his career efforts towards becoming a teacher. During his time at the university, the apartheid government continued to enact legislation to cement white supremacy. In 1953 it passed the Native Labour Act, which prohibited blacks from striking, and subsequently that year also passed the Reservation of Separate Amenities Act. This piece of legislation forced segregation in public building and public transport to prevent contact of whites with other races, and stated that facilities made available need not be equal for different races.

The culmination of these punitive and segregationist governmental policies profoundly affected Desmond, the teacher, and a man committed to black education in South Africa. But it was the Bantu Education Act passed in 1955, which outlawed the teaching of math and science to black children, that was what turned Tutu away from education as it was “one of the most unjust of the new laws” (Winner, 1989, p. 20).

There can be no question that, of all apartheid legislation . . . the Bantu Education Act is by far the most important and by far the most deadly in its effect. . . . The only real interest of the European in native education lies in the master-servant relationship, a sufficient standard of literacy for efficient and obedient subjection. (Huddleston, 1956/1965, p. 120)

In speeches to parliament in 1953 and 1954, Hendrik Verwoerd, the minister responsible for black education, (and who eventually became Prime Minister), said, “There is not place . . . [for Africans] in the European community above the level of certain forms of labor” and that existing schooling misled the black child “by showing him the green pastures of European society in which he is not allowed to graze.” (Allen, 1994, p. v)

Verwoerd was committed to black South Africans having a substandard education that supported their service to white South Africans. Often he asked, as a way of defending this apartheid government policy:

What is the use of teaching the Bantu child mathematics when it cannot use it in practice? If the Native in South Africa today is being taught to expect that he will live his adult life under a policy of equal rights, he is making a big mistake. (Winner, 1989, p. 20)

This apartheid educational policy did indeed lead Desmond Tutu to abandon his first career as a teacher—the career of his father—and to enter the Anglican priesthood.

Ironically the intent to suppress blacks with the Bantu Act, and the many other actions of the apartheid government, became the seeding of its demise. It incited Desmond Mpilo Tutu to make a career switch that, ultimately, with Nelson Mandela in jail, provided the anti-apartheid movement with a leader who had access to the people and the world (see Appendix A).

Analyzing Desmond Tutu as a Global Leader Through the Lens of Six Capacities

Desmond Tutu has emerged to mark an important time in the history of South Africa, and the world. In order to see the intricacies of his leadership, its effectiveness

and scope, tools are needed that make clear what is happening and, for the sake of this study, what is relevant in a globalized environment. Those tools are the six global leadership capacity lenses. There are examples, books, a several centers devoted to Desmond Tutu and his life's work, interviews, video and audio recordings, and more than ample data available for analysis. This study was not intended to consider all the data available on Archbishop Tutu, but rather sufficient data from multiple primary and reliable secondary sources in order to create redundancy global leadership as defined by this study.

Capacity for Self-Transformation

In Desmond Tutu one can observe his capacity to re-create himself personally and perceptually, thus self-transforming to greater levels of sophistication and self-epistemology in four incidents, each of which are in the face of conflict: (a) confronting the police with the students at the University of Fort Hare, (b) the memorial service of Robert Sobukwe, (c) his leadership as he engaged the Truth and Reconciliation Commission (TRC), and (d) the assassination of Chris Hani.

Desmond Tutu stands with students at the University of Fort Hare. A turning point in Desmond Tutu's leadership came while he was Chaplain at Fort Hare University in Alice, Eastern Cape, one of the three universities for black students in South Africa at the time (Winner, 1989). In 1968 there was student unrest in the United States and Europe, the students at Fort Hare determined to stage their own protests, one of which was a peaceful sit-in of approximately 500 students. The students were warned they would face expulsion if they did not abandon the protest. On the afternoon of the sit-in,

police showed up “and reacted with terrifying brutality, tearing not the students with armored cars, dogs, and tear gas. At gunpoint the students were made to leave” (Winner, 1989, p. 31).

Tutu was dismayed by the events. To this point he had not been politically involved, but determined he would stand with the students and threw himself at the forefront with them. He said of the incident, “I never felt so desolated. . . . I was angry with God. I couldn’t understand how He could let all that happen to those students” (Winner, 1989, p. 32). Naomi Tutu, Desmond’s second daughter, recounts:

Yes, and also against the university, and whether the faculty was going to stand with the students or . . . and my Dad went and stood with the students at the chapel, walked to them and stood with them. And went in front of them, facing the police. And, you know, some of the people who were students there have said that, you know, that was a major statement for them. That, you know, he being a chaplain, nice guy, supportive, and all the rest of it. They didn’t know, of course you never know anybody, how they will be in a time of crisis. Where they will be, whether they will be with you, but that it was a statement to them, to the powers that be, to the police, and to other members of the faculty itself about, you know, having to choose to take a stand. And I know that from listening to my Dad talk about the story, that it was a time for him of really asking himself, am I ready to do this? Is this what I’m called to do, you know, I’ve got four young children and a wife? If they open fire here what will happen, and you know, what could be the consequences of this. (N. Tutu, personal interview, April 2000)

Robert Sobukwe’s memorial.

The changes in thinking and feeling, they in effect involve improved understanding of the other’s and one’s own position, altered attitudes about the other’s capacity and willingness to understand one’s own position, and new thinking about the possibility of developing solutions that preserve the most precious features of each other’s positions . . . in situations of protracted conflict . . . such changes could be of historic and life-changing proportion. (Kegan, 1994, p. 318)

This is the situation in which Archbishop Tutu found himself at the funeral of Robert Sobukwe in March 1978. Sobukwe was a beloved leader of the South African liberation and first President of the Pan Africans Congress (PAC), a breakaway from the African

National Congress (ANC). He had endured incarceration like other political prisoners and was held at Robben Island with Nelson Mandela (*Robert Mangaliso Sobukwe*, n.d.).

One of those attending the memorial was Mangosuthu Buthelezi, Premier of Kwa Zulu Natal (Chief Buthelezi). During this time in the apartheid government's history, Chief Buthelezi was the South African Zulu leader, one of the tribal "homelands" of South African native black Africans. In 1975 he started and became the leader of the Zulu-based Inkatha Freedom Party (IFP). Buthelezi and the IFP were despised for their political crimes and incitement of violence, particularly black against black. The years leading up to the fall of the apartheid suppression and the first free election of all South Africans:

The rivalry between the IFP and Nelson Mandela's African National Congress (ANC) was a gory affair that had already cost innumerable lives with the level of political intolerance shockingly high. It had been brinkmanship of an appalling nature. We had held our breaths and wondered what the body count would yield. (D. Tutu, 1999, p. 4)

This man represented the corruption of the very people that Tutu was striving to liberate from the suppression of apartheid; tension between them was real and visible.

During the memorial service held for Sobukwe Desmond Tutu saved Mangosuthu Buthelezi's life, Thandeka Tutu. The Archbishop's eldest daughter, Thandeka, recounted the incident:

Yeah, he's the one who came to the funeral. He was sort of the South African [sic] working with the apartheid government. And so he came to the funeral and were falling behind and he would have been lynched, he really would have been lynched. And I think if my father had not done what he did, perhaps it would have been a different story about the man—they probably would have said he died of . . . you know. But I think if he had to look within himself and set aside his personal feelings of disgust and hate for [sic] because at lot of it has been vindicated now by payback through the TRC. Like he was given a lot of money and arms and when there was a lot of fighting in that town, he was behind it, the killing and the violence there. And even though now he is a member of the government, he was

actually a vice president of Nelson Mandela, but that is one of the South African government had to be ordered to have peace after he was elected. But he [Tutu] had to look inside himself and put aside his own feelings of hate and revulsion at this man because what happened was that some younger, teen-agers, I think, like nineteen and twenty, hated [sic] and were going to carry him out and probably kill him, at the funeral. And my father covered him with his priest garments and laid on top of him, to save him from them. And so in that way he diffused, if those kids had not . . . had been so full of rage . . . and they would have killed him if there had not been someone there to stop them. And that's not the first time he's saved somebody's life. I'm not sure that I know one more . . . if you can put aside your own feelings in order to save somebody else from death, then that is why Buthelezi hates him so much because he saved his life. Because he can either go one of two ways. You can be forever grateful to them, or you can also be grateful, be angry that you have to feel gratitude toward that person. And I think that [sic] way is that he was angry, because he had to be grateful and he did not want to be. And he said something he talks about a lot, probably that's where he led by example. (T. Tutu, personal communication, February 2000)

Desmond Tutu and the Truth and Reconciliation Commission's commissioners.

Adaptive challenges were also pervasive in the organizational landscape. In addition to “ways of knowing self,” there is also in the global leaders’ self-transformation construct—a “scan and adapt” approach to making incremental adjustments that create for the leader the ability for adaptation leading to self-transformation. These adaptive challenges may be contrary to previous realms of self-knowledge or in the case of Desmond Tutu, as he started working with the Truth and Reconciliation Commission, an adaptation of social engagement with professionals like himself, who were leaders of stature in their own realm of work. The point is best understood in the ongoing results of the TRC that has allowed South Africa to move beyond its apartheid years. Lavinia Brown, Tutu’s administrative associate since he became Archbishop made the point:

And there were doctors, lawyers, quite a lot of lawyers, quite a lot of doctors. Different professions, different skills, but and different faiths, of course—Hindu, Muslim, and the only one not represented was the Jews—we didn’t have a Jewish commissioner. But we amended that, appointing an executive secretary to one of the committees was Jewish. And very fine people because they had been culled from the wide section of South Africa for particular leadership qualities. And

therefore he could not appeal to them from the perspective of God or faith—it was inappropriate to appeal to them in a Christian dialogue. He didn't have that undergirding which you can fall back on and even, I think, that he could fall back on when he was dialoguing with a non-believer. Here he was being regarded and critically which he'd never experienced in the same way before. The commissioners felt that who is he to say that—I don't think so. And they would tell him to his face what they thought. And he was not accustomed to being spoken to or dealt with in that way. I think he found this very difficult and he says in that book, and he says it time and time again, those months were hell, absolute hell. He's never described any other part of his life as hell. (L. Brown, personal interview, December 2000)

The Chris Hani funeral.

Chris Hani was gunned down on Easter weekend 1993 at his home in Dawn Park. Polish immigrant Januzs Walus (AM0270/96) and CP MP Mr. Clive Derby-Lewis (AM0271/96) applied for amnesty for the killing. Hani's death led to fears of widespread reprisals and counter-reprisals that could derail the [negotiations for free elections]. ("Conclusions About the Chris Hani Assassination," 1998, paragraph 311)

Hani was General Secretary of the South African Communist Party and a member of the ANC's national executive committee. He was the second most popular politician, second to Nelson Mandela, and was a hero to militant young blacks. On April 19, 1993, the day of Hani's funeral, 4 million people were estimated to have stayed at home, and 100,000 attended the funeral at a Soweto soccer stadium (D. Tutu, 1994, p. 251). In the midst of constant attacks and killings, primarily in black townships but also affecting some whites, constitutional negotiators were at the verge of establishing a date for the first democratic elections. Hani's death had brought the country to a standstill. Naomi Tutu tells the story as she observed her father during those difficult days:

Chris Hani, you know, he was shot outside his home just around Easter. Just before the first election and Chris Hani was one of those, the upcoming, the younger leadership of the African National Congress. And he was one who I think my father had a personal affection for. Though Chris was a communist, a South African Communist, therefore, you know, it was a strange relationship. But it was one of personal affection. And also I think my father saw in him one of those who was the great hope for a future South Africa.

And he was devastated by the death, by his killing. And I mean it seemed like, I know that there's no such thing as a non-senseless killing, but if there's a sense of killing right on the verge of a new South Africa, after he had struggled and was shot down in front of his young daughter, so that, you know, I think that when my father talks about it now, you hear the pain in him. And I know that I wasn't there at the time but I know that he was told about the death and that he—people who were there, you know—say he just looked as though he had been kicked, kicked in the stomach.

And I think that there was there a real opportunity for despair, and I think he felt close to that. It was as though those who were opposed to the move forward had struck such a blow that they could stop the process. I mean there was a big fear in the country that they would be all kinds of riots and the opportunity for violence was immense. That people were just so angered by this, and particularly because people were already gearing up for the elections and there was the tension in the country. But I mean, I think that personally, too, Daddy was—that death felt almost as though it could be the death of hope.

I think that is how it hit my father. And I think that for him, you know, to come through that and to then, you know, preach at Chris Hani's funeral and to preach from his heart, I think, about the pain and the anguish of this death, and yet also to preach about the necessity for continued hope and continued movement forward was a real time of personal growth. (N. Tutu, personal interview, April 2000)

The following question—How did he deal with his own transformation, out of the pain and the inferences of the shooting?—elicited this response:

I'm going to sound like a scratched record. Because it was exactly the same thing. I mean it was what he did—when he heard, he went straight to church, and prayed, and cried and seek some kind of awareness, guidance, hope, and I think that's where he got it and that's how he was able to be transformed, I think, for him, the experience to say, this is anguish, this is hurt, this is pain, and yet, it's not the end. In talking to him about it, he said that maybe part of it was because it was over Easter, and saying that we know, we know that Good Friday happened, but we also know that after Good Friday, it was Easter. And so the darkness, the pain, and the anguish are real parts of our faith, that, you know, it's a part of it. The Christian faith has not been one of all sweetness and light, but it was been the knowledge that pain and anguish are not an end in and of themselves, and that after Good Friday, Easter Sunday is an assurance. (N. Tutu, personal interview, April 2000)

Although Desmond Tutu was himself overwhelmed, he picked himself up and created a bridge among the masses from disparity of the moment to a renewed hope in the future that was ahead. His words from the sermon on that day:

Chris died between Good Friday and Easter Sunday. Let us recall that God extracted out of the death of Jesus Christ a great victory, the victory of life over death, that God showed in this victory of Jesus, that goodness is stronger than evil, that light is stronger than darkness, that life is stronger than death, that love is stronger than hate. God is telling us the same message in the death of Chris Hani. His death is not a defeat. His death is our victory.

His death is the victory of truth, the truth of liberation, that liberation is stronger than the lie of apartheid, that liberation is stronger than the injustice of apartheid, of its oppression and exploitation. . . . And so dear friends, we commit ourselves to discipline . . . to peace . . . to negotiation and reconciliation.

For we are the rainbow people of God! . . . Nobody can stop us on our march to victory! No one, no guns, nothing! . . . for we are moving to freedom! . . . for God is on our side.

We raise our hands, we raise our hands and say: We will be free! [“We will be free.”] All of us. [“All of us.”] Black and white together. [“Black and white together.”] We will be free. (D. Tutu, 1994, p. 254)

Self-Transformation Capacity of Global Leadership

In relationship to these contexts he interacts and is helped to experience his “multipleness” (Kegan, 1994, p. 313), or the many forms or systems of self that is helped to emerge. Discovery of these multiple transformative capacities provide for the global leader an understanding of self that is “adaptive.” It enables the global leader to face “adaptive challenges” that result when “our deeply held beliefs are challenged, when the values that made us successful become less relevant, and when legitimate yet competing perspectives emerge” (Heifetz & Laurie, 1997, p. 6). These conditions require self-transformation in one of the three modes that Kegan (1994, p. 313) identified in the fifth-order person: (a) self-authorship, (b) self-regulation, and (c) self-formation (see Table 6).

Table 6

Fifth-Order Consciousness Self-Transformation Modes

Self-transformation mode	Description
Self-formation	An implicit understanding of self that is not limited to a single system or form, and is discovering elements of himself in a context of sharing and discovery with others in the same process
Self-regulation	Is exhibited when personal or leadership failures are transformed by the leader into unexpected opportunities that lead to a greater scale of accomplishment
Self-authorship	An ethic where the most visible and grandest personal or leadership accomplishments are tools to create future accomplishments, not merely ends unto themselves

Self-formation. As Chaplain at Fort Hare University, Desmond Tutu was engaging in his first post, following a career change and retraining with a Master's of Theology at King's College in London, in unanticipated leadership actions that were not premeditated but rather the result of self-formation. As he stood with the students Tutu best exemplified the concept of self-formation, where he is involved in an implicit understanding of self that is not limited to a single system or form. The Chaplain illuminated that he was not a Chaplain only, but also a part of a human system that was alienated unjustly. This event, and his response to it, provided for the new cleric an opportunity to find himself in a leadership role that he had not crafted but which he instinctively acted upon with his understanding of self in multiple systems. He recognized himself in the problem as a subject of the system, and motivated by his anger, was able to leave himself in the system, while observing the system with himself in it as

both part of the problem as subject, along with others, and determined that he was also then a part of the solution, though with unknown consequences.

Tutu repeated this process of leaving himself in the problem as subject, as he removed his observation of the situation to that of being object, to self-transform himself with Chief Buthalezi, a man he hated and yet saved his life; with his equals in the Truth and Reconciliation Commission who he transformed to lead them; and yet again as he, at the historical climax of free elections and yet the defeat of the Chris Hani assassination in April 1993, Desmond Tutu transformed himself in the moment where South Africa stood still, to lead what seemed to be the loss of hope to a country, to their ultimate ability of self-determination by the setting of a provisional date for South Africa's first democratic elections.

Self-regulation. Each of these self-transformation events for Tutu has differing “ways of knowing,” as Kegan (1994, p. 313) suggested. His saving of Chief Buthalezi, as well, is best understood as self-regulation, when personal or leadership failures are transformed by the leader into unexpected opportunities that lead to a greater scale of accomplishment. In this case, though it might not appear to be a failure, Tutu's disdain for Chief Buthelezi, in the context of Tutu's Christian values and belief system, would indeed be considered failure. However, Tutu's actions determined one important realization, that indeed he was possibly the only person who could intervene and not be killed. He demonstrated this same behavior by saving a government spy at a mass funeral who he cloaked with his garment and had him shuffled out of the stadium, again an odds in that environment. Saving the lives of these men was only part and parcel of the greater scale accomplishment for this global leader. In effect these acts of selfless heroism were

the underpinnings of behavior modeling necessary for a just and civil society, which South Africa had yet to experience.

As Tutu faced the Truth and Reconciliation Commission commissioners, he engaged in effect in self-formation. As he faced the beginning of the arduous and unprecedented work of the Commission, Tutu approached his leadership with the understanding of self from different systems. However, he also faced a discovery of elements of himself in a context of sharing and discovery with others in the same process. The experience was not a comfortable one by any means. Although Nelson Mandela was the political figure and national icon of the anti-apartheid movement, his imprisonment gave way to a vacuum of credible and unifying leadership on the outside. Desmond Tutu's post as a cleric, and a black cleric commanding respect across racial lines, placed him in a unique position to become the leader among leaders through which the movement coalesced.

He faced a group of commissioners who came to membership of the Commission equally empowered to give pardon and amnesty. The concept of the Commission was unprecedented in modern history at national levels, their roles had no models, and the path of their work had no road map. Desmond Tutu faced having to recreate his leadership, drawn from the multiple systems of self-awareness, to gain the support and respect of the commissioners as he gained respect for them. His previous role(s) could not function in the same way. He helped change South African history and was now facing a new role in a new history, in an environment where the very empowerment he was attempting to achieve had been achieved for South Africans. His role, however, had to be recreated.

Self-authorship. A close look at three selected career successes and Desmond Tutu's use of events, opportunities, and historical context provide the best view of capacity for self-transforming through self-authorship. This is the ethic where the most visible and grandest personal or leadership accomplishments are tools to create future accomplishments, not merely unto themselves ends.

By 1978 Desmond Tutu was recognized around the world. In that year he became General Secretary of the South African Council of churches at the very time that P. W. Botha became Prime Minister of South Africa. Following his call to the international community for sanctions, and years of violence, particularly blacks killing other blacks, in 1984 he was nominated for the Nobel Peace Prize. At the time he was Bishop of Johannesburg and had been nominated twice before he was awarded the prize. Receiving the Peace Prize, although a significant accomplishment for Tutu but more importantly for the anti-apartheid movement in South Africa, represented only a stepping-stone for him. He made use of the notoriety the prize provided to create a global platform to call attention to the heinous injustice of the apartheid policy and the Botha government.

The international platform, built upon the recognition of the Nobel Peace Prize for Desmond Tutu's nonviolent struggle for liberation, made him an irresistible candidate for the post as the first black Archbishop of Cape Town, the highest post of the Anglican Church of South Africa. After using his post as a catalyst for liberation, Nelson Mandela named Tutu as Chairman of the Truth and Reconciliation Commission, an approach to start the healing of the country, largely crafted by Tutu. The only model for adjudication of the type of crime experienced under apartheid rule was the Nuremberg Trials following World War II. But there were fundamental differences and South Africa was

post-apartheid trying to negotiate a delicate transition to democracy, the rule of law, and the respect for human life. For Tutu, and others, the Nuremberg model was repressive. There were victims and victors on both sides of the table, and there could be no healing to mend the country with a Nuremberg model. Not surprisingly, Tutu's perspective and the force behind social healing at national scale was that, if there were no confession, there would be no forgiveness on either side, and thus would be no healing. He referred to this process in the words of the theologian Henry Nowen, "In helping our nation to heal we have done so in as much as we have been 'wounded healers'" (D. Tutu, 1997, p. 287).

Capacity of the Contextual Self: A Part of the Whole, a Part of the Solution

The contextual self advances the concept that global leaders understand themselves and their ideas to be a part of the solution to the issues at hand, not *the* solution. They lead and operationalize their work with a self-awareness that assists them in understanding the portion of the whole context, the unique contribution they bring, while simultaneously understanding that they are not the whole of any given context. This capacity then renders a leadership behavior in how they construct vision, integrate systems of ideas, manage and resolve conflict, and credit success. When Desmond Tutu is scrutinized through the filter of this global leader capacity, four examples are descriptive: (a) Desmond Tutu's world view and personal practice of *ubuntu*, (b) his response to acceptance of the Nobel Peace Prize in 1984, (c) his participative engagement of others, and (d) his response to an incident during initial hearings of the Truth and Reconciliation Commission.

Desmond Tutu and ubuntu. The contextual self lens brings vividly into focus in Desmond Tutu the South African philosophy of *ubuntu*. The *Science Daily Encyclopedia* (2006) defined *ubuntu*:

a South African ethic or ideology focusing on people's allegiances and relations with each other. The word comes from the Zulu and Xhosa languages. *Ubuntu* is seen as a traditional African concept. A rough translation in English could be "humanity towards others." Another translation would be: "The belief in a universal bond of sharing that connects all humanity." (n.p.)

But as the definition suggests there is difficulty with the English language in providing more than an estimation of its real meaning. For Desmond Tutu, *ubuntu* is more strident. He gave it the weight of personhood and stated, "a person is a person through other persons" (D. Tutu, 1999, p. 35).

Understanding *ubuntu* from Desmond Tutu's perspective provides the best insight into how this global capacity of the contextual lens demonstrates the integration of systems of ideas rather than simply differentiating between ideas:

Ubuntu is very difficult to render into Western language. It speaks of the very essence of being human . . . it is to say, "My humanity is caught up, is inextricably bound up, in yours." We belong in a bundle of life. We say, "A person is a person through other persons." It is not, "I think therefore I am." It says rather: "I am human because I belong. I participate, I share." A person with *ubuntu* is open and available to others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are . . . what dehumanizes you inexorably dehumanizes me. (D. Tutu, 1999, p. 31)

Cultural rules and norms do not necessarily require integration. They are by definition and practice how one naturally engages with their social context; they are auto-integrated. However, often power and self-interest erodes behavior of traditionally held values when confronted in conflicting or political environments. What is admirable about

Tutu is that his South African borne *ubuntu* ethic only gets firmer the more it is tested. For example, to the degree that his most hated enemies seem also to have place with him as referenced above when he in effect saved Chief Buthelezi from being beaten by a mob.

Battle (1997) pointed out, from the perspective of Tutu's theology:

To think beyond racial conflict, Tutu's theology must be viewed through the lens of *ubuntu* because we can only be human . . . in community. His theological model then seeks to restore the oppressor's humanity by releasing and enabling the oppressed to see their oppressor's as peers under God. (p. 5)

This view and leadership behavior is integration of *ubuntu* and Christian theology.

Its importance in his leadership is clearly the understanding of the value of the role his opponents play, suggesting not only that their presence is vital to the tension but also contributory to the possible solutions. This is consistent with the clarifying notion of being a part of the solution, but not *the* solution. The global leader takes into account, inclusively, views that are unlike his or her own, and listen to persons with whom the leader may have conflict, or persons with whom the leader does not share a common worldview. This capacity is endemic to the leaders' process to lead by weaving the component parts of reliable solutions from diverse perspectives including their own.

The Nobel Peace Prize. This opening paragraph of the Norwegian Nobel Committee (1984) was oxygen to the fires of the anti-apartheid cry in South Africa:

The Norwegian Nobel Committee has chosen to award the Nobel Peace Prize for 1984 to Bishop Desmond Tutu, General Secretary of the South African Council of Churches.

The Committee has attached importance to Desmond Tutu's role as a unifying leader figure in the campaign to resolve the problem of apartheid in South Africa. The means by which this campaign is conducted is of vital importance for the whole of the continent of Africa and for the cause of peace in the world. Through the award of this year's Peace Prize, the Committee wishes to direct attention to the non-violent struggle for liberation to which Desmond Tutu belongs, a struggle in which black and white South Africans unite to bring their country out of conflict and crisis. (n.p.)

During one of the most difficult periods of apartheid government oppression, and black on black atrocities, the award validated Tutu's leadership in the South African plight on the international community conscious.

It is, however, in Desmond Tutu's receipt of the award that his leadership capacities are easily noted. The traditional protocol for attendance to receive the award is for the recipient and family to go to Oslo, Norway to be recognized. When Desmond Tutu was contacted by the Nobel Committee in order to receive the award and arrange for him and his family to be in Oslo, he was very direct with the committee with regard to who indeed was receiving the award. Thandeka Tutu, Desmond's eldest daughter recounted the incident:

Well, when we actually went to Norway to get the Nobel Prize, it wasn't just a one-day thing, just happening that day. The Nobel committee invited him and his family and they were to keep us in Oslo for about a week and also to travel around Norway for another week after . . . and so he said that we need to understand that this is not a personal prize. It is a collective prize. So all these 50 people came over and the Norwegians had to keep them for a week. That's always been his way is to show that other people get put forward, because once he said if you stand out in a crowd, you know it's not that you're extra special, but it's because you're standing on the shoulders of other people. And so this was to thank the people whose shoulders had lifted him up. And he does that all of the time. (T. Tutu, personal interview, February 2000)

Desmond Tutu insisted that if he were to be in Oslo to receive the award, so too would those who were a part of nonviolent solution to South Africa's plight. Mpho Tutu, Desmond's youngest daughter, pointed to the purpose for his response:

So many may think that not only a collaborative style of leadership in terms of "I don't have to be the one in charge" but also "I don't have to be the only one getting recognized" to make sure that other people who have done work also get recognized, also get out of the country and get to feel some of the community love that people have for our cause—honestly, that it is not all coming in my direction. (M. Tutu, personal interview, February 2000)

By acting on the awareness of his contextual relationships, Tutu has in this situation shown the evidence of how his clearly constructed and articulated vision for nonviolent liberation in effect became a vision together with the social context and he insisted it be recognized as such. By recognizing the contribution of others, and insisting on recognition equal to that of his own, he places his role as a part of the solution alongside that of others.

Mpho and Thandeka both recounted that the Peace Prize ceremony in 1984 was interrupted by a bomb threat. A choir had been secured to sing during the event, but following the bomb threat, they opted not return to the building for the conclusion of the ceremony that day. With their absence, a choir was needed for the celebration of the award. With more than 50 South Africans in the audience, a choir was ready at hand. The group, which was a part of Tutu's success in the Peace Prize, was also a part of the program of the event along with him (M. Tutu, personal interview, February 2000; T. Tutu, personal interview, February 2000).

Participant engagement. Leadership, with the scope of an ecological understanding of self, along with an inclusive awareness and engagement of others in that context, provides for the leader the best opportunity to integrate ideas and solutions. The technology by which the global leader elicits as well as compliments the participation of stakeholders in problem solving is the art of the use of the capacity of self-contextualization. There may be many ways or "technologies" by which the leader exercises this capacity; inevitably it appears that one of the strongest indicators is one in which those in the context with the leader feels he or she has been heard and his or her perspective is respected. This indicator and others, however, are dependent upon the

leader's initiative to recognize his or her partial role in the context and in the solution.

Without this recognition, the indicators have no meaning. Mpho Tutu described the dynamics:

I think that he's had any number of crises of that flavor and in my mind the way the crises have actually . . . have been in conversations. In conversation with the family, very oddly for an African man of his age and time, we were allowed to have something to say . . . you know, not only having a conversation with my mother about what happened, but having a conversation with the children and having our opinion honored in that conversation. You know, whether what we thought should happen ended up being what happened . . . you know, at least we got the conversation and there was some start of having been heard in the conversation. At least to me there has been a sense of participating in the solution because there was a sense of being honored in that.

I think that in an ongoing way in the whole South African context, that you could quite argue that in leadership could not be a go-it-alone activity. And so whatever involvement, there was always, there always seemed at least to me to be an effort to broaden debate or leadership to show not only other leaders from the Christian community, but other leaders from other faith communities, to know what was going on or to participate and the lines of communication were kept open. (M. Tutu, personal interview, February 2000)

When a participant in the context perceives that lines of communication remain open, then the global leader has successfully constructed meaning for those individuals in that situation. These participants identify, as Mpho Tutu said, as "being honored," and in so doing identify themselves as contributors with the global leader to the solution of the problem at hand.

Initial hearings of the Truth and Reconciliation Commission.

April 27, 1994 . . . the day had finally dawned when we would vote, when we could vote for the first time in a democratic election in the land of our birth. I had waited until I was sixty-two years old. (D. Tutu, 1999, p. 3)

Following the victory of the fall of the rule of apartheid and the establishment of a new democracy, South Africa still found itself with the remnants of a people whose lives had been torn apart by decades of injustice and rampant atrocities. Having established the

need for a process by which South African society, black, colored, and white, could knit itself together by establishing the Truth and Reconciliation Commission, in 1995

President Nelson Mandela appointed Desmond Tutu as chair.

The Commission consisted of a process that rejected a trial approach as well as general amnesty. Instead:

In order to rehabilitate and affirm the dignity and personhood of those who had been silenced, turned into anonymous ones, marginalized ones . . . they chose to grant amnesty to individuals in exchange for full disclosure relating to the crime for which amnesty was being sought. (D. Tutu, 1999, p. 30)

The resulting disclosures were gut wrenching. As the Commission began its work Tutu's response and subsequent leadership is exemplary of the depth of his contextual self-capacities. Glenda Wildschut, one of the commissioners, recounted the incident:

The first incident that comes to mind is the one where he was presiding over a hearing in East London. It was our first, for the commission, hearing. In April in East London. The Archbishop, in fact, was listening—all of us were, but the Archbishop was presiding, listening to several stories from people, particularly the [sic], this person who was testifying about torture. And the torture on Robben Island. And he was describing in very graphic detail, you know, the methods that were used by the prison personnel, and prior to that by the security personnel before he was admitted, or imprisoned. And it was taking a toll on the Archbishop. He really was trying not to break down but at one point he couldn't manage to hold himself together any more and he broke down, put his head on the table. But I think that moment was difficult to handle, but what happened subsequent to that was even more difficult to handle. We had to break for a while so that he could regain his composure. And the Archbishop felt very embarrassed about breaking down. And the reason for that, he said, he believed, and I think he still does believe that the Truth Commission process, which was a victim-friendly process was actually a moment for the victim and that the focus should not have been on him, but the focus should have been on the victim. And of course the press and everybody else honed in on the Archbishop, rather than honing in on the story of Mr. [sic], the person who was testifying. And that created, I think, a crisis for the Archbishop. He really tried to manage that and say, you know, I'm pleased, you know. I know I'm a crybaby and I know that I can't cope, but this is actually the moment for victims and not for me. And subsequent to that he really had to work very hard not to break down in public again for precisely that reason. I think that's worth one moment. There were many such moments. (G. Wildschut, personal interview, December 2000)

This example shows the self-correction activity of the conceptual-self capacity. Tutu, viewing himself not only as a part of the solution in this case, only finds himself as the solution in recognizing his role in the problem. By his action, Tutu also demonstrates the adaptive requirements of the characteristics of capacity development in the global leader. Tutu's reaction to the attention he received came more from his global leader capacity for self-contextualization—seeing himself a part of the problem and the solution, not *the* problem or *the* solution than an apparent moment of self-consciousness.

Capacity for Omniscience

Leaders are often characterized with attributions such as “charismatic,” “visionary,” “persons of morality and integrity,” and often with personal impact statements like “he makes me feel good about me,” “he puts into words exactly what I am thinking,” and “I am always inspired when I am around her.” These verbal expressions are invariably an individual's means by which to communicate how a leader affects him or her personally. They are, however, articulations with the instrumentation of language, which often does not wholly represent what the person means. These characterizations are more often capsules of meaning, which represent a more complete concept than the characterization can hold. Moreover, the adjective or description used represents the closest language one has to articulate the whole meaning for oneself.

The origin of the leader's impact, which provokes these incomplete characterizations, are rooted in the leader's ability to fulfill his or her needs so completely that he or she is able to then elicit that sense of well-being and satisfactions from others, (Ackoff, 1994). Moreover, the evidence of a global leader's capacity for omniscience

lies more in the response of others to the leader than any particular measurement or observation of the leader. Such is the case for Desmond Tutu. Analysis of his capacity for omnicompetence is best viewed from a cross-section of the perceptions and responses of persons to personal and group encounters with this global leader. Suggesting the strength of this capacity in Tutu is (a) a comparison made by one of his closest aides with that of Pope John Paul II, (b) unique observations by his daughters and executive staff when he was Archbishop of Cape Town, (c) a series of stories recounting personal encounters, (d) the role of his leadership tenacity, and (e) the transformative effect of Desmond Tutu's capacity for omnicompetence among his worst enemies.

A visit with Pope John Paul II. Between 1986 and 1996, during the period Desmond Tutu was Archbishop of Cape Town, Chris Ahrends was the Executive Staff Chaplain; he currently is the Executive Director of the Desmond Tutu Peace Centre. During a visit to the Vatican, Pope John Paul II had an encounter with Chaplain Ahrends; though brief, it had a profound and lasting impact. While the story appears to be about the Chaplain and the Pope, it is actually a case of telling about Desmond Tutu in terms of another.

I was with him when we went to see the pope, John Paul II and a delegation of South Africans. And I was the only chaplain in the room. These were all senior Vatican churchmen. And we went in the Pope's private study, it was fascinating and I was standing around listening. And after we were leaving and shaking hands, the pope took me aside and he recognized I was a youngster there—who was I, and so on. And he looks at me—I'll never forget it. He spoke in English—are you with Archbishop Tutu. I said yes. Are you a priest—I said yes. Are you in the order—he wanted to know if I was a [sic] priest or not, I said, no, he said, tell me about the young people in South Africa. What can you say to the Pope?—I said there is great need amongst the young people, we long for our freedom, but there's a great hardship, something like that, very quickly. He said, I have a special place in my heart for young people of Africa—the Pope said that to me. But it was extraordinary, that capacity for him just to make that little connection with me. And that was very special, you know it wasn't just . . . the guy looked me in

the face and he talked to me. I've seen Tutu do that too many times to know that it's now a show. It's genuine.

Across the board—flowers to—people will tell you that story that you'll meet him and he'll ask you a little bit about yourself, sometimes he can be very distracted, and sometimes he can be very—and appear sort of blasé. But you'll tell him about some real problem or about some family issue and six months later, he will ask you about it. He makes the connection. He'll be concerned. He'll send flowers to your . . . we all know that it's his staff that sends the flowers, but he will say, send flowers to so and so. So the flowers appear, love from Archbishop Tutu—but clearly it's him who's asked and who remembers—it makes it possible for someone to realize that he cares. (C. Ahrends, personal interview, December 2000)

This particular story provides access to understanding somewhat the complexity of how the global leader's capacity for omnicompetence is understood, explained, and attributed. For Chaplain Ahrends to be able to talk in terms of Pope John Paul II's interactions with him, as an illustration of Desmond Tutu's impact on others, suggests that Chaplain Ahrends had to have experienced the same encounter himself with Desmond Tutu. The ability for him to make the transference attribution to Tutu is particularly robust because it underscored that he has had sufficient experience with it personally and has observed it repeatedly enough to recognize it both impacting him and others as well. Though still describing this capacity for omnicompetence with incomplete language, the Chaplain is telling of the impact of Desmond Tutu on himself not only because of his feelings after the brief interaction with the Pope, but more significantly, because he found a relationship with those to whom he has seen Tutu make the same kind of connection. He qualifies their experience as “genuine,” something he himself would have had to experience.

The global leader whose omnicompetence capacity is well developed appears to allow the leader to use his stature as a “blessing” that is bigger than life for the person with whom they are connecting so pointedly, such as the incident of the Pope and

Chaplain Ahrends. Making this connection with people, particularly those who do not presume nor expect it, gives this interface between them and the global leader a meaning that is individual and thus personal. It provides for the person the ability to extrapolate a self-awareness of his own significance and therefore the possibility of meeting more of one's own needs as a result. Chaplain Ahrends affirmed this effect in the Archbishop:

It's the essence, or at the core of what made Tutu is the great leader is that he can transfer to people a confidence in themselves. This thing of being able to allow people to believe that I am special, that there are no [sic] people in the world, but we are all special—that we are all intrinsically of immense value and that we have within ourselves to find the solutions to our problems. And we've got to want to, and we can do it. (C. Ahrends, personal interview, December 2000)

Making life accessible. In the presence of the global leader, or in listening distance of their voice, people feel not only understood, but also more importantly validated in their own thoughts. The validation is sufficiently complete to establish foundation for an individual to do what the global leader does, and that is to meet his or her own needs. Chris Ahrends described this omnicompetent effect in the following way:

I think the second one [the essence, or at the core of what made Tutu is the great leader] is his extraordinary ability to be the voice of the voiceless. To put into words what we were thinking in our struggle to come to words. And to be able to say it and say it simply. There's this little saying that a friend of mine uses—a healthy agnostic—a friend of mine, my wife—she's a wonderful agnostic—she doesn't go to church much, and she's very dear in that sense in our family—married to a priest. But she says and when she listened to Tutu speaking for the very first time, she said, he makes life so accessible. And that's what I mean—he uses the language that we all can use and he puts it in terms that we can all say—oh, yes, that's what I mean to say. And so what's the essence of his leadership. It's that he can articulate what's in my mind and he makes me feel special. And on the strength of that I can be more forgiving, I can be more courageous, I can be more honest, I can—yeah, I want this thing to work. (C. Ahrends, personal interview, December 2000)

Making life accessible, as Chris Ahrends suggested Desmond Tutu is able to do, is the effect of Tutu making simple and understood what may be otherwise out of the

reach for the person listening. Tutu's capacity to articulate it simply suggests that he has experienced the situation and found a way to meet the need in his own life. Thus, he has enabled himself and in articulating it simply, as do other global leaders, elicits intrinsically generated self-satisfaction and self-assurance from an individual. The intrinsic trigger provides the individual the sense of well-being when in the presence of the global leader. In other terms, the global leader makes life accessible for the person to meet his own need. This effect makes real the capacity of omnicompetence, where competence is the product of development, and omnicompetence is the meta-ideal of development (Ackoff, 1994). The meta-ideal suggests one's capability to satisfy one's own needs or continually approximates the ability to do so and in so doing enable others.

Mpho Tutu, Desmond Tutu's youngest daughter, gave two examples of the initiative of her father in relationship to persons to whom a simple acknowledgment would have sufficed. His omnicompetent capacities can be observed in two simple stories often told by others of him:

She has a god-child in Washington, D.C. whose name is Desmond and whose mother is a theologian, [sic] Kelly Brown Douglas. . . . Kelly's son had said he wanted my father to come to school with him, and my father said okay, I'll come to school with you. Kelly had said to her son, don't bother him about that, he's a very busy man . . . and the next time he was in town he came to Kelly's house and said okay, I've come to go to school with you, and so her son took my Dad to show and tell.

We had been staying in New York and he was out for a walk one morning and came across a pregnant woman who was out for a walk that same day. And she had asked him to pray for her and he had done that and then, I don't know how he managed to find out, what her due date was, but whatever, he sent her flowers to recognize that time for her.

But I think those are the things that people come to me with—those little contacts, that they didn't think he's remember or didn't think he'd notice. (M. Tutu, personal interview, February 2000)

The global leader achieves the making of life accessible beyond the articulation of concepts in which an individual can find a high sense of self-satisfaction and personal confidence. Desmond Tutu exhibits this through what might be considered “acts of thoughtfulness in the common.” However, because the global leader made the effort, away from their public persona, as demonstrated in two stories they have the unusual benefit of an authentic transparency that engenders for the individuals an intrinsic assessment of self-worth.

Fulfilling the most demanding needs. The following two examples portray Desmond Tutu’s capacity, and though the examples are related to his daughters, each of them portrays how their response is only personalized for the response that those outside of his family also experience. Thandeka Tutu expressed her own perception of having her needs met by her father:

I realize he is unique, but you know he has always been, in my memory, he has always been a priest and a pastor. I think he has always been an excellent pastor because he has never been just my dad, he has always been dad to a hundred other people. Its amazing that a newly, when he was newly made a priest and he would preach in church and that was kind of special I think. He was a very fortunate then because he was pastor of the church and he never stopped being my dad even though there were a lot of people around. (T. Tutu, personal interview, February 2000)

Mpho Tutu described an occasion when Dean of Johannesburg, Desmond Tutu, came to speak to her school at a sensitive age:

By that time, he was sort of in the national spotlight and in the papers in South Africa . . . but in the way that he was in the newspapers because at that time he was already Dean of Johannesburg. And had written to the then Prime Minister challenging him and challenging Apartheid. You know just a lot of him in the news, but that didn’t strike me as particularly odd because he was Dean of Johannesburg and he was the first person, the first black person to be in that role, and so there was a lot of policy moves around that.

But he came to speak at my high school; Waterford was a very small school at that time, it was about 300 students most of who were boarders. We

stayed on campus, but the student body was very diverse and we represented about 50 countries. There were a lot of the children of diplomats, children of expatriots, and then a lot of the children of political leaders from South Africa. So for instance, President Mandela's children went there . . . so I mean there was that kind of, there was the young people, sort of the next generation of political activism in the South African context and so I mean you know the kind of conversation you would have in that High School was not the same kind of things you would be having elsewhere.

It must have been my third year because my sister was no longer there. . . . they set the lowest age group class would sit in the front and as you go up the hall you know you get to stop and the faculty would be in the back of the hall. The faculty and prefect, who were the upper classmen the six formers would be at the top of the hall. And whether the prefect who was on duty that day took pity on me because they knew my dad was coming, he knew I needed to be in a place where I could make a quick escape...if he would do awful so that I could go sit in the back of the hall. . . .Which was a great relief to me because I did not want to sit near anybody and have to explain this awful presentation. So if he was going to embarrass me . . . so nobody sat near me.

And he was himself, sort of, this must of the first times they really paid attention to what he was saying and of course he had the whole place was roaring with laughter, and you know what I mean you would be laughing so hard and then suddenly he would pull you up short. The point that was beyond the humor was the very telling point that he was making, and sort of the importance that he was saying. You would be laughing until tears would be rolling down your face and then suddenly it struck you, you know, that the grit, the center, of what he was saying had . . . you know . . . he said to me afterwards, "I hope I didn't embarrass you too much. Did I?"

I said no, that was fine . . . I could be free then . . . but it was, you know I think, both in what he said but also in his recognition of the stage that I was at of how important my peers were to me at that particular age, it sort of really served ones mind of how special he was . . . and is . . . that its not just the "on-stageness" of it but also the parenting role and that he manages to keep a handle on that tension. Which I think is, is, is, so difficult to do. A lot of times, the word that one hears from the children of famous people is that they sort of loose the parent in that piece of going on stage and the passion about whatever the cause is that they are passionate about. It was just that stance of both having the passion and being the parent that you know was and is something that to me is a different flavor of leadership. You know, I think that that consistency of being real it's the being real that is not just for the stage, it's a thing that runs through all of life. (M. Tutu, personal interview, February 2000)

At the philosophical roots of omnicompetence, as described in Singer's (1948) work *In Search of a Way of Life*, is the role of the environment in the producer-product relationship. The context must be considered in terms of the environment that the global

leader walks into, as well as the environment that the global leader creates. It is that dynamic, working somewhat like an incubator of human exchange where the environment in the mix affects the context, that differentiates between a simple cause and effect relationship. The capacity to elicit that a person feels his needs are being met requires a transparency of personal self-awareness that provokes a sense of authenticity about the global leader's personhood. On the one hand, the global leader may project the capacity to be all things to all people, while on the other hand he or she may have the effect of being attributed to having sole focus on an individual in the midst of many and thus creating a unique enabling. Therefore, the person is attributed as being "real."

Self-sufficient Tutu and the power of omnicompetence. While effect or impact in others is the visible measure of the capacity for omnicompetence, the propelling impetus is the global leader's ability to meet his or her needs to such a degree that it empowers others. There is a feature in the capability to meet one's own needs so completely that is clearly seen in Desmond Tutu. The feature being that the ability to meet one's own needs is what generates the response in others but it is loosely coupled and the former is not dependent on the latter. Lavinia Brown is the Archbishop's Executive Assistant, and was throughout the time of his role as Archbishop and currently as Chairman of the Truth and Reconciliation Commission. She commented:

The essence is the prophet. Because the prophet doesn't wait to be followed. He doesn't lobby for people to follow him. He is, he makes a decision and he goes out and leads. And Desmond Tutu would spend a night on his knees in the chapel. He would get up from his knees in the morning and he would say, we're marching. And he would phone, we would scurry around and phone the local bishops, we might phone the church leaders, if said call so and so . . . so perhaps one or two key people and he would advise them that he's marching as a courtesy, not to tell them to come. But he tells people what he's doing as a courtesy, so that they're not—a part of this collaboration, cooperation, and interdependence of people. And then he will go out and march. If he's the only person marching, so

be it. So, it's charismatic, but primarily it's the prophet—I think prophets are charismatic. It goes with the territory. And that is the kind of leadership that sweeps through. If people get bogged down in a meeting by indecisiveness, talking round in circles. He'll let them have their say and then he'll get impatient, and he will cut through it and clear the air and say, we're going to do this. Which he was so upset that the ordination of women—and why that was such a learning curve. (L. Brown, personal interview, December 2000)

Important in this observation by Lavinia Brown, as well as the following comments by John Allen, the Archbishop's Press Secretary, is the significant role that the capacity for omnicompetence plays in what is clearly the result of being able to meet one's own needs completely, but which has different effects than discussed earlier. The context becomes catalytic in the relationship between producer and product (Singer 1948). The significance of these two pieces of data identifies the wholeness (at some points inspiring and empowering at other times clarity and surety of self and self-confident regardless of implications), which the capacity for omnicompetence holds in the leadership role of global leaders.

So, it was the sanctions that was [sic] really what whites hated him over and in this particular parish were vigorously against sanctions and their way of dealing with it—in principle they were against sanctions and boycotts and anything like that. He was in a Truth Commission thing, and the Afrikaners were being victimized and harassed by the Truth Commission, and again, he waited for a while and this guy was complaining against black rule and affirmative action, and a man couldn't get a job. I mean he was turning off a [sic] into the victims, so they suffered as much as blacks under apartheid, they were suffering more, and he just lost his patience and tore into this man, just tore into him. And part of it was abrasive and I think it made him more effective in that way it enabled him to get his angry message—his abrasiveness—he was just ticking—but there was another side to it as well. And that is that when people are making an attempt to convert and to change, in other words, when people in those situations are making an attempt to convert and to change, then the reconciling instincts, which is fundamental. . . . But then as soon as people move and as soon as attempting to resolve a problem, or s soon as they put out a hand, he would take the hand. And then he would do—we were talking about why be criticized by people who thinks he's too willing to compromise. And in fact, [sic] used to say, well, he's changed. And I would say to him, he hasn't changed, you've changed. You've released Mandela, you've let people out of jail; you've started to negotiate the future. Put

out your hand and those reconciling instincts will come to the fore and he'll grab you and he'll give you actually much more [sic] than you should be given, if justice were to prevail. . . . You've changed, not him. (J. Allen, personal interview, April 2000)

*Capacity to Reframe the Gifts of Leadership:
Leadership Process and Motivation*

The capacity to reframe the gifts of leadership is both the art and science of leadership itself. For the global leader the scope and use of those gifts goes beyond innate tendencies to use one or two and includes the range of all four gifts applied individually or integrated as appropriate to the situation. The ability to identify and diagnose individual and collective dynamics through a set of lenses, which reveals the unseen facets of unique realities, places at the disposal of the global leader a global (in this sense comprehensive) set of executable motivators to bestow appropriate to the situation (refer to Table 2, Chapter II).

Viewing the actions and interactions of Desmond Tutu through this lens, the capacity to reframe the gifts of leadership, exemplars are evident in the following: (a) Desmond Tutu's world view and personal practice of *ubuntu*, (b) his response to acceptance of the Nobel Peace Prize in 1984, (c) his participative engagement of others, and (d) his response to an incident during initial hearings of the Truth and Reconciliation Commission.

Desmond Tutu found himself in a unique place and time in the South African apartheid of the 20th century both as a black man, but particularly as the first black Archbishop of Cape Town, the Church of South Africa's highest post. Prior to this, a white South African had always held the post. Archbishop Tutu's ascendancy to the post

coincided with the heavy oppression by the Apartheid government on the black South Africa, including the imprisonment of Nelson Mandela, the leader of the African National Congress on Robben Island off the coast of Cape Town where he remained 27 years.

Mandela always remained the symbol of the anti-apartheid movement, and ultimately the South African icon of liberation. Though Mandela had access to the outside world, principally through his wife at the time, Winnie, the de facto catalyst of the movement domestically and internationally became Desmond Tutu. He was under the cloak of the church, which did not guarantee him physical safety necessarily, but it did provide him voice and credibility. Much of his safety was a “societal safety” because of his capacity to reframe and motivate on both sides of the fence. Without hesitation, Tutu himself would say God was his cloak of safety; and no doubt, He was.

The noble cause is the way out of the lion’s den. Reverend Chris Ahrends and John Allen, executive staff of the Archbishop, captured the complex and quite powerful reframing Tutu. Ahrends described the concept, Allen the execution of the reframing:

If somebody would hold up the great vision, which encourages people, the critical masses—also Tutu’s worked with the leadership only. He’s not concerned about trying to get this person or that one together, and make sure that they work out their differences. His appeal has been broadly the mass appeal—keeping the movement going, keeping the energy flowing, keeping the people hopeful, keeping the vision ahead of—we will be free, we can be free. God is on our side because our cause is noble and our cause is not about black domination succeeding white domination, it’s about black and white together, about our humanity. And that was always the theme of everything he said to the people here in this country, during those years. (C. Ahrends, personal interview December 2000)

One particular case, I remember, was where there was a really serious confrontation threatening and at that point likely the police might have opened fire or some white bystanders, because it was in a white subdivision, might out of control of the police, without being controlled by the police might open fire, and there could be a massacre. And in that situation he went and persuaded the police, also leading the police contingent to let him use his megaphone, and typically

what he would do is, when that sort of confrontation was developing, he would take over the situation, especially if it was a situation which he had come into fresh, he would take over the situation and he's invigorate the crowd. He would actually invigorate the crowd. And I saw that some of his fellow white bishops, they'd get very nervous when he did that. They thought he was sort of agitating the crowd. But he had an extraordinary way of dealing with it in which he would use his rhetoric and his oratory to get the crowd with him . . . no well this is normally a confrontation with the police—without people, as it were. With the people on whose side we basically were. He would address a crowd, he'd get the crowd with him, and he'd get the crowd working with him and responding to him and then he would say, well, are you confident that you're going to be free, and he would challenge them, were they really confident, whether they knew they would win the struggle, whether they knew they would be free one day, and when he had them saying, yes, we're going to be free, he would say, well if you're confident you're going to be free then you can be disciplined and dignified, and would go them with alliances—and if you avoid the lion you will live to fight another day kind of thing. So that was one type of crisis, and they were repeated crises like that. In a way, I guess that wasn't necessarily the biggest crisis. Because the implications on that day for the people—like 300 people could be affected—yes, that could lead, if there were a massacre or killing—that could lead to further unrest—that could have pretty big implications. (J. Allen, personal interview, December 2000)

In a traditional analysis, it is clear that the overarching lens that best describes a mob is a political one, where conflict and power are jockeying for preeminence. The leadership gifts that Tutu bestows on the mob transition the direction and the purpose of the moment for the masses. By recognizing the raw power of the struggle Tutu casts the “vision” of the movement, “freedom for black and white”; he gives them “significance.” Once they have adopted their own self-awareness of their part in that symbolic vision, Tutu very skillfully reframes again, and gives them power, but this time directed through their alliance with him towards the vision.

The sophistication of Tutu's intellect and capacity in reframing his leadership was observed at systemic level as he had in mind something much larger than simply redirecting mob anger. He understood that the more he was able to do to accomplish that, he was in effect shifting the power base of the apartheid government forcing negotiation

toward a new policy. This, too, is a leadership gift reframe. Using the inherent power of nonviolent approach to a free white and black South Africa illuminated the need for a new political design that would enable such a vision. The gift to cause a new structure, a new design, which ultimately came about through P. W. Botha, the last apartheid-era President of South Africa. John Allen pointed out how this dynamic shift from political to structural accountability ultimately caused the free elections:

The archbishop, I mean the major person making a contribution there was Mr. Mandela, in his capacity as leader of the ANC. It was before he was president that a popular leader was assassinated, and the country nearly went over the edge. It was Chris Hani, yes. And that was an ongoing crisis lasting for a couple of weeks. And the Archbishop . . . at every opportunity in public addresses, the media, radio, television, urged people to keep calm, to put pressure on the government to speed up the negotiations, and the assassination did speed up the negotiations. It actually was one of the key things that brought about the agreement on the date of an election. And he worked with the crowds in that situation as well. At Chris Hani's funeral, he did the same thing. He worked up the crowd, brought the crowd with him, and then led the crowd into saying, we don't have to go out and cause mayhem. (J. Allen, personal interview, December 2000)

Desmond Tutu, the translator of the human condition. One of the most dangerous dimensions of the apartheid era in South Africa extended beyond the separation and oppression of blacks from white South African society. There was significant turmoil between and among black South Africans for many reasons: There were tribal chieftains seeking power and domination, alliances of black South Africans with whites against blacks, and political parties among blacks. It is in this tender environment where Desmond Tutu demonstrates his skill executing integration of gifts that created effective outcomes. Mpho Tutu, in her story about this role, described how Tutu acknowledged the parties as creators and designers of a solution by integrating them equally into the process, and in doing so gifted individual significance with group consensus:

There was a lot of violence, particularly in the township and there was a lot of talk about the politics of what was going on among migrant laborers—hostile growing migrant laborers who were primarily Zulu speaking, and those who were urban dwellers whose homes are in the urban areas, who in that context were both [sic] speaking and with that, the ethnic differences are more language differences. In that case, the issue wasn't ethnicity—the issue was really economic interests. But it's still a cultural-political difference that was at issue.

So they had called together leaders from the three sides to meet and to speak together to figure out a way to end the violence. And again, nothing, if not consistent, [Desmond Tutu's] . . . attitude of coming into the conversation, listening to all five, knowing something about each—you know the position of each of I mean, you would never know in the conversation, with whom it was he agreed and with whom he disagreed. Afterwards in the car we heard what he had to say about the various people and about the positions that they took. But within the context of that conversation there wasn't anything to give away where he came down in terms of which side he came down on. So that each party had a valuable contribution to make to the conversation. But also to do something like interpreting the position of one to the other, so, you know, keeping the conversation going was a part of the first premise—treating all of the people as honorable people who have justifiable desires in that context. (M. Tutu, personal interview, February 2000)

The analyst and his heart. As a cleric, it would be expected of Desmond Tutu that he would exhibit perceptive and incisive care for individuals and their souls, a phenomena most naturally emanating from leadership in the human resource frame and its natural leadership gifts of love and caring. What is particularly pivotal once again in the case of this global leader is his capacity to reframe gifts appropriately and use the full scope of those as needed. Glenda Wildschut, a member of the Truth and Reconciliation Commission and then Director of South African Leadership Development at the Tutu Peace Center, described her personal experience with the Archbishop in and out of those settings:

And so having to deal with us—a bunch of opinionated, strong willed people, he often had to tap into his strength of spirituality to help us see his point of view. So to help us to come to a particular point. He wasn't easily swayed. He isn't easily swayed. I mean the archbishop is not easily convinced. You have to really know your argument very well, present it very well, if you wanted to get him to change his mind. But he wasn't pig-headed about it, he wouldn't say, no I'm not going to

listen. I think listening was one of his really, really good characteristics. He listened, but don't depend on that, he doesn't listen too long; you have to be quite succinct and careful about one's arguments. That I learned. But amongst all of that being a strong person and being assertive, and so on—the compassion. I felt that impacted so much on my life. I became ill also when I was on the truth commission, and required surgery and so, and the tremendous compassion that he showed. I was in the process of adopting a little baby and just, you know, the encouragement and the guidance he gave me, I remember he day the adoption agency phoned me to say that the baby was there and I should come. The first person I called was the archbishop and I said, you know, I have a baby what do I do with it. And he said to me, just love it and everything else will fall into place. And so that was, and then of course, I want to make your pagan child a Christian. I want to be the one to baptize your child. And he did. (G. Wildschut, personal interview, December 2000)

One of the lasting impacts that Desmond's father had upon him was the factual articulation of a defense for one's request or position. When young Desmond would engage, his father would always say, "Improve your argument." That infrastructure for his decision-making process has from that point depended upon well-articulated reasons supported by facts that, as Wildschut noted, had to be delivered quickly. This structural and architectural tendency is quickly reframed to the gifts of care and love for individuals as second nature.

One difficulty with understanding global leaders is that they are so adept at reframing the correct leadership gift for the situation, it is often hard to discern which one or two are their natural tendencies. One might speculate because of their chosen profession, or observed interactions; what is critical to note, however, is that the tendency has given way to the capacity, a much more powerful leadership tool:

He was very strident and that was because of the times. And so apart from—at first, maybe standing head and shoulders above other people in his capacity to communicate and the power of his argument and the power of his words and the power of his oratory, maybe the second thing was, and that really helped—and the reason that Desmond Tutu has international prominence more than any other church leader, a whole lot of other very gifted church leaders—is when the crunch came in the late 70s and early 80s and apartheid began to get more brutal, his

basic approach wasn't different from other church leaders, but his willingness to speak out and to get angry was. There were some very good ones who were leaders of the multiracial churches and most of those churches had 80% black members, 20% white members. And mostly they would be—they'd think much as he did but they would be more diplomatic than he was in dealing with this mixed—he was just, in that way, uncompromising, absolutely uncompromising. He had to say—he had a burning pressure on him as it were, to speak the truth as he saw it, and that was abrasive, and that was rough. (J. Allen, personal interview, December 2000)

Capacity for Ethnorelativism: Omnicultural Intelligence and Effectiveness

Presumption of Desmond Tutu's acumen in his capacity for ethnorelative behavior is denoted by his worldwide reputation. His leadership is well known and recognized in this capacity in particular by his role in the anti-apartheid movement of South Africa, which brought him to the forefront of the world stage. Specific stages of ethnorelativism, as noted by Bennett (1993)—acceptance, adaptation, and integration—are developmentally assimilated and, therefore, observable at the integration stage where Tutu's exemplifies this leadership capacity.

Ranging culture. Bennett (1993) made the point that the person's identity who is at the integration stage of ethnorelativism

is more than inclusive of life patterns different from their own and who has psychologically and socially come to grips with a multiplicity of realities. . . . Rather, this person is "always in the process of becoming a part of and apart from a given cultural context." This additional act of defining one's relationship to cultural context is the key identifier of the integration stage of development. (p. 39)

Lavinia Brown, Tutu's Executive Administrator since he was selected to be the Archbishop of Cape Town, observed that Tutu always has a point of reference in relationship to his views of others and other cultures, that being that he is South African.

This personal point of reference would seem to be the natural tendency for anyone to find one's identity in one's country or culture of origin. However, for the global leader whose orientation of cultural sensitivity is the integration stage, cultural identity is both one's own grounding and a point of departure; the contrast depicts those whose identity is in one's own culture as the "one and only correct" reality. Brown's statement about Tutu was straightforward and yet captured this sophistication:

But it's kept his feet on the ground and always with it is South Africa, amongst his own people and all South Africans. And rooted in the wider context of the world. Because he certainly feels the pain of the world and not just South Africans, but of course it's there he meets with people in their own context and whoever they may be and there seems to be a common cord that people from—Japanese, different cultures, different languages. And they see something in him, which they can relate to. (L. Brown, personal interview, December 2000)

She applied this not only to his national origin but also to his faith tradition:

Certainly, he says that when he's in the presence of the Dalai Lama he wants to remove his shoes. And for those who say Christianity is the only way, he says he cannot believe that the only route to God is the Christian route, because when he encounters someone like the Dalai Lama, a Buddhist, his spirituality is so evident, he said that must come from God. And that a faith in God, and he wants to remove his shoes. I could, in fact, give you course on that—I keep this—he's written it. . . . Someone had written to the archbishop asking about the diversity of faiths, and querying that Christianity had the monopoly on getting to God—not querying it, I suppose saying yes, Christianity has—how can you say anything different. And he said, tell them this: "Our home is heaven where God is and here we learn how to discover home, and each faith leads its adherents homeward, and we must learn here how to live together with those with whom we will spend eternity, and how can we arrogantly claim that ours is the only way and not learn to remove our shoes as we stand on what others consider to be their holy ground." (L. Brown, personal interview, December 2000)

Not about black domination following white domination. The effectiveness of Tutu's leadership, as any leader, must be viewed in the context where that leadership was executed. Not unlike Martin Luther King, Jr. during the Civil Rights movement in the 1960s in the United States, Mahatmas Gandhi in the nonviolent fight of India's

emancipation from England and in the 1940s, or Mother Theresa's quest for the poor in Calcutta, India, in the 1990s, Desmond Tutu's context was the apartheid government that ruled South Africa for four decades and tersely divided whites from coloreds and blacks..

The laser-like focus of Tutu's leadership in this context was not surprisingly articulated through his vision. It was clearly founded on his ethnorelative capacities. Though the struggle was about a white-dominated legal system, race, and the horrid injustice and malevolence of that system and its scurrilous rulers, the vision and later his leadership in the Truth and Reconciliation Commission transcended the struggle with an ethnorelative ethic:

He's not concerned about trying to get this person or that one together and make sure that they work out their differences. His appeal has been broadly the mass appeal—keeping the movement going, keeping the energy flowing, keeping the people hopeful, keeping the vision ahead of—we will be free, we can be free. God is on our side because our cause is noble and our cause is not about black domination succeeding white domination, it's about black and white together, about our humanity. (C. Ahrends, personal interview, December 2000)

The Commission: Holding center in diversity in spite a conflict of interest. The first post-apartheid President, Nelson Mandela, elected on April 27, 1994, appointed the Truth and Reconciliation Commission. The Commission was the medium by which South Africa was to begin healing and its future. Though the victory over apartheid was finally sealed with Mandela's election, the repression and inhumanity had been severe and the country was scarred. Their long memories held in focus the:

March 21, 1960 Sharpsville massacre where in a peaceful demonstration people were mowed down by police, mostly shot in the back . . . the Soweto uprising of June 16, 1976 when unarmed children were shot and killed as they demonstrated as they demonstrated against the use of the Afrikaans language as a medium of instruction . . . others who had died of self-inflicted injuries such as Steven Biko, the young student founder of the Black Consciousness Movement . . . who banged his head against the wall in an inexplicable and quite unreasonable altercation with his interrogators in September 1977 . . . the bombing in Amanzimtoti,

KwaZulu/Natal, in 1985 when a limpet mine placed in a refuse bin outside a shopping center exploded among holidaymakers doing last minute Christmas shopping . . . the carnage in Church Street, Pretoria, in May 1983 when a massive bomb exploded outside the administrative headquarters of the South African Air Force . . . the St. James' Church massacre in Cape Town in July 1993. (D. Tutu, 1999, pp. 17-19)

Countless other examples could be included.

The question of how to lead national unity, reconciliation in light of these atrocities, as well as deal justice to the perpetrated seemed to boil down to two options: (a) a Nuremberg-like trial option or (b) total amnesty, neither of which was acceptable.

The trial option

imposed what has been described as 'victor's justice' . . . because neither side could impose victor's justice because neither side won the decisive victory . . . and the security forces of the apartheid regime . . . still controlled the guns and had the capacity to sabotage the whole process. (D. Tutu, 1999, p. 20)

Tutu said that the second option, amnesty, though there were those who were strongly in favor, was simply "amnesia" (D. Tutu, 1999, p. 28). These nonviable options led to the creation of the Truth and Reconciliation Commission, whose process was to design to achieve reconciliation and unity through forgiveness based on open confession, but not for all.

The Commission was made up of a multiplicity of diversities—including racial, ethnic, professional, political, religious—and Desmond Tutu was appointed chair of the Commission. The challenges were monumental, but it is Desmond Tutu's capacity for ethnorelative behavior and leadership that held to center for the Commission:

They saw him, I suppose, they recognized his capacity to be accepted by all communities. And I don't think any one of them would have argued that he was not the right person to chair the commission. But they—coming from their very different perspectives—although they recognized he was a Christian church leader, when they sat across the table from him, they, as it were, didn't put him in that box. They were not wanting a Christian response when they dialogued, when they

argued, or when they discussed. They wanted him—they perceived him to be one of a diversity of different people with different skills—some of whom were religious. We had . . . another priest . . . president of the . . . And there were doctors, lawyers, quite a lot of lawyers, quite a lot of doctors. Different professions, different skills, but and different faiths, of course—Hindu, Muslim, and the only one not represented was the Jews—we didn't have a Jewish commissioner. But we amended that, appointing an executive secretary to one of the committees was Jewish. And very fine people because they had been culled from the wide section of South Africa for particular leadership qualities. And therefore, he could not appeal to them from the perspective of God or faith—it was inappropriate to appeal to them in a Christian dialogue. (L. Brown, personal interview, December 2000)

Bennett (1993) pointed out that at the integrated stage of ethno-relativism there is a successful

attempt to integrate disparate aspects of one's identity into a new whole while remaining culturally marginal. The goal of this new definition of identity is not to re-affiliate with one culture, nor is it simply re-establishing comfort with a multiplicity of worldviews. Rather, the integrated person understands that his or her identity emerges from the act of defining identity itself. (p. 40)

Glenda Wildschut, a fellow commissioner, called this simply “the leadership of the archbishop,” but in her description of this phrase, she elaborated the ethno-relative capacity along the lines of the multiple diversities, including a public decision in favor of his son, Trevor, not being allowed blanket amnesty:

I think, on the commission itself, having to deal with a very diverse group of commissioners. We came from very different backgrounds—ethnic backgrounds, race backgrounds, language, culture—just the works. And I thought that in his wisdom, being President Nelson Mandela put together a group of people from such diverse backgrounds to represent all constituencies and all communities on the truth commission. But that created a difficulty for the archbishop to control such a wide group of constituents. So that was difficult, and I think when the moment when we, in fact, had to, as a commission challenge the decision by the Amnesty Committee, which was one of the committees on the commission, because they had granted amnesty to, I think it was 47 people, including the archbishop's son, Trevor Tutu, without going through a hearing—the procedures that were put in place. We had to challenge that decision and that was a very difficult moment, when we had to take our own colleagues, really challenge them and take them to court. That again demonstrates the leadership of the archbishop—that even in those very difficult moments, procedure and protocol and doing the

right thing is very important to the archbishop—even if it means having to agonize about it, you know, to actually do it was very important and we supported him in that. (G. Wildschut, personal interview, December 2000)

Creating a new center, a common reality. Glenda Wildschut further brought to light the means by which Desmond Tutu effectively led across the multiple cultures of the Commission:

I think the attrition was very small. We only lost one person, and then one other person on the amnesty committee, that didn't stay on the commission as a whole. But I think what the archbishop did very early on in the life of the commission was help us as a group to define values that we could all buy into. Even though we came from a diverse group, there were certain core values that all of us held, and still hold. And to use those values in our work, the archbishop helped us to constantly remind us of the things that held us together rather kept us apart. So it was the values that we had to be taught, and focus on the job at hand. And he constantly reminded us about the fact that we had occupied a particular station, if you like, within the South African community. And so he kept saying, for example, that we need to be beyond reproach, like Jesus was. He kept saying, remember that. Always helping us to buy into a value that all of us could identify with. And I thought that was exceptionally—particularly because we had come from such diverse . . . and, he's very adept at languages. And so he could speak to us in our own language. He could speak Afrikaans, of course, his English is impeccable, and he could speak in the vernacular, several vernacular languages. So he was able to—and he learned to understand us very quickly. (G. Wildschut, personal interview, December 2000)

Though she has described Tutu's use of common values for the Commission to hold to task as well as transcend the many realities engaged in the cultural differences, Wildschut explicitly implied that it was not only the use of common values, but also through Tutu's ability to speak several languages and local dialects that enabled him to understand them. In his case, as in that of global leaders who have the capacity for ethnorelativism, the language that empowers the leader is not necessarily a spoken one, but creates a forum for individuals from different perspectives to feel understood. The human condition demands to first be understood, before understanding, usually resulting in conflict. Understanding is what the global leader delivers.

Capacity to Transcend Paradox and Ambiguity

The opposing dynamics of paradox, and the paralysis and uncertainty created by ambiguity, exist as part of the DNA of change. It is, however, in the current environment of globalization where the scope, speed, and intensity, which have created and are creating a new world order, that global leaders mitigate and transcend paradox and ambiguity linking opposing forces and making meaning out of nonsense. Such is the case with Desmond Tutu who leads with this capacity both personally and publicly. The anti-apartheid struggle was a breeding ground for these two dynamics and, therefore, the examples of the conditions are rampant. The following selections give insight into how Tutu mitigated the dynamics and harnessed them as propellants towards the greater vision of hope and a free South Africa.

Tutu and Hani: Opposing forces, passive resistance versus militancy, past and present, one future. Chris Hani was the General Secretary of the South African Communist Party and a member of the African National Party's executive committee. "In a 1992 opinion poll Hani had been judged to be second in popularity to Nelson Mandela and was a hero to militant young black people" (N. Tutu, 1989/1996, p. 251). He and Desmond Tutu were fond of each other but could not have been further apart in their approach to both the anti-apartheid struggle and the governance of South Africa post-apartheid. On Holy Saturday, April 10, 1993, at the height of negotiations for a peaceful transition and on the cusp of the country having its first free elections for all South Africans, Chris Hani was assassinated by a "fanatically anti-communist Polish immigrant. The country was thrown back to the verge of civil war" (N. Tutu, 1989/1996, p. 251).

The impact across South Africa was penetrating. Two and a half million people took part in 85 separate events during a national day of mourning on April 14. “On April 19, the day of Hani’s funeral, 4 million people were estimated to have stayed at home . . . 25 were killed . . . and more than 100,000 attended the funeral at a Soweto soccer stadium where Tutu gave an address” (N. Tutu, 1989/1996, pp. 251-252). Naomi Tutu recounted the event and highlighted the paradoxical relationship and the chaos that was mitigated by her father’s address at Hani’s funeral:

I mean I think the one incident would be the death of Chris Hani, you know, he was shot outside his home just around Easter. Just before the first election and Chris Hani was one of those, the upcoming, the younger leadership of the African National Congress. And he was one who I think my father had a personal affection for. Though Chris was a communist, a South African Communist, therefore, you know, it was a strange relationship. But it was one of personal affection. And also I think my father saw in him one of those who was the great hope for a future South Africa. And he was devastated by the death, by his killing. And I mean it seemed like, I know that there’s no such thing as a non-senseless killing, but if there’s a sense of killing right on the verge of a new South Africa, after he had struggled and was shot down in front of his young daughter, so that, you know, I think that when my father talks about it now, you hear the pain in him. And I know that I wasn’t there at the time but I know that he was told about the death and that he—people who were there, you know—say he just looked as though he had been kicked, kicked in the stomach. And I think that there was there a real opportunity for despair, and I think he felt close to that. It was as though those who were opposed to the move forward had struck such a blow that they could stop the process. I mean there was a big fear in the country that they would be all kinds of riots and the opportunity for violence was immense. That people were just so angered by this, and particularly because people were already gearing up for the elections and there was the tension in the country. But I mean, I think that personally, too, Daddy was—that death felt almost as though it could be the death of hope. I think that is how it hit my father. And I think that for him, you know, to come through that and to then, you know, preach at Chris Hani’s funeral and to preach from his heart, I think, about the pain and the anguish of this death, and yet also to preach about the necessity for continued hope and continued movement forward was a real time of personal growth. (N. Tutu, personal interview, April 2000)

What Naomi Tutu addressed is her father’s capacity to see in Hani something beyond what most likely Hani himself was not able to recognize in the moment. That

beyond the struggle, Hani himself would most likely have adapted to lead in a free and most likely democratic South Africa. Desmond Tutu's view of Hani may have been identification of himself as a young Desmond Tutu who radically opposed the Bantu Education Act and left his post as teacher, or in taking the side of university students against the administration. Wisdom, experience, and age might have given Tutu that insight into Hani. However, in this case, and in the case of global leaders, such insight has harnessing power in the circumstances, and the most salient paradox. Hani was a communist, Tutu was not; Hani was and supported militancy, Tutu did not; Hani's assassination engendered broad spread hopelessness, Tutu's address at his funeral seeded hope to achieve the goal of a free and democratic South Africa. Tutu's address to the more than 100,000 at the soccer stadium in Soweto included the following:

God showed in the victory of Jesus that goodness is stronger than evil, that light is stronger than darkness, that life is stronger than death, that love is stronger than hate. God is telling us the same message in the horrible death of Chris Hani. His death is not a defeat. His death is our victory. . . . His death is the victory of truth, the truth of liberation, that liberation is stronger than the lie of apartheid, that liberation is stronger than the injustice of apartheid, of its oppression and exploitation. The death of Chris Hani gives this country yet another opportunity. It gives the government and all the key players another chance. We want to make a demand today. We demand democracy and freedom. (N. Tutu, 1989/1996, p. 253)

Extrinsic leadership for intrinsic action. Bolman and Deal (1991, 1995) and others have recognized and published not only the power of culture and symbolism as realities in all organizations and leadership roles, but have in effect brought insight and description to the technology of the human spirit that becomes motivated and activated by their own means; in other words, intrinsically. Chris Ahrends pointed to Tutu's capacity to use not the circumstance of paradox, but the leadership tools of paradox that are extrinsically driven to create intrinsic motivation. He did this in three examples of

Tutu's leadership, in three distinct areas: transcendence of conflict, resolution and peace, political and personal.

I think there's a difference which I wouldn't want to put my head on the block about, but I think that the difference between conflict resolution and peacemaking. Conflict resolve is a peacemaker's—I don't think he's a conflict resolver. I think he's a peacemaker. Conflict resolution, it seems to me involves a certain ability of getting people to a table and making, enabling people to make compromises and facilitating the process and coming to a common agenda and being very strategic in that process. And the great responsibility of conflict resolution, which we know to work in some situations, and that's that. And they use it in that organization that are involved. I think that a peacemaker, peace builder is someone who rather holds out a vision which appeals to the humanity of people and enables them to find within themselves the ability to go on and to work out their own solutions, and that's what he is and that's what his gift has been to the country. He's never been dogmatic, he's never been necessarily very good at dealing with the nuts and bolts of issues—constitutional talks, and politicians—and he hasn't got a party political bone in his body. We would have all said that we wouldn't have voted for him as president. He's just not that kind of person. He has a great political nose for the issue of the day and can discern those issues, but that's different from party political engagement, if you know what I mean. And that he'd never expect any unloyalty to a party political process. So I think that his approach would be different and he would need to be supported in that he would need the nuts and bolts people to come in behind and to work through the issues and to draw up the agreement—not for him. His job is to light the humanity in the hearts of people, to make them want to find peace, and that would be his approach to any party situation. And it's by hope and therefore he's vulnerable, you know. (C. Ahrends, personal interview, December 2000)

In each of these examples conflict resolution versus peacemaking, political prowess versus political engagement, and personal power versus vulnerability, the extrinsic circumstances—conflict, negotiation, and public persona—are each transcended by the intrinsic motivation seeded in those Tutu has led. It is not simply a philosophical premise, but more a behavior that brings the capacity to transcend paradox and ambiguity to the forefront, and largely, though not exclusively, with symbolic devices.

Desmond Tutu on leadership. When asked about leadership Desmond Tutu put forward, in his own words, some attributes. The notion of leadership was articulated in a

set of paradoxes in an essay describing his views. He used others as examples—Nelson Mandela, Mother Theresa, the Dalai Lama, and even F. W. de Klerk—never himself.

Anytime the global leader uses paradox itself as the device it is the strongest indication that he or she is harnessing the paradox toward the desired mission or vision at hand.

Desmond Tutu stated:

I believe there is in us an instinct for goodness. We hanker after it, we recognize it when we encounter it, and we admire it. . . . Value, quality, goodness; I don't know whether goodness is the all-embracing quality or whether it is one of several attributes of leadership. Be that as it may, I want to say that the good leader, the authentic leader has to have credibility . . . it seems that you establish your credibility by demonstrating that your involvement is not for personal aggrandizement. You are the leader for the sake of others. . . . The true leader is not self-serving but shows a high level of altruism. . . . It does appear too that the acid test of this self-emptying, other regarding style of leadership is whether one is ready to suffer. . . . The good leader is one who is affirming of others, nurturing their best selves, coaxing them to become the best they are capable of becoming . . . this leadership is not coercive but plays to the strengths of others. . . . They are inspirational because in the end they enable others to blossom and not to wilt. . . . The real leader knows too when to make concessions, when to compromise, when to employ the art of losing the battle in order to win the war. (D. Tutu, 1998, pp. 68-70)

CHAPTER V

FINDINGS: JIMMY CARTER AND THE ANALYSIS OF HIS LEADERSHIP THROUGH THE LENS OF THE GLOBAL LEADERSHIP CRITERIA

Biographical Background

James Earl (Jimmy) Carter, Jr. was born on October 1, 1924, the first American president born in a hospital. The eldest of four children, he grew up near Plains, Georgia, in the Archery Community where his father farmed and operated a small country store. His father, Earl Carter, a traditional southerner, was a successful farmer and the unquestioned authority to his children and the sharecropping laborers who worked his land. “As a child my greatest ambition was to be valuable around the farm and to please my father. He was the center of my life and the focus of my admiration” (*Jimmy Carter*, 2002, n.p.). This striving personality earned him the nickname Hot Shot from his father, who demanded much from his first-born son. In addition to a strong work ethic and iron will, Jimmy inherited the legacy of racial segregation from Earl Carter, who believed wholeheartedly in the system.

Jimmy Carter’s maternal grandfather, Jim Jack Gordy, was active in local politics and was considered the most politically knowledgeable man in the local area (Barber, 1992; Carter, 1992). But it was most likely his father who exposed him to the intricacies of politics. He was a farmer and quite an astute businessman, but politically in tune and articulate, and was an avid Democrat. He saw, during the dark days of depression, some of the federal programs actually hurting the small farmers and sharecroppers. Carter

(2001) said, “This was my first picture of the differences between political programs as envisioned in Washington and their impact on the human beings I knew” (p. 67).

Carter’s father was totally against Roosevelt’s New Deal and when Eugene Talmadge, one of the most racist of politicians by his own account, still was reelected governor of the state of Georgia in 1934, his father, taken with Talmadge’s knowledge of agriculture and his flamboyant style of speaking, would carry a load of men (and Jimmy) to the various rallies around their part of the state.

Georgians were divided roughly depending on whether they were “Talmadge” or “anti-Talmadge.” Eugene Talmadge, a brilliant politician was elected governor in 1932 on the basis of his claim to represent the poor and rural folks, and to preserve white supremacy. . . . Daddy would take his one-ton farm truck to Gene Talmadge’s rallies and barbecues, its flat bed covered with straw and loaded down with our neighbors. When, for some reason, Daddy couldn’t go himself, his truck would be there with its human payload. I went several times as a small boy, partly so the truck would be full and, I guess, because Daddy wanted me to learn about the political world. I’m not sure I learned the right things, but I enjoyed these excursions very much. (Carter, 1992, p. 7)

In the southern tradition, his father would not socialize in any way with blacks but his mother balanced this by offering a very different example to her children. “Miz” Lillian, a nurse by training, was far more liberal on social and racial issues. She set an example for Carter when she crossed the strict lines of segregation in the South in the 1920s, by counseling poor African-American women on matters of hygiene and health (“James Earl Carter, Jr.,” 2005). Carter recounted:

The only local person I knew who ignored the strict separation of the races was my mother . . . she met most of the medical needs of our neighbors. She knew they had no way to pay a doctor in town, and she didn’t charge anything for helping them. When her black friends came to our home, she encouraged them to enter through the front door, and, as much as their discomfiture would permit, she treated them as equals. (Carter, 1992, p. 17)

A working nurse, Lillian Carter nursed her black neighbors even when they had no money, cheered for African American athletes—boxer Joe Louis and baseball great Jackie Robinson—and generally refused to abide by the social code of segregation. That gave Carter a unique perspective. He had the kind of new liberal southern philosophy that his mother represented along with the old South outlook of his father.

As a politician in the 1960s and 70s, Carter would be well served by his ability to understand both sides of the racial divide. The mother's liberalism and compassion were perhaps blended in the son with the father's ambition and tough-mindedness that established his political character and leadership. (Hargrove, 1988, pp. 2-3)

His closest childhood friends were black and, although he could not ride together with them on public transportation or go to a movie and sit together, or even go to school together, it was not an issue personally or politically for him at that time. It just was the way things were: separate but equal in many ways. He saw leaders in the community who were respected blacks but still were not welcome in many places; yet, this was the way of life all across the South. He was a product of a time and place filled with anomalies and paradoxes. Jimmy said:

My own life was shaped by a degree of personal intimacy between black and white people that is now almost completely unknown and largely forgotten. Except for my own family, the people who most deeply affected my early life were Bishop Johnson, Rachel Clark, my Uncle Buddy, Julia Coleman, and Willis Wright. Two of them were white. (Carter, 2001, p. 21; see Appendix B)

In 1935, Carter was baptized in the First Baptist Church of Plains, part of a conservative and evangelical denomination that strongly influenced his life. Churches, as well as schools, were completely segregated at that time; but, due largely to his mother's impact on his social conscience, he did not embrace the conservative politics of his denomination. His family was active in the Baptist Church in Plains, and he said: "The

churches joined the schoolhouse at the center of our spiritual, educational, and social lives” (Carter, 1992, p. 219). Later in life when his sister, Ruth, became a successful international evangelist and author, she was influential in his becoming more in tune with his Christianity and led him to refer throughout his public service to being a born-again Christian. She was of particular help to him when he ran for governor of the state of Georgia in 1966 and lost. His other siblings, Gloria and Billy, played peripheral roles in Jimmy’s early years.

Carter would have graduated valedictorian of his class at Plains High School if he had not skipped classes one day with some friends and gone on a spree to Americus. They had a fun day and then went by the newspaper office and told their story. It was printed the next day and after that someone else had the honor of becoming valedictorian. After graduation, waiting to have support the support of the local congressman, Stephen Pace, for appointment to Annapolis, he attended two schools: Georgia Southwestern College and the Georgia Institute of Technology before being able to enter the United States Naval Academy. He received a bachelor of science in engineering in 1946 from the Academy, the same year he married Rosalynn Smith, also a native of Plains.

After graduation, where he was in the top 10th of his class, Carter served 2 years on surface ships, describing that time as a “dreary experience” (Bourne, 1997, p. 64). Looking for other possibilities, he applied for a Rhodes scholarship and made it to the final screening, only to be eliminated. “It was the first time in his life that Jimmy was forced to face a significant loss. . . . But he came out the slump, which followed by applying for “the prestigious, and highly sought-after submarine service” (Bourne, 1997, p. 64). He applied and was accepted, rapidly becoming qualified for command. After a

year and a half, when he heard that the Navy had created positions for officers of his rank in a new program—nuclear submarines—he was quick to apply and did additional work in studying nuclear physics at Union College in Schenectady, New York. He signed on as an officer under Captain Hyman Rickover in the Navy’s first experimental nuclear submarine, and Rickover had a profound effect on Carter. In an interview with Bill Moyers prior to the presidential election, Carter said that it was Admiral Hyman G. Rickover

that had demanded from me a standard of performance and a depth of commitment that I had never realized before that I could achieve. And I think second to my father, Admiral Rickover had more effect on my life than any other man. (Richardson, 1998, p. 10)

Making a very difficult and critical decision upon the death of his father in 1953, Carter resigned from the Navy and went back to Plains to try and save the family’s peanut farm. Success came slowly, but Carter started a fertilizer business, acquired more land and a cotton gin, a peanut shelling plant, a farm supply operation, and several warehouses. By the time he ran for President, he owned or leased more than 3,100 acres of land with total assets of \$1 million.

During the time of establishing himself as a successful businessman and farmer, Carter began his public service as chairman of local county school board, chairman of the country hospital authority, president of the Plains Development Corporation, and president of the Crop Improvement Association. His impetus for leading the school board was the disparity in education received by black children and at the height of desegregation in rural Georgia (“Jimmy Carter Biography,” 2006). In 1954, the Supreme Court’s decision that segregation in the public schools was unconstitutional began a period of social upheaval in the South. In Plains a White Citizens’ Council was organized

in response to the Court's decision. Carter refused to join and supported a plan to consolidate the schools. His plan was defeated and his businesses boycotted for a time. Carter's political ambition was spurred and, when a new state senatorial district was created in the area during the legislative reapportionment of 1962, Carter decided to run for the seat.

Victory was neither clear-cut nor easy. It first appeared that Carter had lost the race, but ballot stuffing in behalf of his opponent resulted in a long legal battle. When all of the evidence was uncovered it was discovered that there were many creative and underhanded means by which the ballot stuffing had occurred, including many who were deceased voting in alphabetical order (Carter, 1992, pp. 129-130). Ultimately, he won both in the primary and general elections, serving two consecutive 2-year terms in the Georgia Senate. He built a record of fiscal conservatism and a reputation as a tough, independent operator. He also was seen as a social liberal as he helped to repeal laws designated to discourage African Americans from voting.

In 1966, Carter ran for governor but was defeated. He immediately began to prepare for another campaign, and was successful in his bid in 1970 by tempering his unpopular stand on desegregation. Therefore, he surprised many of those who voted for him and gained national attention with his inaugural address in which he called for an end to racial discrimination. He was the first white southern politician to say this in public; he was viewed by the national press as a forerunner of the more moderate racial and social attitudes, which were just beginning to emerge in the new South.

Carter was unsuccessful in his reelection bid in 1975. He had alienated both the voters and the state legislature through what has been described as an imperial style of

governing. His term as governor was marked by the appointment of an increased number of blacks to state boards and agencies, by reorganization of the state government from some 300 offices, boards, and agencies to a more manageable one of 22 agencies.

Jimmy Carter began his presidential campaign almost immediately after his term as governor expired in January of 1975. He was largely unknown on the national stage, but this actually seems to have worked in his favor in the aftermath of Nixon's Watergate scandal. It also helped Carter that his Republican opponent was Gerald Ford, a political insider but one with little charisma or ability to showcase himself well. Carter's campaign was built on moderate positions on most issues and he set a high moral tone, promising to institute a government that was responsible, decent, and compassionate.

Carter's victories in the primaries and his choice of Senator Walter Mondale, a northern liberal, as his running mate led to his party's nomination and subsequent election—although his was a very narrow margin of victory. He won the popular vote by a little over 50%. He was the first candidate from the Deep South to be elected president since the War Between the States.

Jimmy Carter was inaugurated on January 20, 1977. After taking the oath of office, he and members of his family walked to the White House—an unprecedented act—symbolic of his desire to be closer to the common man. Later, in the same view of a presidency less king-like, he sold the presidential yacht and eliminated some of the ceremonial trappings of the office. Most aggravating to the White House staff was his closing of the tennis courts that they had enjoyed using, as he indicated to them that they had the nation's business to which to attend.

All of these things initially set well with the public, but his newcomer status showed itself almost immediately in his inability to make deals with Congress. He was unable to get all of the key portions of his consumer protection bill through Congress. Carter wanted to free the nation from dependency on foreign oil by deregulating domestic oil pricing and encouraging alternate energy sources. However, he was less than successful in this when the oil-producing countries' organization (OPEC) created a pricing cartel, which sent oil prices soaring. The partial result of this was rampant inflation and a fairly serious recession (Barrow, 1996).

In foreign affairs, Carter undertook to establish human rights as a basic tenet of American policy. He made frequent criticism of nations that violated the most basic of human rights. The politics of the Nixon administration was such that abuses of human right were overlooked if they were committed by a nation that was allied to the United States. This was intolerable to Carter; and, among other steps he and his administration took, was to end support to the historically U.S.-backed Somoza dictatorship in Nicaragua and to give millions of dollars in aide to the nation's new regime. His decision to pull America out of the 1980 Olympics in Moscow because of the Russians' invasion of Afghanistan was not a popular one (*The 1980 Olympics*, 2002).

The main conflict between Carter's stance against abuse of human rights and U.S. interests came in dealing with the Shah of Iran. Mohammad Reza Pahlavi had been a strong ally of America for several decades and was one of the few U.S.-friendly regimes in the Near East. However, his regime was quite brutal and oppressive, to the point that the Carter administration did not intervene when an uprising against the monarchy broke

out. The Shah was deposed and exiled. In 1979, Carter reluctantly allowed the former Iranian Shah into the United States for asylum and medical treatment.

In response to this, Iranian militants seized the American embassy in Tehran. They took 52 Americans hostage and demanded that the Shah be returned to Iran for trial and execution. Later that year the Shah left the U.S., going to Egypt where he died. In spite of this, the hostage crisis continued, and much of the 1980 presidential campaign played out under this cloud. There was a botched rescue attempt of the hostages, which did not do anything to ameliorate the growing perception on the part of the public that the Carter administration was inept. Ironically, Carter negotiated the release of the hostages before he left office, although the Iranians did not allow the release to take place until the day that Reagan was inaugurated.

Carter is positively remembered, however, for the historic 1978 Camp David Accords. He was able to mediate a historical peace agreement between Israel's Menachem Begin and Egypt's Anwar Sadat. They met secretly for 12 days, at the end of which time negotiations were concluded by the signing at the White House of two agreements. The first dealt with the Sinai and peace between Israel and Egypt. The second was a framework agreement, which established a format for the conduct of negotiations for the establishment of an authority regime in the West Bank and Gaza ("James Earl Carter, Jr.," 2005).

In July 1980, Carter received a favorable rating of only 21% in the Gallup Poll. It was the lowest rating any president, including Richard Nixon at the time of his resignation, had ever received since polling began in 1936. This low rating came about because of several things: (a) Carter had not been able to get much of his legislative

program through Congress; (b) his relationships with the Democratic leadership of the House and Senate were cool and distant; (c) his White House staff was composed of Georgia friends, few of whom appeared to be knowledgeable about Washington politics and showed little desire to be informed; and (d) the economy was terrible with double-digit inflation and high unemployment at the same time. Nevertheless, at the Democratic Convention Carter received the nomination, although he left the convention with a divided party. His campaign lacked the vibrancy to be expected of a winning candidate. The Republican team of Ronald Reagan and George Bush was swept into office in a landslide victory. Carter had tried to structure a peaceful world. Among the highlights of his presidential career included his dealing with the national energy crisis, improving the National Parks System, creating the Department of Education, and, above all else, championing human rights.

The Carters returned to Plains, Georgia in 1981. That same year the Carter Presidential Library opened in Atlanta and, in 1986, Carter dedicated the Carter Center in Atlanta. This center is an institution devoted to promoting peace and democracy abroad through the use of mediation measures, election monitoring, and the advocacy of basic human rights. The Carter Center and the Presidential Library, though joined together in the same physical plant, are two separate organizations. The Presidential Library is operated by the National Archives and Records Administration and the Carter Center—which houses the Office of Jimmy Carter, the Carter Center of Emory University, and several other private organizations—is operated independent of the federal government. Jimmy and Rosalynn Carter received the Presidential Medal of Freedom in 1999 for their work in fostering peace and in 2002 former President Carter was awarded the Nobel

Peace Prize “for his decades of untiring effort to find peaceful solutions to international conflicts, to advance democracy and human rights, and to promote economic and social development” (Berge, 2002, n.p.).

Time and again, Carter’s talents have been used to help others and the United States. During the Clinton administration, he helped resolve issues in North Korea, Ethiopia and Eritrea, Sudan and Uganda, Bosnia, Venezuela, and Haiti. He has contributed to society as a spokesperson, a carpenter building Habitat for Humanity homes, a teacher of a Sunday school class in his local church in Plains every Sunday he is in town, and standing strong on his ideals. He is a tireless author and to date has written prolifically, including 18 books, though there are others to come (see Appendix C).

Analyzing Jimmy Carter as a Global Leader Through the Lens of Six Capacities

Jimmy Carter’s background and personal history are important components to understand Jimmy Carter the man. However, in order to see the intricacies of his leadership, its effectiveness and reach, tools are needed that make clear what is happening and, for the sake of this study, what is relevant in a globalized environment. Those tools are the six global leadership capacity lenses. However, there are examples, books, a Presidential Library, interviews, video and audio recordings, and more than ample data available for analysis. This analysis was not intended to consider all the data available on Jimmy Carter but rather what was sufficient from multiple primary and reliable secondary sources in order to create redundancy to establish global leadership phenomena as defined by this study.

Capacity for Self-Transformation

Jimmy Carter is most often considered, first of all, on the national and global consciousness because he was the 39th President of the United States. Once his presidency captures one's attention, it is clear that the presidency of the United States was but a stepping-stone in a series of steps, half way along a journey, not an end unto itself. Jimmy Carter's adaptive capacities needed for self-transformation are often not observed at first glance because he was said to be a micromanager both at the State House while Governor in Georgia, and the White House when President. His political peers described the attribute because of his engineering background (Brinkley, 1998; J. Allen, personal interview, February 2, 2000; B. Lance, personal interview, February 2000). That background, however, as this study discovered, was a leadership marker for Carter, which enabled him to design and recreate himself several times over his lifespan.

Carter's journey of self-transformation, addressing the adaptive challenges that mark his path begins long before he enters the White House, and as of this date in November 2006, 16 years after Jimmy Carter left the White House, he vigorously continues to carry out his personal mission of peace making and alleviating human suffering. He is doing most of his work through the Carter Center, and while doing so establishing a future for his mission to continue beyond his ability and that of his wife, Rosalynn, to personally lead the effort. Some might address it as a "legacy mission," but for Jimmy Carter it is the mission of Christian men and women on earth, and because there is a hope and a future beyond death in his faith tradition, that iteration of self-transformation is only the next step for Jimmy Carter.

Two hundred years from now when people consider my name, I would like them to equate it with peace and human rights. I hope that for the remaining years of

my life, I can continue to pursue these two goals—human rights in its broadest sense and the use of our great strength for the benefit of peace in their world. I don't know to what extent history will show that I have been successful, but I would hasten to add that my life is not yet over. (Carter, quoted in Richardson, 1998, p. 268)

Referring once again to Kegan's (1994) stipulations for self-transformation of the fifth-order person—self-authorship, self-regulation, and self-formation—Carter's capacity for self-transformation is decipherable in the context of the following multiple-source data presented in chronological order.

Alonzo Davis, alias A. D. Former President Jimmy Carter was born in 1924 in Plains, Georgia. The early 20th century southwest Georgia community was not much different from much of the rest of the segregated South except that there were really no plantations and most of the blacks were field hands. However, the tone was never too far away; “the day Jimmy Carter was born, the governor of Georgia gave a keynote address at the annual convention of the Ku Klux Klan” (Bourne, 1997, p. 20). Jimmy was the first born in the Carter household to Earl and Lilly with another arrival approximately 3 years later. “Right before Jimmy's fourth birthday in 1928, they moved to Archery, a flagstop community on the Seaboard Railroad line 3 miles west of Plains” (Bourne, 1997, p. 21). Carter described his boyhood life in Archery on the farm in terms of a relationship he had with his best friend, a formative precursor to Carter's understanding of himself not being a part of a single social system or contained the boundaries that might have restrained him:

From the first day we moved to the farm in Archery, my primary playmate was Alonzo Davis, always known as A. D., who lived on our farm with his uncle and aunt. During my first four years in Plains I had known only white children, and it must have been quite a change for me to meet this very timid little black boy with kinky hair, big eyes, and a tendency to mumble when he talked. I soon learned that A. D.'s bashfulness evaporated as soon as we were out of the presence of

adults and on our own together, and it took me about an hour to forget, once and for all, about any racial differences between us. Since our other playmates on the farm were also black, it was only natural for me to consider myself the outsider and to strive to emulate their habits and language. . . . Although his surrogate parents didn't know exactly when he was born, A. D. was close to my age, and it was not long after we met that he and his aunt adopted my birthday as his own, so we could share whatever celebrations there might be. . . . I was perfectly at ease in his house, and minded his uncle and aunt as though they were my own parents. At least during our younger years, I believe that he felt equally comfortable in our house. . . . When I had a choice of companions, I always preferred A. D. (Carter, 2001, pp. 73-74)

Kegan (1994) suggested that this postmodern thinking as it relates particularly to conflict (in the case of Jimmy Carter's relationship to A. D., the contextual conflict of race, though Carter did not understand it until later in his childhood), is

the value of the relationship . . . as you live out your own multiplicity, and thus . . . focus on ways to let any conflictual relationship transform the parties rather than on the parties resolving the conflict. Postmodernism suggests a kind of "conflict resolution" in which the Palestinian discovers her own Israeli-ness, the rich man discovers his poverty, the woman discovers the man inside her. (pp. 320-321)

In the above case, in the context of the mid-20th century South, the white Carter discovers his own blackness. Later in his career as chairman of the school board, his conflict resolution work with global leaders reflects this approach. He often uses the term *our humanity* to describe what Kegan (1994) described as the postmodern thinker and, thus, the capacity to self-transform to adapt to the new multipleness (Kegan used the word "conflict").

Earl of Plains lay dying long before his time. Jimmy Carter's capacity to (a) identify in effect what the external is that is influencing him and naming it, (b) frame the situation or problem as it may present itself, (c) designing and engineering a resolution by removing himself from the problem while at the same time remaining in it to identify his role in the solution and executing it, and (d) then using the new resolution as the

foundation for the next and more complex problem are the processes Carter uses to self-transform. Vygotsky (1978) referred to this learning process as scaffolding; Lynch, Wolcott, and Huber (2001) referred to it as the developmental problem-solving process (see Appendix D). The capacity to transform one's self occurs at the nexus of epistemological awareness, problem solving, and one's relationship to the world around oneself.

One of the most difficult transformations for Jimmy Carter came in the decisions he faced at the impending and subsequent death of his father. The renowned presidential biographer, James David Barber (1992), recounted the events and the ultimate effect on Carter that illuminates his global leader capacity for self-transformation. In 1953, after having worked for Admiral Hyman G. Rickover, the Father of the Nuclear Navy, Jimmy Carter resigned his post. Carter was at the peak of his Navy career, with a clear path to the highest ranked officer in the Navy. After all, Admiral Rickover would take nothing but the best from Jimmy Carter. But, "Earl Carter lay dying long before his time and Jimmy rushed home to have one last talk about old times together before the end" (Barber, 1992, p. 411). For Jimmy, his father's death brought about an unexpected understanding of his father, Plains, and the role he had. Barber (1992) explained:

Earl's death revealed what that "hard" man had done and meant. As he passed, hundreds came to give him words, flowers, favorite foods. The state legislators, among whom he had won membership for his last year, marked his ending.

Jimmy and Ruth, Daddy's darling, carried the news to the farm's black workers the night he died, and saw, to Jimmy's surprise, their tears spring and flow. It turned out Mr. Earl had been a veritable closet foundation-cast at need, debts forgiven, scholarships, dresses for the little neighbor girls. In contracts, sister Gloria remembered Jimmy musing: "If I died, nobody would really care. Not really care." (p. 411)

When Jimmy returned to Annapolis he had very difficult days in trying to decide what to do. Rosalynn did not want to move back to Plains, and Jimmy said it was “the first really serious argument in our marriage” (Barber, 1992, p. 411). Barber (1992) said:

He was really torn by the situation. It was agony. His father was the mainstay of that town—the banker and the landowner. He was a baron in a feudal situation. Jimmy had a strong sense that nobody in his family could hold it all together but him. He felt that if he didn’t go back and take the burden, “the town would die.” Miss Lillian recalls that “Jimmy didn’t want to come back to Plains. He hated to give up his career.”

In the end though Carter concluded the best thing to do was to go home, and the reason, he wrote as he ran for President was, “I had only one life to live, and I wanted to live it as a civilian, with a potentially fuller opportunity for varied public service.” He called his mother in the middle of the night and said, “Mother I have no alternative. I am going to come home. . . . in a sense, intimacy had won out over excellence. Jimmy Carter’s need for high achievement, his excitement when exposed to possibilities of excellence, was very real and stayed real for him.

Mr. Earl’s secret life, exposed to his son too late for the expression of filial gratitude, shifted the ground of Jimmy’s identity, reinforced his sense that one can be hard and kind, competent and compassionate. Not that the choice to come home was simply a matter of sentiment or philosophy, for economic realities were pressing. But his reasoning about it (in the brain, in the viscera) refocused his vision of his world. (Barber, 1992, pp. 411-412)

Governor Jimmy Carter. Office of Management and Budget Director in the Carter Administration, Burt Lance was a fiscal conservative and a hard-nosed businessman who believed and almost achieved a balanced budget until he had to resign his position because of allegations of unethical behavior within the National Bank of Georgia. The allegations turned out not to have any merit, but Lance resigned to not burden the Carter administration with political turmoil that would distract from Carter’s objectives. Before going to Washington, not only had he been an officer and, eventually, a long-time Chairman of the Board of the Calhoun National Bank; he was also Director of the Georgia State Highway Department. Reorganizing that department, Lance achieved a significant reduction in the total number of employees and improved the method of

awarding contracts. He held the position of Commissioner of the Department of Transportation from 1971 to 1973, and was a candidate for governor of Georgia in 1974 (“Burt Lance Biography,” 2006). Of significance is that his tenure as Commissioner was during the period Jimmy Carter was Governor of Georgia when he completely overhauled state government agencies for greater efficiency and ethical operations. Lance led the charge for the most powerful of those agencies.

Lance has known Jimmy Carter over a span of his lifetime and is still close. Burt Lance (personal interview, February 3, 2000) suggested Carter’s ability to self-transform in a more straightforward manner by saying that Carter never stopped growing, an appropriate term. However, critical to his comment is Lance’s understanding of the dynamic that Carter’s growth is different from that of most persons. It is as Lance suggested, not adopting the status quo, but transforming beyond it. It is once again Carter’s self-transformative global leader capacity that moves him beyond the crisis of the moment to reinvent himself from seemingly mere dust into the democratic candidate for President of the United States.

A lot of the times you can identify a growth period, but Jimmy Carter is still growing. He’s never stopped. And he used every day as a day of growth. He had some setbacks, obviously, he was terribly devastated by losing in 1966 when nobody gave him a chance to start with. And that was a period of great growth for him. But every day he was growing and as I say, there’s not the slightest doubt in my mind, that today he’s growing just like he did, you know, three weeks ago. He’s constantly growing and it’s interesting that you would phrase the question that way because one of the things you see—when people have an opportunity, many of us don’t grow. We adopt the status quo, or whatever it is. And we don’t grow. And the highest compliment, in my judgment, that you can give to somebody is that he has grown and continues to grow—meaning that he always was able to assimilate something new. So, the setbacks that he’s had, in Georgia as governor, he was always proud of the fact that he got a bigger percentage of his legislative programs through than other governors had. I guess sometimes the way you looked at that, that you could make that claim. But he always was aware of giving himself some sort of daily report card. I think if it came out to be a C for

some reason, which I seriously doubt that he ever gave himself a C, but if it did then the next day he wanted to make sure that it was higher than that—always trying to move up that average. And that may be a simple way of saying that about him, but I think it is the circumstance that he constantly grows—he has this tremendous capacity, even when he’s 75 years old, to continue to grow. (B. Lance, personal interview, February 3, 2000)

Carter demonstrated on a regular basis his capacity to engage his “multipleness,” as suggested by Kegan (1994), with acts of leadership that often at first glance were perplexing, but in light of his way of knowing that included other realities than his own, the leadership is understandable. Lance wrote of Carter’s executive actions not long after becoming Governor:

When he was elected governor he ran against the business establishment in Georgia. He had no obligation to them. He confounded them by bringing them in to state government to set the reorganization of the state on a business-like basis. He was a member of the legislature, his previous experience being a state senator. But he wasn’t willing to play games with them and trade off. He would say, look, you need to do this because this is the right thing to do. He confounded his supporters by taking care of the ones who didn’t support him on the basis that they may have been the right people for the right circumstance and the right job. (B. Lance, personal interview, February 3, 2000)

President Jimmy Carter. Upon entering the presidency Jimmy Carter brought an agenda like all others, but with an approach that was indelibly different. Often Carter found himself seen as an ideologue with his agenda, and more often than not at the expense of his political equity. It was hard to understand at a first glance, but it was Jimmy Carter’s way. This oxymoronic political behavior made no sense except in the light of Kegan’s (1994) description of self-transformation that identifies this global capacity. Kegan (1994) said that this capacity to recreate oneself personally and perceptually to greater levels of sophistication where knowing moves from subject to object, from system to transsystem, and thus facilitates the ends to be achieved (p. 313). This dynamic is evident in Rosalynn’s statement about Carter going to the Middle East against the

caution of his advisors, an example characteristic of Carter's presidency, as recounted by Wayne Smith:

Another one, I'm not sure would be the most, was once when I was at the White House shortly after Camp David, and things were not going as well as people had hoped. And Rosalynn said, "Jimmy's going to make a trip over to the Middle East and see if he can't put this back on. His advisors were telling him not to do it because if he does it's doomed to failure and it will reflect poorly on him. . . . Jimmy doesn't care. He's not here to run for re-election, he's here to do the job that he was called to do." And he's going over for that—now that's not necessarily a crisis. But that's how he faced a situation. (W. Smith, personal interview, February 29, 2000)

From the White House to the homestead. Many presidents leave a citizens' legacy program to benefit different domestic and universal needs through the action of American volunteerism. Such is the Peace Corps designed by J. F. Kennedy. Jimmy Carter placed his support behind a movement called the Friendship Force, which ultimately supported the sister-city program among cities in the United States and abroad, and is currently functional in establishing relational connections among the peoples of the world. Wayne Smith was the first president of the organization, and the individual who promoted Jimmy Carter abroad as early as the time he was governor.

Wayne Smith had been a Presbyterian missionary in Brazil, stationed in Brasilia, the novo capital of the country working with lawmakers. After Smith stepped down as President of the Friendship Force, Chip Carter, Jimmy and Rosalynn's, son, took the helm and is now its ranking officer. Smith, having many years to observe Carter and to be close to him, made this observation about two pivotal turning points for Jimmy and Rosalynn Carter:

Well, in thinking on that I immediately thought his greatest blow—emotional blow—was the losing of the election. That put him and Rosalind both into a deep—I won't call it depression—but it was just a solar plexus blow. They didn't know what they were going to do. Their company had been put into a blind trust and it

had gone bust and bankrupt; they left broke from the White House. . . . They just didn't know. But as believers, they went out in faith—not giving up. So emotionally, that wasn't a crisis. . . . They went back to Plains. They got back in touch with their friends. They did some fishing. They went back to furniture making. They started writing books. He wrote, I think it's *Keeping Faith*, was his first one. (W. Smith, personal interview, February 29, 2000)

Jimmy and Rosalynn Carter's transition from the White House was a difficult one. The defeat of the election was difficult, but they had experienced that before in Georgia when Jimmy was running for Governor the second time before turning to the presidential election. It was painful nonetheless. However, they faced surprising financial conditions after the election in their business in Plains. Their estate had been placed in a blind trust during their term in Washington, and things did not go well. Jimmy Carter explains what happened:

The farmland had been rented, and Billy had been left in charge of the peanut warehouse operation. Now we learned that due to three years of drought in Georgia and several changes in the warehouse management, we were deeply in debt. The revelation came as a terrible shock. Even now it is uncomfortable for us to disclose this private matter, but it is a crucial part of our story. (Carter, 1982/1995, p. 7)

Carter's transformation from the presidency was not much of a surprise to Jimmy Carter, the global leader, as he had exercised this ability several times by now in his lifetime. However, because he had become President of the United States, and he was now a past president, the spotlight was only diminished somewhat as it is for all past presidents. In Carter's case, however, the spotlight continued to find new angles that showed and continues to show a recreated Jimmy Carter; at times, as a man with more *gravitas* on a broader scale than he had as President. Carter has been the pacesetter for what a postpresidency can be or, better understood, how a global leader can recreate oneself regardless of the success achieved. Along with Rosalynn, the next life of Jimmy

Carter came to be, and it also is imbedded in the foundation of his global leadership capacity to self-transform. Jimmy Allen gave the presidency of Jimmy Carter perspective, beginning with comments about the lost election:

I don't think it was intended to be. I think that it was a tragic thing for his personal journey out of which he had to grow. But what we've had in him is a man who has continued to grow. And he has grown past the limitations of simple political power, decision making, into a statesman like position of principle and of persuasion and of personal involvement. And therefore it [the Presidency] has been a stepping-stone in the fact that he is a much larger man than he was when he was president.

So he has grown in his writing, he has grown in his comprehension of problems. He has also grown very frustrated about the fact that he has not been allowed by the people who should be allowing him to do it, to do some of the things that he knows would help, so that that's been—his impatience has grown along with him. He's always said that, so I guess if you don't have a direction for yourself, you never get impatient about not getting some place. But he has a direction; he's impatient about that. So I think he has grown in a lot of other ways. (J. Allen, personal interview, February 2, 2000)

Carter himself gave evidence of the mindset regarding self-awareness and epistemology in this statement about Allan Fromme:

Allan Fromme says in his book, *Life After Work*, "It's not what you did, it's what you're doing." We had weathered a difficult passage. We had overcome the crisis of involuntary retirement and all the strains it placed on us. We had grown in adversity, and we were closer than ever before. It had taken a long time. We had had to work our way through various stages—self-pity, anger, discouragement, anxiety. But after this period of sometimes painful readjustment, we had come to accept our new circumstances. Finally, we had made the exciting discovery that our lives do not need to be limited to past experiences. The future could be challenging and fulfilling as well. There is life after the White House! (Carter, 1982/1995, p. 28)

The Carter Center. Hendrik Hertzberg (1996) wrote the essay on Jimmy Carter for *Character Above All: Essays* published by Public Broadcasting System. He also participated in the PBS television program adapted from it. Hertzberg served on the White House staff throughout the Carter Administration; from 1979 until 1981, he was President Carter's Chief of Staff. Hertzberg (1996) said the following of Carter:

It is now the conventional wisdom to say that Mr. Carter is a far better ex-President than he was a President. And in this instance the conventional wisdom has got it right. No historian would place Carter among the three or four greatest presidents of our history, and not even his most fervent admirers would place him in the top ten. But as an ex-President, he has only a tiny handful of rivals.

Carter put his post-presidential ambitions this way in the opening sentence of his farewell address from the Oval Office. He said, "In a few days I will lay down my official duties in this office, to take up once more the only title in our democracy superior to that of President, the title of citizen."

In the fourteen years he has held that title, he has brought honor to it. He hasn't just talked about housing the homeless, he has built houses for them with his own hands and has inspired and organized others to do likewise. He hasn't just talked about comforting the afflicted, he has mounted a little known program through the Carter Center that is well on its way to eradicating Guinea worm disease, a painful, crippling parasite that has inflicted suffering on millions of Africans. He hasn't just talked about extending democracy, he has put his reputation and sometimes his very life on the line in country after country often with little or no publicity, to promote free elections and expose rigged ones. And, of course, most controversially, he hasn't just talked about peace, he has made peace, or made peace possible, by using his moral prestige and his willingness to take risks and his persistence and his patience and his stubbornness to bring hostile parties that extra little distance that sometimes makes the difference between war and not-war. (n.p.)

Jimmy Carter has transformed himself post-presidency through the channels of the Carter Center, an ingenious platform he and Rosalynn designed as their "retirement project" (Carter & Carter, 1995, p. 27). Ingenious because not only has it provided conveyance of Jimmy Carter's mission to bring peace and alleviate suffering, but by institutionalizing the Carter Center, with a mission and a means of survival consistent with the Jimmy Carter ethos, it is the ultimate expression of self-directed transformation beyond one's own physical limitations of natural life. The Carter Center is an iterative organization that will continue to self-transform, much like Carter himself.

The extent of work and individual efforts Jimmy and Rosalynn Carter have carried out at the Carter Center is vast. A current, partial list of their peace programs includes: (a) the America's Program, improving the quality of democracy, thwarting

corruption, increasing transparency, and decreasing social inequities in the Western Hemisphere; (b) the Conflict Resolution Program, making peace by preventing and resolving armed and political conflicts around the globe; (c) the Democracy Program, working for the development of democratic societies worldwide by observing elections, strengthening the capacity of civic organizations, and promoting the rule of law; (d) the Global Development Initiative, assisting developing countries with the expertise to help them devise their own plans for sustainable development; and (e) the Human Rights Initiatives, intervening on behalf of victims of human rights abuses and integrating human rights approaches and principles into the activities of all Carter Center programs (“Peace Programs,” 2006). The Carter Center’s health programs include but are not limited to: (a) the Interfaith Health Program, (b) the Guinea Worm Program, (c) the River Blindness Program, (d) the Trachoma Program, (e) the Lymphatic Filariasis Program, (f) the Schistosomiasis Program, (g) the Ethiopia Public Health Training Initiative, (h) the International Task Force for Disease Eradication, (i) the Agriculture Program, (j) the Mental Health program, and (k) Health Program Publications; all of which Jimmy and/or Rosalynn Carter are intimately involved (“Health Programs,” 2006).

Jimmy Carter a global leader.

But what we’ve had in him is a man who has continued to grow. And he has grown past the limitations of simple political power, decision making, into a statesman like position of principle and of persuasion and of personal involvement. And therefore it’s been a stepping-stone in the fact that he is a much larger man than he was when he was president

There’s no sitting leader of a nation who calls for that kind of admiration and trust that would be as high as where Jimmy Carter is. He’s beyond politics now, into statesmanship.

He’s a global leader because he thinks globally and he thinks personally, and the fact that he has gone into Africa to do the work with the African worm and the blindness equips him to meet with the people who are political leaders, and that’s the reason why he is the monitor in elections and that sort of thing and

the peacemaker because he has shown his concern for them in that kind of way and that reputation is all around the globe. He is one of the most influential men in the world. (J. Allen, personal interview, February 2, 2000)

Self-Transformation Capacity of Global Leadership

Each of these accounts describes how Jimmy Carter acts upon his understanding of himself and the relationship he has to his context. In relationship to these contexts he interacts and is helped to experience his “multipleness” (Kegan, 1994, p. 313), or the many forms or systems of self that is helped to emerge. Discovery of these multiple transformative capacities provide for the global leader an understanding of self that is “adaptive.” It enables the global leader to face “adaptive challenges” that result when “our deeply held beliefs are challenged, when the values that made us successful become less relevant, and when legitimate yet competing perspectives emerge” (Heifetz & Laurie, 1997, p. 6). These conditions require self-transformation in one of the three modes that Kegan (1994, p. 313) identified in the fifth-order person: (a) self-authorship, (b) self-regulation, and (c) self-formation (refer to Table 6, Chapter IV).

Self-formation. Jimmy Carter’s earliest years were catalytic in his self-formation as described by Kegan (1994). Not only his relationship with A. D., but just as importantly his interaction with A. D.’s aunt and uncle and the black community who worked as share croppers gave him a point of reference that exemplified the concept of self-formation, where he is involved in an implicit understanding of self that is not limited to a single system or form. Though these were the early years of his discovery, his clarity of the reality for him of not being limited to a single system is observed when he became Chairman of the School Board to provide an equal education for children

regardless of race, the same in his platform for Governor. “Not that the choice to come home was simply a matter of sentiment or philosophy, for economic realities were pressing. But his reasoning about it (in the brain, in the viscera) refocused his vision of his world” (Barber, 1992, p. 412).

This realization at the death of his father, where Carter’s vision of himself, the demands of this untimely death, and his view of himself in context both of family and as a person, formed the nexus of a cognitive scaffolding that let him to refocus, as Barber (1992) called it, on his vision for the world. He found himself in a leadership role that he had not crafted but one that he seized, understanding of self in multiple systems. He recognized himself in the problem as a subject of the system and, motivated by his aspirations as well as his new understanding of his father, was able to leave himself in the system, while at the same time observing the system with himself in it as both part of the problem as subject, along with others, and determined that he was also then a part of the solution, though resulting in his resignation from the Navy and moving home to Plains to manage the family business.

Carter repeats this process of leaving himself in the problem as subject, removing himself to view the situation with him in it as object. The results are a scaffolded self-transformation, moving beyond and above his current conditions to find a new way, immediately after his loss of the governorship in Georgia for a second term. He hardly misses a heartbeat, and turns his attention to an unlikely presidential race, as he was not known nationally, and yet eventually won.

Self-regulation. Each of these self-transformation events for Carter provide for him differing “ways of knowing” as Kegan (1992, p. 313) suggested. Nevertheless, in

each case, as Carter identifies and confronts the failure, he frames it as a new challenge, addresses it, and then makes more of it than the failure itself might suggest possible.

There are several of these instances in Jimmy Carter's life, but one cannot escape the dramatic opportunity he made for himself out of his defeat for a second term as Governor of the state of Georgia. Jimmy Carter, as global leaders are, is infinitely self-aware. He recognized the country's malaise, tired of the corruption of Watergate, and knew that his value-centered leadership was wanted and, from his most honest perspective, needed. The only problem, of course, was that few knew who Jimmy Carter was outside of the state of Georgia; a Washington outsider, and a southern born-again Christian—all of which took him straight to the White House.

The defeat for a second term in the White House was quite a jolt for Jimmy and Rosalynn Carter—noted by close friends, Burt Lance, Jimmy Allen, Wayne Smith, and a host of biographers; but none so sober about the defeat as Carter himself. The circumstances were bittersweet, as some of the loss of public support came from the Iran hostage crisis. He worked tirelessly until the last moment of his presidency to get the hostages released. As he and Rosalynn faced the surprising realities of a bankrupt business in Plains, it might have put lesser men and women in despair difficult to overcome.

It was after that defeat that the Carter Center emerged in the consciousness of both Jimmy and Rosalynn as their work for retirement. Self-regulation, which Kegan (1992) identified as a marker of self-transformation, is the state in which the fifth-order person, global leader, stops to engage the professional problem solving cycle of identifying, framing, addressing, and readdressing the problem/situation and in so doing

creates a trail of stepping stones from which one has come to where one will lay the next stone.

Self-authorship. Carter continues to lay those stones, and in the path of those stones lay a rising Naval commander, a chairman of the school board seeking to provide equal-access education to all children regardless of race, a Georgia legislative senator, the governorship of Georgia, the presidency of the United States, a Nobel Peace Prize winner, a global statesman, and, as Jimmy Allen stated, “one of the most influential men in the world” (J. Allen, personal interview, February 2, 2000). These career successes and Jimmy Carter’s use of events, opportunities made, the Jimmy Carter grit and discipline, and historical context, provide the best view of the capacity for self-transforming through self-authorship; the ethic where the most visible and grandest personal or leadership accomplishments are tools to create future accomplishments, not merely ends unto themselves.

The important difference between a career and this ethic is that there is no career with the ethic, but rather the ethic is the career. Every successive accomplishment for Jimmy Carter turned into another. Important to note with respect to self-authorship as a self-transformation modality is that any accomplishment, no matter how grand it might be, is but a block of learning to leverage for the global leader. Yes, it has significance, and of course it cannot be disregarded; after all, at least in Jimmy Carter’s case being President of the United States will go into the annals of history. However, for Jimmy Carter, his presidency is not unlike all of the other accomplishments and positions he has held, including his teaching a Sunday School class each Sunday morning in Plains, at Maranatha Baptist Church when he is in town, all contribute to the next iteration of

Jimmy Carter and his next success. Currently, that is done via his and Rosalynn's leadership through the Carter Center in Atlanta, Georgia, where he engages in his life's ethic of peace and alleviating human suffering by and through mediation with global leaders, eradicating orphan diseases on the earth, and peacemaking through a panoply of programs.

Capacity of the Contextual Self

In addition to construing themselves ecologically, or in context, global leaders in effect do not see themselves as *the* answer, or *the* solution, but indeed see themselves in those contexts as having a critical contribution to make. Additionally, global leaders value the role that opponents play, as there is an understanding that their presence is both vital to the tension, and the solution as well. This leads them to behave with their followers and those around them with inclusivity in the way they construct vision, integrate systems of ideas, manage conflict, and credit success. They reject both self-aggrandizement and self-deprecation. Jimmy Carter's behavior as a leader exemplifies such characteristics. They are observable in the following examples as shared by him and those who know him.

Finding his piece of the solution. In Jimmy Carter's case, his capacity for the contextual self is independent but closely aligned with that of his wife Rosalyn. The importance of this relationship in terms of this capacity is the fact that for Jimmy Carter, his wife is a credible and relevant partner in the resulting product of his leadership. He is not dependent nor is he co-dependent on her in his decision-making; he often goes against her advice. Nevertheless, he is like all global leaders, who understand that their

contribution to the solution of the problem at hand, regardless of its scope, is but a part of the construction of the solution and, therefore, rely with discernment on others. Without a doubt in any president's White House, advisors are plentiful and seeking their advice and expertise is a protocol. In fact, looking at a president through the global leadership lens is unique, as politics often interferes with many of the capacities that enable one to be credible and relevant in the long term. In the case of Jimmy Carter, this protocol originates and is maintained as a consistent thread throughout as an ethic of practice.

He always made the decision about what he was going to do. He listened to a lot of people. But he listened to me, too. He would always listen to me. But he didn't always see things the way I did. (Thompson, 1990b, p. 231)

Jimmy Allen echoed Rosalynn Carter's assessment:

I always found him absolutely open to critique. He was unruffled by times when I would say, or we would say, you're wrong about that, or you're right about that. He never tried to rise up and shut the voices out. And I think that's a very strong part of his leadership. He did listen. He also was a steel trap when he made his mind up. I mean there was no—he was not wavering, but he listened carefully to whatever anybody would say. (J. Allen, personal interview, February 2, 2000)

Openness to outside information, or fact seeking, outside one's own knowledge base in a decision-making role, is an important device for confirmation of the leader's intuited direction. Both are typical leadership and management tools. However, for the global leader there is a third dimension that one takes into account: to ensure that those whom one has included in the knowledge giving are a part of the whole social contract, though they may not be a part of the ultimate decision. Wayne Smith stated the dynamic best: "The ability to know that you don't know everything. But you do some things, and that you're willing to share them. And sharing means you're willing to receive and you're willing to give in knowledge" (W. Smith, personal interview, February 29, 2000).

Erwin Hargrove, Carter's presidential biographer, captured this reality in the context of the Georgia legislature that, without a doubt, did not expect the Governor to have the sort of awareness and detail he or she did. This atypical expectation of Governor Carter and his office shows the flip side of the self-context coin, in the giving end of the relationship: "His cognitive mastery was impressive. He was very well informed and continually amazed legislators and others by his great knowledge of problems and proposals" (Hargrove, 1988, p. 9). Moreover, it often had the effect of surprise:

When he was elected governor he ran against the business establishment in Georgia. He had no obligation to them. He confounded them by bringing them in to state government to set the reorganization of the state on a business-like basis. He was a member of the legislature, his previous experience being a state senator. But he wasn't willing to play games with them and trade off. He would say, look, you need to do this because this is the right thing to do. He confounded his supporters by taking care of the ones who didn't support him on the basis that they may have been the right people for the right circumstance and the right job. (B. Lance, personal interview, February 3, 2000)

Getting the contextual self aligned. As noted by Berens (2000) in his work *Understanding Yourself and Others*, the contextual self is behavioral, beginning with how global leaders behave fashioned from the adapted self and scaffolded by the true self. Within the setting of globalization, a global leader's behaviors demonstrate awareness of their contextual place. They understand that they do not hold all the cards, but only the ones they hold. There is no separation between Carter and his values; he is his Christian values and his world-view, and practice is grounded there. These values, however, provide insight into how he sees himself in relationship to others, and both his and their role in relationship to him.

Paul Tillich said, "Religion is a search for the relationship between us and God, and us and our fellow human beings." Tillich went on to say that "when we quit searching, in effect, we've lost our religion." When we become self-satisfied, proud, sure, at that point we lose the self-searching, the humility, the subservience

to God's will, the more intimate understanding of other people's needs, the more inclination to be accommodating, and, in that instant, we lose our religion. So the fact that a person has deep religious convictions doesn't mean that that person always thinks that he's right, that God's ordained him to take a dominant position. Although I have prayed a good bit, and do, I've never asked God to let me be President. (Richardson, 1998, p. 16)

This contextual awareness when turned into practice can be found in the relationship between Jimmy Carter and Eva Davis. Davis was the matriarch of one of the housing projects in Atlanta that was in desperate need of updating, repair, and security.

Well, he follows what Martin Luther King, Jr. said—he evaluates people by the content of their character. Not by the color of their skin, not by the sibilance which they say about belief or faith, theology. . . . I've seen it after the presidency in a community called East Lake, which at one time was called Little Nam, little Vietnam, it was so bad. It's a public housing project. And most of, I think a hundred per cent of the people who were there were African American and on welfare. He got interested in that area and with a developer in town named Tom Cousins, they were instrumental in getting some money from the Health, Education, Welfare—Urban Development, I guess.

He went into the house of an activist, a woman—African American lady—a matriarch called Eva Davis. And Eva had moved into this area and she'd become—and she'd build a little kingdom around herself where she was the queen. There were five or six hundred people, but that was enough of a bloc that she could get the attention of the city—of the mayor, and others. She would really flaunt her power. I know Eva very well, been in her home, she's been in my home. I lived in East Lake to try to get some things going out there, and she has many fine qualities, but she does have some defects. I certainly, God knows, have mine. Maybe what I'm trying to say is that one of her chief virtues is not humility. She will never write a book called humility and how I attained it, by Eva Davis. Oh, she might—no, I take it back, she might write such a book.

But with that, Jimmy Carter knew how to deal with such a person. And Eva told me this story about him. She said one day she got a knock at her door and she looked and there were two white guys dressed in black suits and ties and they said, Mrs. Davis, she said, yeah. They said we're with the secret service and President Carter would like to visit you. She said, President Carter wants to come into my home and visit me. Yes, would that be all right. She said, When does he want to come? They said he's down here right now in the car waiting, but if you won't see him he'll not be offended because he didn't call in advance, but he's out here and he's concerned about you and . . . she said, gosh, I've just got my house . . . and they said, that's all right. If you'll see him, he wouldn't mind that. She said the President of the United States wants to see me—of course, he'd been out of office—she said, well yes, tell him to come on in.

Eva told me later how he had wooed her over because he was concerned about her and her people and that situation. And now they've demolished everything, they've built a project out there called the East Lake Villages. It even has a golf course where Tiger Woods—they have a golf academy. And Jimmy Carter had a part in it. . . . Jimmy Carter helped get the ball rolling to get the money appropriated in conjunction with the Atlanta Housing Authority, the Department of Urban Affairs, and so all of that's happened. But Jimmy Carter knows how to work with . . . But he did tell me this, he told this to Tom and Tom told it to me. He said, I'll tell you, I thought Begin was tough to work with—but Eva Davis beats him to Sam hill. But he worked through that. (W. Smith, personal interview, February 29, 2000)

In the belief system of the global leader, one moves beyond vision as direction to a goal in creating a vision together within the social context. The global leader's belief in the stewardship of the social interactions is that it will supply what is necessary to accomplish that vision. Such is the story of Jimmy Carter and Eva Davis, but also the story of Jimmy Carter, Anwar el-Sadat, and Menachem Begin.

The Nobel Peace Prize. When this study began, the global leadership criteria upon which the analysis was based was established in advance of the selection of the cases, and was the tool that generated prospects for the study. Among the list of global leaders, Jimmy Carter surfaced the most often. Because the study focused on archetypes, there are many well-known leaders on the list, many of them deceased, several Noble Peace Prize winners, and others with noted accomplishments. At the inception of this study, Jimmy Carter, although nominated for the Nobel Peace Prize, had not been selected. In 2002, however, he was selected after having been nominated eight times previously. On October 11, 2002, Jimmy Carter presented to the Norwegian Nobel Committee his acceptance statement:

I am deeply grateful for this honor. I want to thank the Nobel Committee and the many people at the Carter Center who have worked side by side with me and my wife Rosalynn, to promote peace, health, and human rights.

People everywhere share the same dream of a caring international community that prevents war and oppression. During the past two decades, as Rosalynn and I traveled around the world for the work of our Center, my concept of human rights has grown to include not only the right to live in peace, but also to adequate health care, shelter, food, and to economic opportunity.

I hope this award reflects a universal acceptance and even embrace of this broad-based concept of human rights.

This honor serves as an inspiration not only to us, but also to suffering people around the world, and I accept it on their behalf. (Carter, 2002, page xii)

The expression of this all-inclusive-of-others ethic of humility is most often seen in how the global leader brings others into the circle of the problem-solving situation and how their role becomes one as equal contributor. Additionally, the achievement of success is often genuinely credited to the collaborators in public. The authenticity of the leader in bringing other contributors into the circle of credit is devoid of political motivation for personal gain and is credible to the listener. There may be indeed political purposes but notably it is for the greater good, whether organizationally or in larger scopes of society.

In *The Nobel Peace Prize Lecture*, Carter (2002) provided an author's note that made quite pointed a statement that his capacity for the contextual self was fundamental in his presidency, though hardly visible at times because of the frequent criticism and unusual approach Carter took to the post as compared to other presidents:

I am deeply honored to receive the Nobel Prize for Peace. I first became aware of this award in 1952, when Albert Schweitzer was recognized for his dedicated work in a remote village in Africa. The award became dramatically important for all Americans when it was given in 1964 to Martin Luther King, Jr.

The first Nobel laureates whom I knew personally were Anwar Sadat and Menachem Begin, honored after we concluded a peace agreement at Camp David in 1978. I was very happy for my friends, who made courageous decisions leading to the signing of an Egyptian-Israeli peace treaty that has never been violated by either side.

In awarding me the prize this year, the Nobel committee mentioned my role in the Camp David Accords, but the primary achievements for which it was

given are those of The Carter Center during the past twenty years. (Carter, 2002, pp. 3-4)

When encountering success, global leaders insist on relativizing their contribution to that of their colleagues and subordinates; in addition, they also acknowledge their own contribution. In Carter's last reference to the Carter Center, he is referring to hundreds of researchers, interns, negotiators, global health experts, and a large sundry of leaders who have advanced the mission of the Carter Center. Carter's leadership as a global leader during his presidency as viewed in this capacity of the contextual self is not limited to the Camp David Accords. SALT II and the context in relationship with the Soviet Union was a sensitive balancing act. Carter said of Andrei Sakharov, also in his Nobel Peace Prize lecture:

The nuclear and conventional armaments of the United States and the Soviet Union were almost equal, but democracy ultimately prevailed because of commitments to freedom and human rights, not only by people in my country and those of our allies, but in the former Soviet Union as well. As President, I extended my public support and encouragement to Andrei Sakharov, who, although denied the right to attend the ceremony, was honored here for his personal commitments to the same ideals. (Carter, 2002, p. 7)

When principle is the context. In the case of any global leader, achievement and success that is visible brings recognition to the leader. However, at the core of every global leader is the ethic, or guiding principle, or more substantially stated the personal mission. In Carter's case that mission, based on a Christian ethic, stands as world peace and the alleviation of human suffering. At times, the ethic or principle by which the global leader executes leadership makes for unpopular decisions and seemingly disastrous results. Jimmy Carter's political career in the White House is but one example. Yet, global leaders continue to evolve, as noted in their capacity to self-transform. It is the capacity of the global leader, in relationship to the contextual self, to see oneself in

time and space much further out and broader in scope than the appearing failure of the moment. Walter Mondale expressed the frustration of the momentary results of Carter's principle based leadership with respect to his monumental work with Israel and its neighbors:

Through hundreds of little mosquito bites, we were unable to gain the defense of the constituency that should have been the most grateful. That had serious political repercussions in certain states in the union. (Thompson, 1990b, p. 245)

But Mondale recognized the ethic, and its potential:

I think Carter wanted to be remembered as a president motivated by his values, by his faith, and by his personal abilities and his capacity to persuade and to move a nation. I think contrary to public perception he was a man with a lot more depth and more understanding, than was believed to be the case. (Thompson, 1990b, p. 246)

The capacity of the contextual self is both deep and broad for the global leader.

Capacity for Omnicompetence

Many biographers, historians, and analysts view Jimmy Carter primarily from the limited scope of his presidency; a successful one on many fronts, as indicated in the biographical section, but no doubt accompanied by some difficult failures. The capacity for omnicompetence, or any other global leader capacity, cannot and does not mask the weaknesses, mistakes, successes, or achievement germane to the human condition. This capacity, however, is most often best captured and understood in the presence of the leader himself.

The foundation. Juxtaposed to a healthy self-image, a building block for the capacity for omnicompetence is an ethic of credible humility in the recognition of one's own human condition in relationship to others. This self-awareness and, ultimately,

behavior towards others, particularly but not limited to problem solving arenas, is one of the factors in one's becoming a part of the solution, fully knowledgeable of one's part but highly respectful of the critical contribution of others. Carter's words about himself show this juxtaposition: "I don't think I am better than anyone else. I reckon there's my own shortcomings and sinfulness and need to improve, and need for forgiveness among the people around me, and God" (Richardson, 1998. p. 13).

Gamboa (1996) pointed out that the omnicompetence capacity is at the nexus of depth and assimilation. That is in reference to depth about one's self, and an assimilation of self, which is able to self-fulfill and in turn meet the needs of others. The perceptual reactions that people have in the company of global leaders exercising this capacity is often with one-word descriptions, which are inadequate to communicate the depth of their empowerment emotion but sufficient to satisfy the absence of not articulating anything: From simple words such as *charismatic*, *magnetic*, *captivating*, and *charming*; to phrases of one's own feeling or reflective emotion such as "You just want to be around the woman," "He talks to you like he's known you all your life," "She listens and responds as if you are the only person in the room"—and there are others less imaginative but nonetheless communicative of the sense of being empowered, satisfied, understood to the degree that the global leader elicits from the individual something better from them than they would expect themselves. In professional environments, the response is seldom as effusive, but as significant.

Secretary of State Cyrus Vance. Omnicompetence for Jimmy Carter rooted principally in his personal values grounding and in his complete confidence and self-satisfaction that others are compelled to work for him, intrinsically motivated by him, but

not at an emotional autonomic response but from a sense of respect for his intelligence, his seemingly limitless knowledge, and high standard of ethical behavior and character. Secretary of State Cyrus Vance affirmed this in his personal attribution of Carter's intelligence. "I think of all the presidents I've worked with—and I've worked with many—in terms of sheer intellect, he had more brain power than any of them" (Thompson, 1990a, p. 139). Vance said:

My first impression was that there is a man that I liked, a man that I could do business with, and a man whom I would like to work for. I felt all the way through that my assessment was basically sound, a view which in hindsight I still hold. (Thompson, 1990a, p. 138)

Secretary Vance's reflection about Carter is significant in light of his opposition to the course of action in Iran to retrieve the hostages and, as a result, left the Carter administration with approximately 8 months left in Carter's term.

The only opposition to this course of action came from Secretary of State Vance. Gradually pushed aside by the aggressive infighting of Brezinski, Vance was becoming increasingly frustrated. With years of experience working with the Defense Department, he had serious misgivings. . . . Vance's opposition provided him with the opportunity to tender his resignation over a matter of principle. (Bourne, 1997, p. 460)

When Vance was pushed on the subject of his personal thoughts on Carter and Carter's leadership in order to test the political nature of his response with the question, "[You felt that way] regardless of anything that happened," Secretary Vance answered with one word emphatically, "Yes" (Thompson, 1990a, p. 138).

The 75th birthday for the Carter boy from Plains. A most common expression about the omniscient global leader is more in line with LaBelle Lance's comments to her husband Burt Lance on the way home from Jimmy Carter's 75th birthday celebration. LaBelle Lance, an author herself, and a woman who has been close to political circles

since her husband entered Georgia politics, made a statement about Jimmy Carter that exemplifies the omnicompetent capacity in a most profound manner. Lance's summary of his wife's assessment encapsulates, with clarity, the ability of the omnicompetent global leader; out of one's own ability to self-satisfy so well one's own needs, one in turn satisfies those one encounters:

In Americus—had it in the theatre there. But anyway, you could tell the great love and affection that the crowd had for him and for Rosalynn. And interestingly enough it was not because he was president of the United States at one point in time. It was because he was Jimmy Carter. And that makes a significant difference in my judgment. But, LaBelle and I were coming back the next day, driving through that part of Georgia, back up this way and she paid him the greatest compliment that anybody could ever possibly have. She's a very committed Christian, among other things. But she said I have to tell you, he's the most like Jesus Christ of any person I've ever known. And that is a significant statement. My wife said that. And that is a significant statement, but you know when you put it all together, that may well be the case. Now he's not perfect and you know you look at some of his attributes—he does have a temper and he doesn't suffer fools long, and so forth and so on, but neither did Christ, as best I can read. And to me that's a very significant statement that really identifies him—that he's about and what he's meant.

So again, that's given rise to his ability to deal with diverse groups around the world. All things to all people. And most of the time we use that as a point of criticism—we say, oh well, he's trying to be all things to all people. Carter, for the most part is all things to all people—he's not trying to be. He is, and there's a distinct difference and that's a question of semantics but a lot of try to be all things to all people. (B. Lance, personal interview, February 3, 2000)

Another forthright observation from Lance spoke of the foundation from which the omnicompetent global leader emotes. As already stated, the ability to self-satisfy is so complete that it yields the relational benefits with others. Moreover, it is not a blind ability. The omnicompetent global leader is fully cognizant of his or her effect and the power it has: "He's smart enough to know that. He's well aware of what power he has. He's not dumb about that, naïve; and so on . . . he's well aware" (B. Lance, personal interview, February 3, 2000).

With global leaders, it is important to note, the balance of the knowledge of their power and the genuine humility and authenticity with which they emote that power is the critical synergy of integration between this capacity and that of the other global leader capacities. When omnicompetence is exhibited without humility, with arrogance and an air of superiority, or manipulation is perceived, it ceases to have its global leadership capabilities, as these are both ethnocentric and egocentric behaviors, thus nullifying more than one global capacity.

There is nothing lacking. Omnicompetence is manifested in global leaders' transparency, which provides a sense of trust and mature sense of self. With respect to Jimmy Carter, Bill Moyers (in his interview prior to the presidential election) and long-time friend Wayne Smith, who has traveled extensively around the globe with him, may have said it best:

I do have, obviously, many doubts about the best way to answer a question or how to alleviate a concern or how to meet a need. Or to how-how to create in my own life a more meaningful purpose and to let my life be expanded in my heart and mind. So doubts about the best avenue to take among many options is a kind of doubt. That is a constant presence with me. But doubt about my faith? No. Doubt about my purpose in life? I don't have any doubts about that. (Richardson, 1998. p. 11)

He does have, I think, a correct impression of himself. There's a verse in the Bible, it's Romans 12, verse 3, if I'm not mistaken. And I believe that's, let no man think more highly of himself than he ought to think. That also means let no man think more lowly of himself than he ought to think, but let every man think according to wisdom. He thinks highly of himself and he should. He's not a . . . oh, gosh, no, I'm not that-oh, I'm not intelligent, or-no, he knows that he's a brilliant man. He's-I'm not going to call him an egoist, but ego-there's some people who have a right to a good healthy ego. (W. Smith, personal interview, February 29, 2000)

Electing an omnicompetent. The sense of trust and appeal, which is engendered by the global leader's transparency as a cornerstone of omnicompetence, provokes for the

follower a mature sense of self, the wholeness of self, and the clarity of self-awareness.

As Burt Lance made clear, the unknown Jimmy Carter provoked during the presidential campaign safety, ethics, and morality—both as a personal responsibility and an organizational one; in this case the Office of the President of the United States:

Carter was smart enough to know that coming off Nixon that that was something that would be viable. All the political pros and pundits say, that shows what a naïve guy this is. He's talking about truth—nobody's interested in hearing about that. And yet I'm convinced that that is the one character aspect that got him elected president. Because people want a president to tell the truth. (B. Lance, personal interview, February 3, 2000)

The focus on one. As identified already, the capacity for omniscience in the global leader evokes feelings and a sense from the individuals with whom they deal that they have been the complete focus of the leader's attention. That sense, or reflective cognition, may be best described as the person has felt both attended to and understood, in the midst of a crowd made up of possibly thousands of other individuals competing for the same attention and understanding. The resulting effect is that those individuals around global leaders encounter personal feelings of the capacity to accomplish one's own goals, intentional or unintentional alignment of thinking and ideas with that of the global leader. Jimmy Allen, a leader in his own right, commented to this dynamic and the effect of Jimmy Carter in his relationship with him. The comments are uniquely qualified as the two men are both global leaders. Each of the above tenants, Allen described in his comments—mature sense of self, accomplishment of one's own goals, alignment of thought:

Well, I had already made my mind up that he had a warm personality, and that he was man who had—under that smile was a tough, steely will, which is the way Southern politicians work. If you grew up in the South, you know that—you never look at their smile, you look at their eyes. I knew him to be strong in his determination. I had heard enough to know that. So I was predisposed to accept

that. I found it to be true as we visited. We had about 20 minutes in that car and in that time we talked about—I told him—he knew who I was, and I told him of my knowledge of him and my appreciation for his churchmanship and for his stand on race in Georgia, and for his stand on church-state separation and human rights. We got all of that into the conversation on the way to the airport. Because I knew I had a limited time and I wanted to input to him my encouragement. I really didn't—I had no agenda for him except the moral concerns that I carry all the time. I knew he shared a number of those so we affirmed that together as we rode to the airport. And, so, he was responsive. He listened, even in the midst of all that hoopla and his fatigue. He concentrated on talking to me as a person, as he always does when he's with people. He listens. He responds individually to people and he was candid. (J. Allen, personal interview, February 2, 2000)

To further make the point of the intensity and power of the global leader's ability to connect and fulfill, Lance described the same dynamic Allen did, but in reference to the presidential election:

There's no question in my mind that Bill Clinton is the best campaigner that's ever been as president. Clinton has this great charisma about him. But Jimmy Carter had the ability that anybody that he shook hands with and looked in the eye—he probably got 80% of those people to vote for him. Because they knew that he was sincere and he wasn't looking past their shoulder to see who else was in line. He was able to transmit the thought about him that whatever their problem was the single most important problem in the world, and whatever else existed didn't matter. And that's a great attribute. (B. Lance, personal interview, February 3, 2000)

Mike and the hostages, they are not mutually exclusive. The global leader's capacity for omnicompetence, though public as it may be, is not a capacity limited to large or small public appearances where the global leader is engaged with individuals. Because of the nature of the global leader's expression of omnicompetence, integrated with humility, conveyed with truth and transparency, sometimes the capacity is not observed in public. It happens on those occasions when the global leader picks an individual out, where there is little beyond the leader's own acknowledgment that the leader can do, but in the acknowledgment, one's pursuit induces a sense of continued hope and safety. Jimmy Carter is notorious for taking steps like those that the story below

describes, though the persons who are mostly aware of this behavior are only the direct recipients:

But in the process of his elation over trading the prisoners, in the process of his pestering people by personal relationships, I have a friend I work with in the Freedom Forum who worked as a minor official on the staff of Carter, while he was in the White House. He had a daughter dying of leukemia and he still talks about the day that the President's office called and asked him and his wife to come to see the President. And he came—just to tell them about the grief they were going through with this child. When Mike's child was dying, he called him on the phone and talked to him. That's a humanitarian kind of compassion, which is principle, and it's not just public—that's private stuff. But it's very, very real. And I remember it emotionally because here's one of the busiest men in the world who not only took the time, but he took the time when nobody knew that he took the time, which is really—that's where you come to where principle is. I think it's really principle over expediency that I would describe that. It cost him, but principles often do. (J. Allen, personal interview, February 2, 2000)

Capacity for Reframing the Gifts of Leadership

Bolman and Deal (1991, 1995), in their works on organizational behavior and leadership behavior, identified four organizational lenses by which diagnosis and leadership practice can be generated to effectively address a range of issues including organizational change. Those lenses are the structural, human resource, political, and symbolic frames. In their work on leadership effectiveness, they identified corollary leadership gifts to these organizational lenses: (a) the structural frame, the gift of authorship; (b) the human resource frame, the gift of significance; (c) the political frame, the gift of empowerment; and (d) the symbolic frame, the gift of love. These multilens views of both organizations and leadership provide a tool by which the capacity to reframe the gifts of leadership can be examined and understood as the global leader exercises the capacity to reframe these gifts appropriately to effectively target what is needed, in a timely manner, to seamlessly motivate followers.

It is the granting of the appropriate gift, as well as the manner of using the gift, that creates the marker for the global leader reframing capacity. Every leader will tend to have the ability to grant leadership gifts, even have the ability to reframe. Most leaders, however, go between one or two gifts towards which they have natural tendencies to gravitate. The global leader, while having natural leadership gift tendencies as well, is able to range among all four in a way in which his or her own tendency may be disguised. It is not the case with every global leader; in the case of Jimmy Carter, he ranges effectively, though his natural-tendency gifts often are more overt.

Soft power. Joseph Nye is a distinguished professor at Harvard University who has served as the dean of the Kennedy School of Government at Harvard, and was previously an official in the Carter and Clinton administrations. Under Carter, he was the Deputy to the Under Secretary of State for Security Assistance, Science and Technology and chaired the National Security Council Group on Nonproliferation that formulated the Carter Administration's policy. Nye has written several books, including one entitled *Soft Power: The Means to Success in World Politics* (2004), in which he defined *soft power* as a term used to describe the ability of a political body, such as a state, to influence the interests and actions of other political bodies through cultural or ideological means. Nye stated that there are three ways to influence others through power: (a) to threaten them, (b) to paying them in currency of their choosing, and (c) through soft power by attracting them or co-opting them so that they want what you want.

According to Nye (1978):

During his election campaign, Jimmy Carter promised that curbing the spread of nuclear weapons would be among his highest foreign policy priorities. One goal of his presidency, therefore, was the nonproliferation policy of slowing the spread of nuclear weapons capabilities and developing an international regime of practices

and institutions for governing the split atom that could be widely accepted as legitimate, equitable, and reasonable. (n.p.)

Nye (2004) encapsulated Jimmy Carter's real power in the White House, based on a complex execution of reframing power, and its motivational corollary—empowerment—Carter's personal power and the power of the presidency, into believable gifts by which individuals are then motivated.

Carter's skillful capacities for reframing the leadership gifts are most noted in these encounters because he reframes the gift and then reframes upon that, usually in a political context from empowerment to significance, and often back to empowerment. In the process, Carter changes the group dynamic that moves them beyond their previous stalemate, particularly in negotiation. It is similar to Nye's (2004) observation and definition of "soft power." Nye (2002) identified the process that emulates the Carter approach in *The Weekend Australian* article, "Soft Options for Hard Heads." Nye (2004) later said that the essence of soft power lies in one's values, culture, policies, and the way in which one conducts oneself internationally; also, that soft power grows out of three things: (a) the way by which policies are framed that is broad enough to include the interests of others so they feel that they have been consulted, (b) using power that grows out of values and ideals such as democracy and human rights, and (c) realizing how important popular culture is in attracting others. With no exception, regardless of whether Carter's ideals or his values guided the reframing, his behavior and purpose were transparent; this imbued trust that gave credibility to policy scale power. Thus soft power, as described by Nye (2004), is tantamount to Carter's reframing the political frame, and bestowing the gifts of significance (inclusion) on one hand, empowerment (democracy

and human rights) on the other, and at the same time authorship (designing collectively of policy).

Jacques Ellul and Jimmy Carter. The Christian philosopher Jacques Ellul made a point about Jesus in writings that gives insight to Jimmy Carter's leadership capacity to reframe particular gifts:

What constantly marred the life of Jesus was not nonviolence but in every situation the choice not to use power. This is infinitely different.

The Christian should participate in social and political efforts in order to have an influence in the work, not with the hope of making a paradise (of the earth), but simply to make it more tolerable—not to diminish the opposition between this world and the Kingdom of God, but simply to modify the opposition between the disorder of this world and the order of preservation that God wants it to have. (“Advocate of Radical Hope,” 2006, n.p.)

It is no surprise that learning about the life of Christ might describe Jimmy Carter's approach. One of the paradoxes of Jimmy Carter's life, seen most visibly as President, was something best expressed by his Vice-President, Walter Mondale. When Mondale first met Carter, he said:

My first impression after these meetings was that he was a very able man, smart, with a lot of drive and ambition, and a person whose values drove his life. I don't mean to say he wasn't political, because he was, but I think he tried to get the best deal he could for his values. (Thompson, 1990b, p. 239)

A few comments later in the same interview, Mondale stated: “Carter was strangely anti-political for a person who had gone so far and proved himself so effective in the political arena” (Thompson, 1990b, p. 243).

For a man who became leader of the free world in 1977, the paradox is Carter exercising the global leader's capacity to reframe those gifts. In a political environment, the assumptions on the political frame are power, conflict, and scarce resources. The corresponding gift is empowerment. Carter's propensity is to take his role when in a

political context where power, primarily his power, is the highest equity, and chooses not to use it. As Ellul (“Advocate of Radical Hope,” 2006) stated, “that is infinitely different” (n.p.), but it is Carter. The gift that one most often sees Carter reframe towards is that of authorship: Engaging through mediation the power brokers in designing the possible solution, and then giving them the credit for authoring such a solution. That is at the heart of the Camp David Accords; but not only them: His work with North Korea, Haiti, and other nation’s leaders has ultimately led to a successful compromises towards peace and/or the diminishing of human suffering. Wayne Smith (personal interview, February 29, 2000) commented to Carter himself, “You’re political—you are, but it’s not partisan politics.” Walter Mondale made the same observation.

Two important points with regard to Carter’s capacity for reframing the gifts of leadership exist. First, there is a marked priority with respect to his power bases and the way they are used. His value system, rooted firmly in the Judeo-Christian tradition, dictates and directs how he leverages and uses his power. He is fully cognizant of his power, and how to use it. Second, while Carter may indeed have partisan views one way or another, and makes decisions on that basis, he does not objectify persons who oppose his beliefs and course of action. Neither does it stop him from doing what he thinks is right, guided by that value ethic even at his own political expense. Meaningful evidence to this effect is Carter’s strong legacy in establishing human rights policy for the United States that endures today. He practices that personally, as well.

The Governor’s security guard in Brazil. Therefore, Jimmy Carter’s capacity to use and give power is not necessarily by giving the gift of empowerment but the gift of significance. He does use empowerment as a gift, but the point here is that there often

seems to be a paradoxical and counterintuitive reframing on his part when it comes to political empowerment in particular. It is reframing of the gift nonetheless, rooted in his Christian morals.

What I observed in Brazil is that, on that first visit in '72, is one that I'd like for you to know about. I had arranged for him to go to church, Presbyterian church at Copa Cabana, Sunday night—that's when the Brazilians have their major service in Rio. Benjamin Morais was the pastor and I knew him, of course, and it was agreed that Jimmy Carter would deliver the sermon that night. This is the Governor of the state of Georgia. And he did. And we'd been in Rio a couple of days and the governor of the state had given two or three security guards to be with Jimmy Carter—Brazilians. So, even though it was a Presbyterian church, the Baptist in Jimmy Carter got away and he gave an invitation to come forward, and one of the security guards did—walked up the aisle in this Presbyterian Church to give his life to Jesus Christ. And Jimmy Carter smiled, met with him, prayed with him and of course there was some interpreting going on, but remember he speaks Spanish and those languages are compatible enough. Now, we were staying at a wonderful hotel called the Copa Cabana Palace, and the next morning, I'm an early riser but so's Jimmy Carter. He's up way before dawn, as am I. And I got up and I was coming down the staircase, didn't want to wait for the elevator, walking down the staircase, and I noticed off in the corner, in the shadows, there was Jimmy Carter and the security guard, just the two of them, with an open Bible. Jimmy Carter was, in Spanish, going through the scriptures with the security guard. And I just kept on going, but I noticed that. So there's an incidence, again, which I think speaks of leadership. Leadership is not always the person who stands in the front of the boat. Leadership really is the person who is back at the back that has the rudder. And you may not see that person—not in the crowd, but in the back, in the stern. And there he was, quietly, silently, reinforcing the commitment that this man had made to Christ. (W. Smith, personal interview, February 29, 2000)

Care, love, and intelligence. Wayne Smith would take Jimmy Carter to Brazil when he was Governor of Georgia to introduce him to the Brazilian legislature, government officials, and take him to churches to speak. Smith's words below capture Carter's reframing most often to bestow the gifts of significance and love. As referred to previously, Carter acts on these gifts quite often, but not as often in a public forum. Knowing Carter's motivations for acts of significance and love, there is no question that they are not only genuine, but also important to note is he is not ashamed to give them. It

is simply a more profound understanding of self, in which he acknowledges that some of the power of the gift rests in its personal nature and, therefore, a public delivery would minimize its value.

And while I knew Jimmy Carter, I really didn't know him. But since I was his interpreter, his words would go in my ear and come out my mouth, his thoughts—wherever we went. And toward the end of the journey, when we'd gotten up to the city of Recife, I remember we were going in an automobile and I said to him, Governor, when we came down here, I liked you, I admired you, but I've got to tell you something. These words which have been going in my ear and out my mouth, have now gone down into my heart. You're something else. You're fantastic. You care, love, you're skilled, gifted, intelligent, I'm not putting you on, I mean an independent. I'm not going to campaign for you. (W. Smith, personal interview, February 29, 2000)

The President's men. Jimmy Allen, who became President of the Southern Baptist Convention during Carter's administration (Carter's denomination in 1976), was at the time of the campaign Pastor of the First Baptist Church of San Antonio, Texas. The Southern Baptist Convention is the largest protestant denomination in the United States with approximately 16 million members (Southern Baptist Convention, 2006), a significant sector of the electorate, which today, in 2006 has been led largely toward the religious right and the Republican Party. However, as noted in the following, Carter remained a Baptist, but resigned his membership with Southern Baptists:

In 2000, the Southern Baptist Convention, under the helm and leadership of the Rev. Paige Patterson, who is also a member of the radical rights Council for National Policy, became one of the newest Christian sects to fall under the control and dominance of the radical religious right. Shortly afterwards, the former US President Jimmy Carter, renounced his membership in the Southern Baptist Convention. (*The Roundhead Watch* , 2001, n.p.)

Jimmy Allen, not only a fellow Baptist but also a leader in his own right and a power broker, was among the primary leadership forces behind the city of San Antonio voting for Carter, which took Texas over the top in his favor during the election. Much

like Carter himself, his Christian value system and ethics were determinative in him turning down the chairmanship of the election campaign for San Antonio because it presented a conflict of conscience with his primary role in the city as Pastor, much like Carter, inclined to do the “right thing.” Instead, what he offered Carter and the general campaign staff was that he would serve as the behind-the-scenes political and power maven for aligning the party and its leadership to win the campaign and indeed that is what happened.

When Jimmy Carter came to San Antonio, although others would be the platform personalities for the party and play the public role, Allen was the individual who met the plane and would ride to and from the airport. Although the experience with the election was Carter and Allen’s first personal encounters, Allen became important during the administration for several reasons, including becoming the spokesperson of a non-political group who went to Iran to engage dialogue with the Ayatollah Khomeini on a religious foundation. Allen was the only one of the group invited by the student captors of the American Embassy in Tehran to the Embassy for dialogue. Upon their return, Allen briefed President Carter.

In Allen’s experience with candidate Carter, and in their subsequent relationship with Carter as President, Allen said the following of Carter as a leader:

That I was there as a comrade, or aide, sometimes a person in combat who didn’t always agree and that we had a mutual commitment and a mutual interest in things. And Jimmy Carter has a way of making you feel that way. He doesn’t lord his power in any kind of way so that you feel you’re awed by that power. You know it’s there but you’re not awed by it. (J. Allen, personal interview, February 3, 2000)

The capacity to reframe the gifts of leadership appropriately motivates and addresses the person or group in context. In the case of Carter and Allen, they are both

power brokers and have bases of their own that create a scenario, which seen through this lens, identifies an important quality of both the capacity and of the leader. Carter understands, particularly at the beginning with Allen, that he is navigating the political frame with Allen, but not altogether. Because the two men are also attached at the soul by their baseline values and ethics, Carter is quite adept at reframing the scenario from the political realm (or lens, as Bolman and Deal [1991, 1995] categorized this organizational and behavioral phenomena) by giving the gift of significance (Allen becomes a part of the team), even to another power broker. By doing so, in Carter's inimitable way, he also offers the gift of empowerment out by giving the gift of significance.

I got an encouraging note from him the other day—just out of the blue—over something that had happened to me. He's very politic in the way he disciplines himself to stay up with the people that he is involved with. I would get notes from him, even during the campaign and during the presidency, just a hand written note. I asked him, how in the world do you do that with all you've got to do. He said, well, it's not all that hard. I'm on an airplane, I have a list of people I want to write; I have these notes. I write them two or three sentences; all it takes is just to decide to do that. He wrote me such a note within the last two weeks. So, there is something about his discipline and his vision that I admire. But I don't think either of us are particularly enriched or inspired. It's as though we're partners and the enterprise is what the kingdom of God is. (J. Allen, personal interview, February 3, 2000)

Reframing the national conscience modeling. Jimmy Carter was and is about two primary mission tenants: world peace and alleviating pain and suffering. This guiding ethic saturates his behavior, his leadership, and his self-understanding. Hertzberg (1996), President Carter's chief speechwriter from 1979 until 1981, made a significant observation with respect to how Carter, through his global leader capacities, saturated with his life ethic, moves social mountains at home and abroad. Very simply stated, with the force of his integrated global leader capacities, he reframes the gifts he bestows, from

power to significance. Hertzberg's (1996) words are descriptive of the transformational capacities:

Jimmy Carter is a saint. Now, by saying that, I don't mean to assert that Jimmy Carter is perfect, or that he is a total stranger to base motives, or that he is one of the elite of God's elect—though for all I know that third item, at least, may well be true.

Nor am I referring strictly to Mr. Carter's post-presidential career. It is now the conventional wisdom to say that Mr. Carter is a far better ex-President than he was a President. And in this instance the conventional wisdom has got it right.

No historian would place Carter among the three or four greatest presidents of our history, and not even his most fervent admirers would place him in the top ten. But as an ex-President, he has only a tiny handful of rivals, Carter believed in peace—in preventing war—and in human rights. These two values were the lodestars by which he guided his conduct of foreign affairs. And again, these values were expressions of his sense of religious and moral duty. (n.p.)

What Hertzberg captured in his meta-analysis about Carter, Burt Lance and Jimmy Allen described in Carter's practice of the capacity to reframe the gifts of leadership. It would be hard to understand why Carter's efforts in the Middle East with Menachem Begin and Anwar el-Sadat would be so remarkable apart from the Accords themselves. However, the insight both Lance and Allen provided give evidence of Carter's reframing capacities. The individuals Jimmy Carter led, catalyzed by Carter by bridging centuries of power and politics into individual significance to create the Camp David Accords, are the key. Jimmy Allen began in reference to el-Sadat:

Well, I think there was something about the magic between the two men—or their vision and of their disposition. Anwar Sadat, as you know, was a journalist, a truth seeker, from early in his life. He became a political leader out of that and I think Jimmy Carter and he just had a great deal in common in their vision and the mystique of their personalities. The Camp David experience was a reflection of that—it didn't create it—I think the creation of it was before that time. Camp David couldn't have been without that already being in place. Menachem Begin was always the one that had to be drawn in because these two were already drawn together in their vision. I think that it was personality, but it was also shared

vision. Sadat was a very religious man, very spiritual man and so is Jimmy Carter. (J. Allen, personal interview, February 3, 2000)

Lance on Begin and Carter, the global leader:

No, he didn't like Begin and Begin didn't like him. But that didn't make any difference ultimately. I knew Prime Minister Begin on a just functional basis but the reason about Begin—I sat with Mrs. Begin at a luncheon at the State Department one day. You have to consider their background. They'd walked across Europe to escape the Nazis and that's not just a casual task. She said, what you will have to do to understand Menachem is that he's a sentimental terrorist. And I've thought about that a thousand times since she said that to me. Because that, I guess, was ultimately one of the reasons why they were able to put together the Camp David Accords. But Carter brings all those qualities—he listens well. So that's important in a dispute. He does not give the impression of having a particular mind set about something. So he just has those qualities that relate—as I said in a simple way, both sides think he's on their side. (B. Lance, personal interview, February 3, 2000)

Capacity for Ethnorelativism

Jimmy Carter is world-renowned with respect to his advocacy for equality, based on every individual's right to be and to be free, regardless of race, socioeconomic status, religion, or whatever difference may be a part of a person's being. What is particularly salient about Carter is that as he exhibits the integration stage of his ethnorelative capacity as described by Bennett (1993), where the leader is more than sensitive to a variety of cultures, and is "always becoming a part of and apart from a given cultural context . . . instead of one's identity being defined in pluralistic terms; that is, to see one's self existing within a collection of various cultural and personal frames of reference" (p. 39). So it is with Jimmy Carter, as observed in the following examples.

The multiple diversities of Jimmy Carter as an ethnocentric global leader. What is significant about the following response that Carter gave to Bill Moyers in a 1976 interview is not only how well he grasped his developmental process of understanding

and living fluently with multiple realities but also his use of that ethnorelative capacity to address complex and varied problems. This is not an uncommon phenomenon with global leaders, where one capacity, in this case that of ethno relativism, provides an expression in another global leader capacity—that of mitigating paradox and ambiguity and harnessing them towards the goal or vision.

I'm not sure that you have to have lived in many different places to understand a pluralistic society. I've had a changing career myself. I started out as an isolated farm boy living in—as a minority member—in a predominantly black neighborhood. I moved from that to a smaller town and then from there to a junior college; from there to Georgia Tech and then to the Naval Academy.

I've traveled extensively in foreign countries all my adult life. I've read extensively in history of our country, the purpose of the President, the interrelationship between the President and the Congress. And I've had a chance, as governor, to deal with a multiplicity of problems from different kinds of people. (Richardson, 1998, p. 11)

I think one the main responsibilities I have as a leader and as a potential leader is to try to establish justice. And that applies to a broad gamut of things—international affairs, peace, equality, elimination of injustice in racial discrimination, elimination of injustice in tax programs, elimination of injustice in our criminal justice system and so forth. And it's not a crusade. It's just common sense. (Richardson, 1998, p. 13)

When the butterfly flaps its wings in Korea, there's a hurricane in Florida:

Political ethno relativism. After Carter had been President for almost 2 years, Bill Moyers was able to garner another interview where he asked him as to whether the Soviets were primarily a defensive power or whether they were attempting to solidify their position in the world. Carter's response came 5 months after the SALT II (Strategic Arms Limitation Talks II) had been signed by him and Brezhnev:

Perhaps excessively generous, but not too far off the mark, I think, first of all, they want peace and security for their own people, and they undoubtedly exaggerate any apparent threat to themselves and have to, to be sure that they are able to protect themselves. At the same time, as is the case with us, they would like to expand their influence among other people in the world, believing that their system of government, their philosophy is the best. This means that we have

to plan in the future, in the presence of peace between us, to be competitive with them and able to compete both aggressively and successfully. But I would say that those are their two basic motives, as is the case with us—security for themselves and to have their own influence felt in the rest of the world as much as possible. (Richardson, 1998, p. 155)

The context of the SALT II Treaty accentuates the significance of Carter's response to Moyers. In his address to the Members of the Norwegian Nobel Committee, Carter remarked:

As Commander-in-Chief of our armed forces, I was one of those who bore the sobering responsibility of maintaining global stability during the height of the Cold War, as the world's two superpowers confronted each other. Both sides understood that an unresolved political altercation or a serious misjudgment could lead to a nuclear holocaust. There had to be a constant and delicate balancing of our great military strength with aggressive diplomacy. (Carter, 2002, pp. 6-7)

Both of the above statements illumines with some certainty that Carter has the ability as an ethnorelative leader, regardless of his position and responsibility; but he would never, at the same time, leave that responsibility to crawl into the head even of an opponent—in this case Brezhnev—and deal with his point of reference as a valid reality. As evidenced in Carter's address to the Nobel Committee, that ability was not a political exercise, but one based on his ability to understand himself as both existing within a collection of realities and personal frames of reference.

Burt Lance expressed the same reality in a different contextual framework, but further driving the point of how Carter's integrative, ethnorelative capacities, impact and affect his global leadership:

As we get further into the globalization, I'm no expert, I think about it some, but the ability to assimilate and understand the cause and effect relationships. The trouble with most of us, in my judgment is that we don't think through the cause and effect relationships that exist. We know either one of the two. We either know the effect or we know the cause. And too often, we're short sighted and we don't bring together the play of cause and effect. Carter understands that. He understands what a decision in North Korea can mean in Saudi Arabia. So he has that capacity to be able to understand those cause and effect relationships,

whatever they are and there's probably not any way to define or predict or delineate, what they may be. That again is a rare. (B. Lance, personal interview, February 3, 2000)

Carter's ethnorelative faith. The stages of ethnorelativism, acceptance, adaptation, and integration are inclusive of realities and cultural values that are generated from multiple sources in one's epistemology of self. Included are the values and morays of faith as one of the multiple diversities in which the capacity for ethnorelativism is expressed. Not only are Jimmy Carter's faith constructs well known, affiliated tightly with his public persona; for him they are tenants of faith not to be compromised. In the expression of those tenants, he articulates and leads with the ethnorelative position:

The unchanging principles of life predate modern times. I worship Jesus Christ, whom we Christians consider to be the Prince of Peace. As a Jew, he taught us to cross religious boundaries, in service and in love. He repeatedly reached out and embraced Roman conquerors, other Gentiles, and even the more despised Samaritans.

Despite theological difference, all great religions share common commitments that define our ideal secular relationship. I am convinced that Christians, Muslims, Buddhists, Hindus, Jews, and others can embrace each other in a common effort to alleviate human suffering and to espouse peace. (Carter, 2002, pp. 16-17)

Jimmy Allen affirmed Carter's words, as he has observed him in relationship to other peoples of the world and with leaders of other faiths as well as racial and ethnic backgrounds:

He is a man who is serious about God and about what God said, and the book [the Bible] is his path. He has also been a man, though, who has been exposed to a very complex world from the very early days. And has understood that there is a bridge between people of faith who have different paths. That the Islamic, the Hindu, the Buddhist, and the others are to be respected. He had a very close development of a relationship with Sadat and discoveries about their common concerns. So he has been a man who has grown in the complexity of his religious faith by his experience with other leaders around the world—other cultures around

the world. So my feeling is that here's a man who believes in God, who is very devotionally faithful. (J. Allen, personal interview, February 2, 2000)

Contrast as a possible negative case provides a deeper insight into the strength and scope of the ethnorelative capacity. Carter's ethnorelative leadership is not uninformed, nor is it a panacea. He further clarifies the evils of theological interpretation outside the bounds of the purposes of alleviation of human suffering and peace (i.e., the anti-ethnorelative position or ethnocentrism):

The present era is a challenging and disturbing time for those whose lives are shaped by religious faith based on kindness toward each other. We have been reminded that cruel and inhuman acts can be derived from distorted theological beliefs, as suicide bombers take the lives of innocent human beings, draped falsely in the cloak of God's will. With horrible brutality, neighbors have massacred neighbors in Europe, Asia, and Africa.

In order for us to be human beings to commit ourselves personally to the inhumanity of war, we find it necessary first to dehumanize our opponents, which is in itself a violation of the beliefs of all religions. Once we characterize our adversaries as beyond the scope of God's mercy and grace, their lives lose all value. (Carter, 2002, pp. 17-18)

Ethnorelativism and culture. When identifying integrative ethnorelative global leadership, the first thought that comes to mind is not necessarily about politics and the position one takes on the issues as an integrative ethnorelative issues. It is of import to note that ethnorelativism in the global leader is effective across culture regardless of whether it is national, ethnic, or organizational. Deal and Kennedy (1982), in their work *Corporate Cultures*, posited that reality, culture, and the symbolism that is attached to it exists anywhere two human beings, or more, are in a relationship of some kind. Burt Lance spoke about Jimmy Carter in relationship to the ethnorelativity of Carter's political

positions. Critical to the quotation is not so much Carter's positions, but a more fundamental understanding that the positions are based on Carter's own full acceptance of himself and his assessment of what is the "right thing to do," regardless of labels or symbols which are attached to the issues. Therefore, Carter is not disposing of his own worldview as unimportant, but at the same time is fully considerate of, again, the "right thing to do" as an integrated person, exercising his ethnorelative capacity, with a constituency who must live with the policies. In other words, the labels are not significant; it is the issue and a value that transcends the differences and disparities between and among political parties.

If you ask a conservative to define him, they would have ended up defining him as a conservative. If you ask a liberal, they would have talked about his—I mean, human rights is not a conservative issue. It's just the extreme on the other side. Balancing the budget is a conservative issue. Trying to build a department of education is liberal or moderate, or whatever the case may be. To start a department of energy, adding another layer of government involvement, that's a liberal issue. So he really was, and still is, in my judgment, all of those things and yet none of them. You can't put him into that picture where you say: Here is a conservative. You have to say here is a conservative on the matter of fiscal policy, but then you have to say, here is a liberal, well he is liberal about human problems but he's very conservative on fiscal. (B. Lance, personal interview, February 3, 2000)

The depth of ethnorelativism in Jimmy Carter. So many confirmations give evidence of Jimmy Carter's capacity for ethnorelativism that the person Jimmy Carter is never associated outside of that perception. As any public persona, he does have critics and his positions have often evoked sharp criticism. Of significance in understanding Carter's ethnorelative behavior and leadership is the importance of observing his use of integrated diversities at the same time. In the following three examples are seen (a) race and faith, (b) American and Palestinian, and (c) friend and arbitrator.

Jimmy Allen described the reason for Jimmy Carter leaving the First Baptist Church of Plains and being instrumental in starting the Maranatha Baptist Church, where he teaches Sunday school today:

The fact that he moved in the atmosphere of Plains to relate to the Maranatha congregation over the racial issue may be as good a story as there is. He was in a particular position where he had been pilloried by the segregationists for betraying their culture and had to do a lot of defense of himself. His church was being split over it. He decided to be affirming to the integration, racial, issue. Went to the Maranatha church and has been faithful there as a member all this time, even to the point where he still cuts the grass once every two or three weeks or months or whatever his time is. I think it's more of a general attitude of commitment to racial inclusion and to stepping across racial lines. (J. Allen, personal interview, February 2, 2000)

Anwar el-Sadat's perspective on the Palestinian treatment of Jimmy Carter:

It is enough that he was the first American president to call unceasingly for the right of the Palestinian people to a national homeland. No American president before Carter had dared to voice such a view. Carter alone stood up courageously, expressing his opinion firmly. (el-Sadat, A., 1984, p. 99).

In the forward written by Jimmy Carter of el-Sadat's, *Those I Have Known*, he said:

During his last visit with me, in my home in Plains, he made it clear that he was ready to relinquish the burdensome administrative duties of president and to devote his remaining years as a senior statesman to completing his life's work in a less demanding role. A few weeks later, he was dead. When his tragic sacrifice was finally made I lost a beloved friend, and world lost an irreplaceable champion of peace. (n.p.)

Capacity to Transcend Paradox and Ambiguity

This capacity is anchored in the demands of the human condition and salient in modern life. Although it has always been a factor in leadership and organizational dynamics it is so prevalent in the current stage of globalization that working with these two dynamics and transcending their impact is now of interest both as a science and an art. The immediate tendencies to address paradox and ambiguity are (a) to dismiss them, (b) to assuage their impact, or (c) to hope they pass away unnoticed. None are options in

effective leadership for now and the foreseeable future. If these dynamics have always been a factor, then why are they of such import now? It is primarily the echo boom of technology, where multiple realities are forced into smaller contexts, at a more rapid pace, that creates ongoing dissonance. However, for all of its discomfort, these are the most fertile seeds for innovation, making sense out of nonsense, and moving beyond the impossible boundaries of our own realities. Belasen (1998), in his “Paradoxes and Leadership Roles,” said:

The importance of managing paradox increases with the complexity of organizational environments. Organizational environments are more dynamic and uncertain due to increased globalization, shorter product cycle time, intense competition, and high levels of interdependence across the value chain of organizations. (p. 73)

Belasen went on to say that leaders must learn to deal with contradictions without having to choose between them. Leaders must have the mind of flexibility that can live with paradoxes. They must transcend the apparent choice that has to be made between two opposing ideas or directions and deal with them through a different mindset, “one that combines and optimizes rather than splits and differentiates” (Belasen, 1998, p. 73). Both the timelessness and the immediacy of the leading through paradox and ambiguity are expressed in the following examples of Jimmy Carter’s capacity to transcend them and harness their energy:

Transcending the paradox and ambiguity of expectation and the two party system.

Erwin C. Hargrove, a professor of political science at Vanderbilt University and a presidential scholar, through extensive interviews and integration of the historical context, distilled Carter’s leadership and politics of the public good. Hargrove (1988) pointed out about political leaders in general, “The values advocated by a political leader

are usually consistent with his character and cognitive style. Thus Carter's emphasis on achievement through homework was joined to a conception of the public good derived from certain southern political traditions" (p. 6). In Carter's case, those traditions were:

The Bourbon tradition in his commitment to agricultural values his sense of place and extended family and his persona association with the military tradition of the South. He invoked traditional Whig themes in emphasizing modernization of the South through science and industry (he spoke here of his own experience and his life as a businessman), and in the great attention he gave to issues of efficiency and economy in government. Yet he was perhaps most at home in the Populist role of plain framer, simple Baptist and spokesman for the poor and dispossessed.

The point here is not necessarily that Carter was some combination of Bourbon, Whig, and Populist but that he was experienced in combining diverse strands of southern culture and opinion into a general appeal. When he utilized this synthesizing facility in national politics and policy, others could not always easily categorize him and thus sometimes felt uncomfortable. He fit no one's litmus test.

His conception of leadership had been developed and tested to his satisfaction before he became president, and that the central elements in this conception of leadership were deeply rooted in his personality. The keystone of Carter's understanding of himself as a political leader was his belief that the essential responsibility of leadership was to articulate the good of the entire community rather than any part of it. He sought 'public goods' that should benefit all citizens. Rather than being antipolitical or nonpolitical leadership, this was, for him, a different kind of leadership that eschewed the normal politician's preoccupation with representing private interests, bargaining and short-term electoral goals. He presented himself to the public as a political leader who represented the public interests. (Hargrove, 1988, p. 7)

When the global leader uses paradox, it's a harness! Jimmy Carter was both a skilled and a sophisticated politician who had a disdain for politics. At times he was strategically antipolitical (Thompson, 1990b, p. 243; see also Hargrove, 1988).

Once again the basic outlines of the oil and gas legislation were shaped by Carter, adopted in the early days of his presidency, and proved to be very sound. As a matter of fact that was one of the reasons that we got some reprieve. I used to say that under Carter we always front-loaded pain and back-loaded pressure. We did what we had to do. We paid a heavy price for it and the country benefited. (Thompson, 1990b, p. 245)

This dynamic, described by Walter Mondale, had the very effect Carter intended: ensure there was an authentic policy with credible results and, indeed, that was normally the result. Moreover, it inevitably did follow the course of expectation and, therefore, often created unsettling uncertainty and sometimes confounding. Carter could both see and anticipate social behavior in policymaking; and, because he was not motivated for re-election, the normal political approaches were not employed. Carter was harnessing the ambiguity towards the desired ends, a coherent and longer lasting oil and gas legislation. Carter spoke to Bill Moyers about what it is that drives him as a means to understand his seemingly comprehensive abilities in so many areas:

When Bill Moyers asks Jimmy Carter, What drives you? He responds after (long silence). I don't know—exactly how to express it. As I said, it's not an unpleasant sense of being driven. I feel like I have one life to live. I feel that God wants me to do the best I can with it. And that's quite often my major prayer. Let me live my life so that it will be meaningful. And I enjoy attacking difficult problems and solving of solutions and answering the difficult questions and the meticulous organization of a complicated effort. (Richardson, 1998, p. 9)

The transcendence of paradox and ambiguity, in this case primarily ambiguity caused by sophisticated and often circular problems, is achieved by this global leader with the use of design, his most prominent tool in this global leader capacity. Other global leaders, such as was observed with Desmond Tutu, most often use other tools, such as casting vision, as their most favored leverage in this capacity. It may seem to be an oxymoron for design or architecture as a transcendent force, while the underpinning mechanics are different; it is not unlike any tool of the global leader using this capacity that ultimately moves individuals, groups, organizations, and whole societies from a present condition or existence that is seeming nonsense into an effective result that makes sense. After all, is not design-making vision interpretation, and vision designing the future? Each global

leader will mitigate paradox and ambiguity from their strength position, one well known to them as a source of power and easily observed by others.

An institutional conveyance to transcend. An example pointing to this capacity is the Carter Center. Its mission and purpose for existence designed by Jimmy Carter, and its effectiveness making sense out of nonsense, such as the eradication of diseases that no individual, organization, or country is willing to address; and the peace making that the Carter Center does in collaboration with world leaders and issue experts on the equity of the Carter reputation of trust, honesty, alleviating suffering and peace. The Carter Center's mission, within which exists close adherence to multiple causes, best represents these realities:

The Carter Center brings people and resources together to promote peace and resources together to promote peace and human rights, resolve conflict, foster democracy and development, and fight poverty, hunger, and disease throughout the world. The nonpartisan Center, which is affiliated with Emory University, builds partnerships to address complex and interrelated problems. By drawing on the experience and participation of former U.S. President Jimmy Carter and other world leaders, by fostering collaboration and avoiding duplication of existing efforts, and by combining effective action plans with research and analysis, the Center can achieve goals beyond the reach of single individuals or organizations. The Center is guided by the principle that people, with the necessary skills, knowledge, and access, can improve their own lives and the lives of others. (Troester, 1996, p. 37)

Jimmy Carter himself brings about the mitigation of the crisis, through the Carter Center, but also personally. It is his leadership as a result of this global capacity that brings about progress in the midst of chaos. Burt Lance identified the dynamic from another perspective in Jimmy Carter:

He supersedes it and that's the thing that has made him so successful in being able to deal with conflict resolution. He's the only fellow you could pick that both sides thought he was on their side. Otherwise, how could you do anything? You couldn't because so and so would say, well he's on my side so he's fine with me and the other guy say, hell no, I don't want him. But he actually is able to bring

that into that structure and so all the parties think that he's on their side, and if you had to go and ask warring factions anywhere in the world who they would like, if they had to have it resolved by somebody, they'd all pick Jimmy Carter. (B. Lance, personal interview, February 3, 2000)

There are many words used to attribute the capacity to transcend paradox and ambiguity, and then harness it as a force for good and for forward positive movement; in Carter's case, the most often used attribution is that of peacemaker, but others just as strong exist. From an organizational perspective, the principles upon which the Carter Center is guided, and which reflect closely the mission statement, are Jimmy Carter's capacity to both transcend and harness paradox and ambiguity:

First principle: The Carter Center emphasizes action and results. Based on careful research and analysis, it is prepared to take timely action on important and pressing issues; Second principle: The Center does not duplicate the effective effort of others; Third principle: The Center addresses difficult problems and recognizes the possibility of failure as an acceptable risk; Fourth principle: The Center is nonpartisan and acts as a neutral in dispute resolution activities; and the Fifth principle: The Center believes that people can improve their lives when provided with the necessary skills, knowledge, and access to resources. ("About the Center," 2006)

Carter's leadership use of this capacity is demonstrated in his own words in an essay he penned on leadership:

We at the Carter Center have adopted a number of principles for making and keeping peace within and between nations. One of the most basic is that in political, military, moral, and spiritual confrontations, there should be an honest attempt at the reconciliation of difference before resorting to combat. The fact is that in most cases—though not all—there is enough common ground between adversaries to avoid violence and permit people to live as neighbors, even if their differences are not resolved. However, there must be a basic desire for peace, enough respect for opponents to communicate with them, a willingness to reexamine one's own beliefs, and the personal and political courage to employ the principles of dispute resolution.

Provided I can obtain permission from our top government officials and believe that my efforts might be helpful, I feel no reluctance about having personal contact with people who have been branded as oppressive, dishonest, or even guilty of launching war of aggression. (Carter, 1998. p. 27)

Process design is a tool for transcendence of paradox and ambiguity. Carter's design process to mitigate the distortion and discomfort created by paradox and ambiguity is evident in his approach in policy design during his presidency. Hargrove (1988) once again provided insight into that mitigating design nature of the exercise of this global leader capacity in Jimmy Carter:

The public interest, for Carter, was defined through a process of study and discussion. He appears to have implicitly believed in a kind of 'right reason that could be developed to guide action. He wished the policy making process to combine study and debate, with the goal of reaching agreement on solutions that attacked the nature of a given public problem root and branch and that captured the enduring interest of the community. This in-depth approach could, he believed, overcome the opposition's partial perspectives and interests.

Carter did not believe in fashioning policies according to calculations of political advantage or strategy, but he understood perfectly well that at the end of the day compromise might be necessary. His conception of leadership required a focus on "public goods" when policy was initiated but permitted compromise in due course. This was not nonpolitical leadership tempered by political prudence but rather the principle that compromise was acceptable only after an all-out effort to sell the optimal policy had failed. (p. 13)

Of all of Carter's presidential accomplishments, most often the one that comes to mind first is the Camp David Peace Accords. Hargrove's (1988) point that Carter's leadership, particularly in negotiation, included a design that transcended the issues, in a politically astute manner in which compromise was permissible, but only in time, or as the design was worked through, is well taken. The Camp David Accords resulted from that leadership as well.

When silence and graciousness are the greater power. In the following excerpt as told by Jimmy Allen, Carter finds himself in the midst of his fellow Baptists who have determined to use politics as a tool for their own political advantage. This fundamentalist group later attempted to take the presidency by putting forward Pat Robertson as a candidate for the Republican Party. Carter used temperance typical of his global

leadership style. He is both president to the group, and their Christian brother in terms of his own faith value behavior. Carter, to transcend the evident animosity, listens, speaks his mind, and when they expect him to use the power he has, he does not, and, in effect, gains more. Allen recounted the event:

I remember one time some of his folks thought he ought to meet with the fundamentalists, who were harping on him all the time. And they called me, said, he needs a friend in the room, could you come? So I sat there with the classic collection of fundamentalists, who are now the right wing of the religious right, and listened to them as they harassed him, actually, about his position on homosexuality, on prayer in schools and all that, and found myself supporting him as best I could, because his position and mine was the same.

In those settings, where he was dealing with people who were not going to be enlisted and in fact I told the staff who put that together that that really was one of their worst ideas, that you don't negotiate with fundamentalists. You confront and then they tell things that are not so. In fact, they told, Jerry Falwell actually went from that meeting to a meeting up in Alaska and told the people that the president said that he had to have homosexuals on his staff because there were a lot of homosexuals in the country. Well that was not said in the meeting. And so they got a copy of the tape and they called me from Time Magazine to say, was this said. I said, no, it was not said. So Time Magazine came out that I said that that was not true. And it wasn't true. Later Falwell, as he always does when he's caught like that, apologized. Said he was just carried away in his speech. But the fact was, it wasn't true.

And anyway, I went with him into that kind of meeting and watched him as he functioned with people who were really supposed to be his brothers, but were his enemies. And I never saw a man with more willingness to hear, willingness to respond, and more unshakable about what he believed. Or clear about what he believed. I thought it was one of the better moments with him, as he faced them. (J. Allen, personal interview, February 2, 2000)

How the magic works. When disjunctions, ambiguity, paradox, and complexity are actively worked with, conscious intent gives way to the emergent potential of new opportunities for making personal and collective meaning of dilemmas, and for inequity and intervention at and across the boundaries.

He [Carter] understands human nature. He would go into such a situation, believing honestly in his heart as a true broker would, that each of those parties would be speaking the truth as they see it. He doesn't go into it thinking that they know I'm the bad guy the other one's a good guy. He goes into it believing that

both of them think that they are correct. And then he will lead them, letting them believe in their convictions and not making any judgment as to which one is right or wrong, just saying, well look, since you know you're right, why don't we have a vote about this—an election, and since you're right, you believe that truth will prevail, don't you. So let the people decide and he will be able to convince and persuade them. One on one, he's a master. When he gets before a television, he doesn't come through; neither does Sam Nunn who is one of my favorite persons. Before a big TV—it just doesn't pick it up. Even his speech patterns. But if you're with him in his Sunday school class, he comes across, you can see him—one on one, he's extremely persuasive. And he would persuade on the basis of his convictions and truth that, very well, you think that you're right, and John over here thinks that he's right. . . . Well, why don't we let the people decide? And then when they've agreed to the election he then has his monitors go in and keep the election fair and no one is going any shenanigans on him. That's the way he approaches it. (W. Smith, personal interview, February 29, 2000)

CHAPTER VI

OBSERVATIONS AND CONCLUSIONS, AND LIMITATIONS OF THE STUDY

What I have learned with this meta-analysis of global leadership, in an attempt to give some basis for understanding its complexity, is certainly more than I anticipated. However, it has made me aware of the opportunity for even greater discovery as the planet starts to rearrange itself as a result of all that the 21st century has brought with it. When discussing with colleagues, executive leaders, professors, and friends, making observations about the new world disorder, frequently someone will say, “It is like taking a neatly stacked pile of paper and throwing it up in the air into a scrambled mess and watching it slowly come down to the ground in a new and rearranged chaos of its own.” No doubt, we are still attempting to figure it all out, and as of the present, November 2006, the paper is still floating on its way down. I hope this study makes a contribution to what is next as inevitably, change as a norm, does and will require a leadership different from what created the neat stack of paper. It is no doubt, however, that the contribution will be small and imperfect, but a piece from which I hope others will want to build and from which I can learn further.

Observations and Conclusions

Early in the process of this study, at the point where I was determining which persons to examine through the six capacities, I ran across an unexpected discovery that impacted the study greatly. I was using the capacities, inquiring from experts in diverse

fields, who they would name as candidates that might represent some or all of the criteria. I received the names of some very well-known individuals, people who would have been a part of this study, but who were eliminated for one reason or another, for the most part to provide focus with two cases.

However, after these experts provided well-known names, they would often say, “I know somebody like this, but they aren’t well-known.” I would ask who it was. Sometimes it was a friend, sometimes a relative; but always, they were, just as sure as the archetypes they had given me, persons who met the qualifications of this study. Of course, there have been global leaders for a long time before this era of globalization. Some were recognized, some are now deceased, but generally many would be a surprise to us. What is of interest is that there are global leaders everywhere; in our schools, in our churches, in our businesses, in our hospitals, and in our law firms. Many global leaders exist and work, silently to the world at large, in places we never think to look.

That puzzled me, to know that so many were out there, some not realizing their potential, some very much realizing their potential in their own context. What seems evident is that global leadership behavior and capacity is not the one that has been valued by the educational and leadership development infrastructure to service an industrial model. Global leaders, in effect, have had until now little means to further develop, or be valued for the leadership capacities they might naturally exhibit that are necessary in a global context. This is not an indictment on our past and a successful industrial infrastructure, this is only an indictment if we do not recognize the shift in time to design, explore, research, and implement the necessary supports to develop all of these global leaders.

The child who entered the first grade in August 2006 will enter the workforce in the third decade of this millennium. The education system (other surrounding influences such as a child's home), for example, has much of that time to support and develop the child into an educated and productive contributor of society. The education system has in a child a "developmental product," which cannot be turned around very quickly and reproduced. Even the best schools with the largest resources have a dilemma with our current system. It is that when the child enters the work force his or her need to be relevant is critical. Unfortunately, because of technology, the amount of information individuals will have at their disposal, affecting life around us, will be greater in the next 10 years than it has been since the beginning of time.

That type of dynamic creates a difficulty for developmental products, as students' learning may become obsolete within the period they are still in school. This, of course, is an oversimplification to make the point that the children entering first grade this year will have to recreate themselves several times over their lifetime to remain competitive. That type of ability cannot rest in cognition alone and thus developing capacities in them for self-transformation is the demand for new educational infrastructure. The existing penchant to attach self-education and further development with the term *life-long learning* must be integrated with other dimensions that not only are cognitive but also affective, conative, experiential, and spiritual/transcendent domains that yield personal and organizational capacity.

Therefore, knowing there are global leaders everywhere, who is looking for them, to develop them, other than multinationals that are in dire need? Few with these capacities have emerged because they have not been developed for that purpose.

*Global Leaders Are Not Necessarily
International Leaders*

One does not have to be an international leader to be a global leader and, conversely, just because one leads on an international scale does not mean that one is a global leader. It is important to understand the difference between the two and the power of global leadership. Leadership that is global as differentiated from international in that it takes into account one's own culture and grounding. Additionally and most importantly, global leadership makes the basic assumption that ethnorelativism is meaningless abroad if one is not capable of expressing and leading with that capacity in their home culture, place of work, community, or immediate surroundings. Ethnorelativism is fundamental to success in leadership that is global.

It is not a contradiction for a global leader to lead or be in an international context. Internationalizing a global leader is advantageous and increases their options, however, when entering those environments for the first time they rarely, if ever struggle to adapt. Not a surprising reality, as they are fully open to difference without it threatening their own sense of self. This phenomena partially explains why so many of the experts I sought counsel from for names to consider for the study were quickly able to make the comment they knew someone like what I was describing.

The negative case must also be considered, and that is when one perceives oneself to be a global leader because he or she deals internationally, but he or she is not. It is the sad case that these individuals are most unsatisfied, regardless of what culture they are from, in dealing across difference. If the individual comes from a culture with hegemony then he or she uses that power to relate, and that is often a big mistake. If the individual is

from a culture that does not have hegemony, he or she often dismisses or ignores, and resolution is difficult.

Global Leaders Are Not Perfect

Global leaders will favor or show a tendency towards one, two, or three of the capacities, but there exists within their expression of leadership a critical minimum of all of them. Synergy between and among the capacities creates a whole that is greater than the sum of its parts

It is important to note that no global leader capacity is a mask for the weaknesses or mistakes nor the successes and achievements of a global leader, that it is part of the human condition. It is, however, a part of the global leader's attribute that there is an ethical scaffolding upon which they build and lead. They are driven, sometimes impulsively, sometimes micro-managers, sometime macro-managers, but always with the focus of their value-driven mission.

Global Leadership is a Set of Systems

The six global leadership capacities represent direct correlations to specific demands made by the 21st-century environment for leadership success and efficacy (bypass, simultaneity, mobility, pluralism, change, and integration). In addition, the differentiation between the fundamental need for global leaders to be capacity-based leaders and citizens versus competency alone-based leaders and citizens is an important and catalytic difference in the demand upon which the industrial western societies were

developed and function. The fixed reality of this century is that persons and thus leaders will have to recreate themselves several times over their lifetimes.

During the course of the data analysis, I found important linkages among pairs of capacities. As already suggested there is a relationship between and among the capacities that formulate a synthesis that results in the global leader phenomenon. However, pairs of capacities seemed to have interlocking mutual forces or drivers, which were expressed differently in their respective domains, but shared cognitive, affective, conative, and sometimes experiential markers that grouped them to each other more tightly, somewhat like covalent bonds.

The capacity for self-transformation and the capacity of the contextual self share many of the problem-solving mechanisms; one for epistemological foundations for self-transformation, the other for problem solving with a collective of persons and expertise beyond themselves, but problem solving nonetheless. The capacity for omnicompetence and the capacity to reframe the gifts of spiritual share the social arts of motivation. One derives from the global leader's ability to self-fulfill and, therefore, inspires others. The other is based on the social technology of reframing the bestowing of the appropriate gift in a given circumstance to create positive change in the situation. Both motivate people beyond what they would desire or be capable of motivating themselves to do.

The most frequent markers that align the capacity for ethnorelativism and the capacity for transcendence of paradox and ambiguity are the abilities of the global leader to diagnose, understand, and integrate oneself into more than one reality. By doing so the leader's relationship with those who have different realities is not based on her- or himself as the primary benchmark, but a benchmark among reality benchmark that she or

he is constantly both a part of and apart from. This same ethnorelative cognition makes possible the leaders' ability to live with and rest with paradox, the ambiguity caused by paradox, and chaos-ambiguity that they are able to harness them and move others, whom they have identified with in the process, towards a place of constructed and more comfortable rationality.

An appropriate metaphor for these pairs is one of global leader DNA, constructed of many linking proteins (unique attributes), to form a helix. Thus the global leadership phenomena might be understood as a meiotic triple helix that is expressed somewhat different from global leader to global leader, all the while demanding that there is a critical development of these capacities for them to indeed be global leader.

In finding unique bonds between the capacities, there exists a further discovery to understand about their effect. Clearly, what this study observed were the individual parts, not as pairs. These capacities identified in pairs would be described appropriately as leadership systems. The three systems are: (a) the problem-solving leadership system, (b) the motivation leadership system, and (c) the transcendent leadership system. This observation provides some foundation for the reason why leadership competencies alone are inadequate in understanding and developing leadership for a global context. Competencies lack the dimensionality and sophistication of recombinant systems that can adapt quick enough to make a meaningful impact. Sometimes competencies are not malleable enough, though they are necessary as building blocks of effective capacities and apparently leadership systems.

Furthermore, understanding the social expression of leadership as a system driven phenomena should assist in developing those abilities along the lines of multiple

intelligence leadership, not limited to but targeted towards necessary sector expertise with mutating capacities to continually adapt (see Table 7).

Table 7

Global Leadership Systems and Corresponding Capacities

Global leader capacity pair	Global leadership system
Capacity for self-transformation	Problem-solving leadership system
Capacity for the contextual self	
Capacity for omnicompetence	Motivation leadership system
Capacity for reframing the gifts of leadership	
Capacity for ethnorelativism	Transcendant leadership system
Capacity for transcending paradox and ambiguity	

Global Leadership and Global Citizenship

Once the capacities were observed as systems that interact with one another, an important realization became evident through the data and my experience working with independent schools in the United States and abroad.

The capacities for global leadership are very similar to those that would define global citizenship. Two of the three systems are identical; the motivation leadership system, however, adapts to its fundamental premises of transparency and ethical behavior. This makes sense, as the global citizen is not concerned so much with the

motivational dimensions of leadership, but those of an integrated being required of citizenship (see Table 8).

Table 8

Global Leadership and Global Citizenship Capacities

Global leadership development	Global citizenship development
Capacity for self-transformation	Capacity for self-transformation
Capacity of the contextual self	Capacity of the contextual self
Capacity for omnicompetence	Capacity for self-awareness that provokes transparency
Capacity to reframe the gifts of leadership	Capacity to reframe the gifts of character and ethical behavior
Capacity for ethnorelativism	Capacity for ethnorelativism
Capacity for transcendence of paradox and ambiguity	Capacity for transcendence or paradox and ambiguity

This understanding provides an additional and important insight into global leadership and its development. Global leadership is dependent upon global citizenship; in other words, a global leader must also, and inherently does, possess the capacities for being a global citizen, which is not true in the reverse. An expression that best represents what global leadership in a single term is *leaderzanship*.™ The terms can be used interchangeably, global leadership or leaderzanship™, to indicate the synergistic product of the global leader capacities.

Global Leadership Can Be Developed

Using an archetypal approach for this study provided the use of individuals who have lived most of their lifespan, but who are still making meaningful contributions as 21st-century leaders. Desmond Tutu and Jimmy Carter share many similarities but are most different. They grew up in different cultures, of different races, in opposite hemispheres of the globe, and yet both of them had the advantage of early staging for their development as global leaders. Carter, for example, was predisposed to ethnorelativism because of his friend A. D.; Tutu was predisposed to the capacity for the contextual self because of the South African ethos of *ubuntu*. Global leaders may indeed have propensities towards global leadership, and because of their developmental environments have individual growth assets that further them along the way. However, all global leaders must develop at some point, in some capacities, before all of the capacities integrate at a critical minimum to lead in such a way.

The temptation to reduce men of the stature of Carter and Tutu to definable capabilities would be to miss the indefinable essence of their spirit and being. When one attempts to find cause and effect and says, in essence, “Aha! If it is done this way, these will be the results,” the interactions of the third and fourth dimensions, those of heart and soul, are lost.

The use of a verb to forecast a noun denies the dynamics of being, becoming, and continuous growth. The Gospel of John, first chapter says, “In the beginning was the word and the word was with God and was God.” This is the English translation. The Spanish version says, “In the beginning was the verb and the verb was with God and the

verb was God.” A word is defined as a unit of a language while a verb typically expresses action. How much richer and open to other dimensions is the Spanish.

The poet Henry Wadsworth Longfellow (1858) wrote, “The heights by great men reached and kept / Were not obtained by sudden flight / But they, while their companions slept, / Were toiling upward in the night.” The essence of Carter and Tutu might faintly be captured by their praying, their toiling, and their subsequent inner growth—all moving upward; but there is more. Attributes such as passion, dedication, selflessness, and global consciousness are woven into and around their being and their doing.

Their visionary artistry calls for new canvases as well as new frames, or call it, if you will, a new classification system for the leadership of people like Jimmy Carter and Desmond Tutu. A classification system has certain specifications and requirements that need to be standardized, not to reduce it to acceptable minimalists but to allow for expansion to maximums. In a new systems approach to leadership the following should occur:

1. The system must be based in observable and measurable capacities;
2. The system must bear repeated observations and measurements;
3. The system must be flexible and open ended to that it allows for additions, modifications, and continuous refinement through evolution of mind and matter;
4. The classification units must be meaningful;
5. The classification units must be mappable from imagery; and
6. The classification system must be hierarchically organized.

As a result, based on the developmental frameworks of experts referred to in this study (Bennett, 1993; Kegan, 1994; Lynch et al., 2001; Moss-Kanter, 1995; see

appendices D through H) and the findings of this study and, in particular the developmental nature of global leadership, the following model represents the developmental stages of global leadership development (see Figure 2).

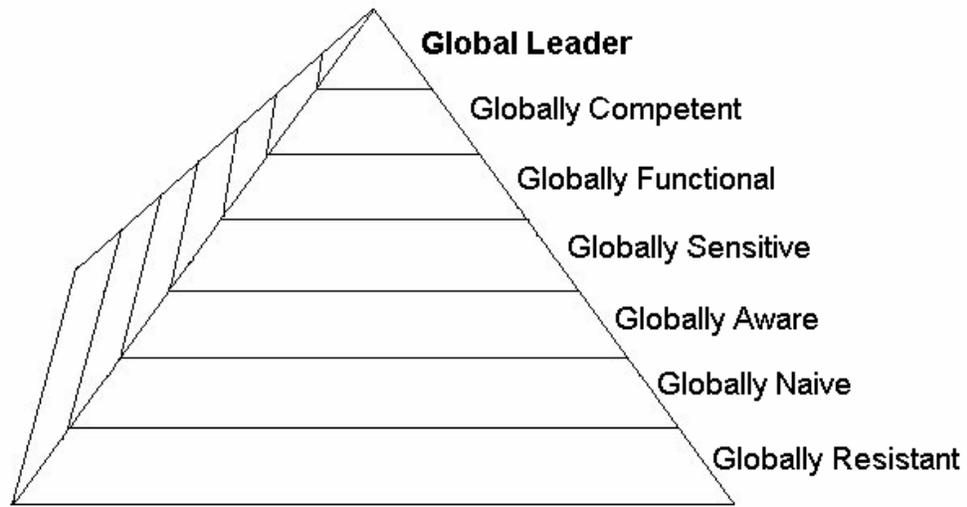


Figure 2. Global leadership development model.

The global leader development model represents the integration of each of the six global capacities as the mechanism by which to traverse from one level to another. The levels represented by the lines are not discreet, as moving from one level to another is transformational and, therefore, may occur in one capacity at a faster rate than another may. Most importantly, the advancement is maturational and, as a result, signs of change may be evident; but synergy is lacking until all six capacities have reached a critical minimum at each stage. It is much like mixing primary colors until a new discreet color emerges (see Appendix I).

Each successive stage may increase the leader's search for more and the next developmental stage. Moreover, a developmental definition such as the global leader development pyramid may apply not only to individuals but also to organizations and from multiple sectors. This tool then has the capability of being a developmental benchmark from which to train, educate, and change. In order to better understand the measurement (because it must be observable), juxtaposing the global development stages against the six global capacities (see Table 9) is a first start at identifying how the developmental pyramid might be used as a tool for developing global leadership.

The global leader is able to see the world through many different lenses, one of which is the use of metaphor to understand the differences among people. When one approaches metaphor in this way one can see that the simple premise that all theory is metaphor has far-reaching consequences; to accept that any theory or perspective that is brought to the study of organization, leadership, and management, while capable of creating valuable insights, can also be incomplete and potentially misleading. . . . Metaphor is inherently paradoxical. It can create powerful insights that also become distortions, as the way of seeing created through a metaphor becomes a way of not seeing. (Morgan, 1997, n.p.)

Today, as in the past, leadership remains an essential ingredient at all levels of human life. In this time of historic transition, we urgently need leadership that, although constantly and closely attuned to the rapidly changing pulse of human affairs, can project a comprehensive, coherent, and compelling vision of human society, communicate that vision convincingly to the world's peoples, foster its implementation through cooperative endeavor, and make and follow through on the hard decisions that will inevitably arise. The quality of leadership we engender—globally, nationally, and at the grassroots level—will determine the kind of world we live in, and the state of the world those future generations will inherit.

Table 9

The Capacities for Global Leadership as Seen Through the Six Stages of Global Leadership Development

	Capacity for self-transformation	Capacity of the contextual self	Capacity for omnicompetence– self-awareness	Capacity to reframe the gifts of leadership	Capacity for ethnorelativism– integrating relationships with others	Capacity for transcendence– mitigating paradox and ambiguity
Global leadership	Takes on the mantle of world responsibility	Leads by example in being part of the solution to world problems; leads by encouragement	Leads through modeling and full disclosure of the wholeness of self	Empowers self and others	Includes and integrates life patterns of a multiplicity of realities	Treats change as an event of systemic norm that is fulfilling
Globally competent	Sees and accepts the importance of the greater good of humankind	Is able to integrate systems of ideas and employ them	Accepts strengths and limitations of self in relation to others	Uses the gifts of character to benefit others	Shows evidence of new patterns of behavior toward all people	Channels paradoxes and ambiguity toward productive ends
Globally functional	Becomes responsible for one's actions in relationship to all people	Is able to articulate a vision for all of mankind	Allows others into one's life as s/he reaches out to them	Develops gifts that will meet the needs of others	Is able to articulate a vision for all of mankind	Articulates ideas and concepts that make sense out of nonsense
Globally sensitive	Begins to accept causes and effects for the actions of all human beings	Realizes the need to become stewards of social interactions	Begins to walk in shoes of others outside of one's limited circle	Sees and empathizes with the needs of others, near and far	Begins to accept and respect cultural differences	Sees and appreciates links among cultural symbolic mechanisms
Globally aware	Sees, hears, and explores feelings about the world	Accepts an expanding view of one's world	Realizes that one's circle of life has no boundaries	Accepts that one can contribute to the whole	Becomes aware of contributions of other cultures	Accepts that movement forward is needed worldwide
Globally naive	Is beginning to open one's senses to the world	Acknowledges that one is a part of the whole narrowly defined	Believes that one can be an island, sufficient unto one's self	Begins to accept gifts of character aren't for hoarding	Sees the world from the safety of one's own culture	Sees change as a limited necessity
Globally resistant	Is blind, deaf, and dumb to the world as a whole entity	Is egocentric	Is open to a limited number of family and friends	Believes that one's character is a private matter	Does not see world as having relevance to one's life	Is threatened by change

How Then Can Global Leadership Be Developed?

There is clearly more than one way for global leadership to be developed. Desmond Tutu and Jimmy Carter are but two examples wherein the same phenomena were developed in very different ways. This is the subject of a comprehensive research agenda to provide options by which the phenomena can be replicated cross culturally, across organizational and education boundaries, as well as through systems of education and professional training.

Moreover, regardless of the approach to the development of the six capacities, using the fundamentals of the stages of development on the global leadership development pyramid as benchmarks for measurement and analysis provides a method by which development both can be diagnosed and advanced. Indicators at the various levels of development as the six global leader capacities encounter the filter of the global leadership pyramid are seen in Table 9. Assessment and implementation of development is an individual as well as an organizational product. There are, in effect, global leaders and global leader organizations.

Limitations of the Study

Several salient limitations are inherent in a study on two archetypes whose lives have generated volumes of data. As a necessity, this study took a meta-analysis approach. Even so, both Desmond Tutu and Jimmy Carter are public personae. What they have said themselves, what has been said about them, as well as what they have generated through their leadership is voluminous and difficult to approach. However, there is an advantage in that redundancy is achievable.

The challenge of timeliness within which to maintain current on Tutu and Carter, as both of these individuals are global leaders, self-transforming on a regular basis, is difficult. Both Tutu and Carter have published in recent months, and continue with new and innovative work: (a) Tutu through the Tutu Peace Center, the Desmond Tutu HIV/AIDS Clinic, and a host of other projects; and (b) Carter through Habitat for Humanity, and a large host of peace and health initiatives through the Carter Center. One of the difficulties in this study has been that data collection on these two global leaders is never ceasing, thus making parallel construction of the data for both global leaders difficult.

Last, without a doubt, this is not the final work on global leadership or global citizenship. Nor is it the last on global leadership development, a research agenda, a curriculum, and a sample. There are many persons of notoriety and those who are not notorious, who are global leaders. All of these individuals will give deeper and richer insight into global leadership.

APPENDIX A

DESMOND TUTU BIOGRAPHICAL AND
HISTORICAL CHRONOLOGY

Table A1

Desmond Tutu Biographical and Historical Chronology

Year	Event	Coding
1931	Born the 7 th of October in Klerksdorp, in the Western Transvaal, South Africa. Father Zachariah was a school teacher; mother Aletha Malthare was a housewife.	Biographical
1944	Fell sick to tuberculosis and almost died. He spent almost two years in a hospital with dying men. Father Trevor Huddleston, a white priest who had made a lasting impression on the young Tutu, visited him everyday in the hospital. This man became a significant influence in young Desmond's life and inspired him with a life-long devotion to Christianity.	Biographical
1945-1950	High School education at the Johannesburg Bantu High School, Western Native Township.	Biographical
1948	National Party wins in South Africa on an apartheid platform to further institutionalize state racism	Context
1950	The new government enacts: <ul style="list-style-type: none"> • Population Registration Act, classifying all South Africans by race • Group Areas Act, enforcing racial segregation uprooting blacks, colored, and Indians from their communities and stripping them of property ownership 	Context
1951-1953	Teachers Diploma at Pretoria Bantu Normal College	Biographical
1951	The new government enacts: <ul style="list-style-type: none"> • Bantu Authorities Act, creating the "homelands" system 	Context
1952	The African National Congress (ANC) wages a defiance campaign against the new laws with an increased membership from seven thousand to 100 thousand. <ul style="list-style-type: none"> • The government begins issuing Banning Orders 	Context
1954	Graduated from the University of South Africa with a BA degree in teaching and returns to his old high school to teach for a year	Biographical
1955-March	The new government enacts: <ul style="list-style-type: none"> • Bantu Education Act, depriving all non-whites of an academic education outlawing math and science instruction Tutu eventually quits teaching as a result.	Context
1955-July	Married Leah Nomalizo Shenxane on July 2 nd	Biographical
1955-1958	Tutu teaches at Munsieville High School, Kruegersdorp	Biographical
1958-1960	Tutu receives ordination training, attains Licentiate in Theology at St. Peters Theological College in Johannesburg.	Biographical

Year	Event	Coding
1960-March	The Sharpeville Massacre. Police open fire into the crowd, killing 69 and wounding 180 at a peaceful demonstration against the Pass Laws. The government subsequently bans the ANC and the Pan-African Congress (PAC).	Context
1960-December	Tutu is ordained a deacon in the Anglican Church	Biographical
1961	Tutu is ordained a priest	Biographical
1962	Nelson Mandela, leader of the ANC is imprisoned on Robben Island	Context
1962-1966	Tutu family lives in London where he is part-time curate at St. Alban's and receives BA honors and a Masters in Theology from King's College.	Biographical
1967-1969	Tutu serves on the teaching staff of the Federal Theological Seminary, Alice, Cape; Chaplain: University of Fort Hare	Biographical
1967	The government enacts: <ul style="list-style-type: none"> • The Terrorism Act, allowing police to detain suspects indefinitely 	Context
1968	Black students are brutalized by police during a peaceful demonstration. The incident is a turning point for Tutu. The Black Consciousness movement is founded by Steven Biko.	Context
1970-1972	Tutu is lecturer in theology at the University of Botswana, Lesotho, and Swaziland	Biographical
1973	Steve Biko is banned	Context
1972-1975	Tutu is the Associate Director, Theological Education Fund of the World Council of Churches in England. He also served as honorary curate of St. Augustine's during that time.	Biographical
1975	Tutu becomes the Dean of Johannesburg, the Anglican church's first black Dean. The family moves to Soweto rather than into the posh deanery in Johannesburg's "white's only" section.	Biographical
1976	In his first public political initiative, Tutu sends an open letter to Prime Minister John Vorster appealing for an end to the homelands system and other reforms. He warns of violence in oppression continues.	Context
1976-June	A peaceful demonstration by black school children in Soweto is fired on by police. Rioting erupts in black townships in protest.	Context
1976-July to 1978	Tutu becomes bishop of Lesotho	Biographical
1977	Steven Biko is killed by security police while in custody and buried. World protest erupts against apartheid. Tutu delivers the funeral oration	Context
1978- March to 1985	Tutu becomes General Secretary of the South African Council of Churches	Biographical

Year	Event	Coding
1978-September	P.W. Botha becomes Prime Minister after John Vorster resigns in scandal	Context
1979	Tutu calls for economic sanctions against the South African government on Danish television	Context
1980	The government confiscates Tutu's passport in reprisal for his call for an international boycott of South African coal.	Context
1983	P.W. Botha calls for a referendum on a new parliament that will include Whites, "Indians," and "Coloureds," but not blacks. Only Whites may vote on it.	Context
1984	Blacks begin killing other Blacks for suspected collaboration with their white oppressors	Context
1984-October	Tutu is awarded the Nobel Peace Prize. He had been nominated twice before	Biographical
1984-November	Tutu is elected Bishop of Johannesburg, the Anglican Church of Southern Africa's second most important title after Archbishop of Cape Town. He is enthroned as Bishop in February of 1985.	Biographical
1984-December	Tutu receives the Nobel Peace Prize in Oslo, Norway. He insists that those who were a part of the anti-apartheid movement accompany him to receive the award. It included over 50 persons.	Biographical
1985-March	Police massacre 19 black demonstrators in Uitenhage during an increasingly turbulent year. 700 die in township unrest by September.	Context
1985-July	The government declares a State of Emergency, subjecting citizens to arrest, imprisonment and torture without warrant.	Context
1986-January	Tutu visits the U.S. and issues outspoken attacks on South Africa's State of Emergency.	Context
1986-April	Tutu is elected archbishop of Cape Town, head of the Anglican church in South Africa. He calls for international economic sanctions against the apartheid regime, exposing himself to potential charges of treason.	Context
1986-September to 1996	Tutu is enthroned as Archbishop of Cape Town	Biographical
1987-June	Tutu warns while in Mozambique that black South Africans could be justified in taking up arms against an unjust government.	Context
1987-August	Tutu is elected President of the All African Conference of Churches	Biographical
1988	Botha bans all remaining anti-apartheid groups to appease neo-Nazi groups. Police are given unlimited powers of arrest.	Context
1988-February	Tutu and other church leaders are arrested as they march on the South African Parliament to protest the banning of anti-apartheid organizations	Context

Year	Event	Coding
1988-August	The Trade Union building in Johannesburg, headquarters of Tutu and anti-apartheid groups, is destroyed by a bomb.	Context
1988-September	Tutu illegally urges South Africans to boycott apartheid municipal elections to be held in October. The government seizes a recording of his sermon, but backs down on threats to prosecute.	Context
1988	Tutu becomes Chancellor of University of the Western Cape	
1988-November	South African Anglican bishops give Tutu his strongest backing yet on his call for sanctions against apartheid.	Context
1990	South Africa's new prime minister, F. W. DeKlerk, releases Nelson Mandela and other African National Congress leaders from prison.	Context
1990-March	Violence in Natal intensifies into what came to be called the Seven Day's War, and later in the year the conflict moved to the Transvaal shortly after the ANC suspended its armed struggle against apartheid. Much of the fighting occurred between organizations allied to the ANC, led by Mandela, and the Inkatha Freedom Party led by Mangosuthu Buthelezi. An estimated 800 people died in August and September.	Context
1991-January	Mandela and Buthelezi meet for the first time after intensive interparty wrangling over preconditions for the meeting. Fighting continued unabated.	Context
1991-After Holy Week	Talks between the ANC and the government broke down over the government's failure to meet demands aimed at curbing the violence.	Context
1991-Summer	Church and business leaders take charge of the peace process after a government-organized "peace summit" was boycotted by many organizations.	Context
1991-Summer	<ul style="list-style-type: none"> • A brokered National Peace Accord between nearly all of the country's major political forces was forged • Laws regarded as the pillars of apartheid were repealed including legislation governing race classification; the 1913 Land Act; and the Group Areas Act • Police powers of detention were circumscribed 	Context
1991-Fall	Convention for a Democratic South Africa (CODESA) was held as politicians began democracy talks	Context
1992-March	CODESA II disaster. The ANC, strongly in favor of a unitary state rejected the demand for a federal state and negotiations for a constitutional settlement. The reaction led to mass street demonstrations and the slaughter of forty-six people. This led police to open fire in a crowd killing up to eight more. The ANC withdrew from CODESA blaming the government for violence.	Context

Year	Event	Coding
1993-March	The causes of conflict proved too deep to be solved by easy solutions. Gunmen stop a light truck carrying twenty school children and opened fire with automatic rifles, killing six and injuring seven more. The parents of some of the children were officials of the Inkatha Freedom Party.	Context
1993-April	Chris Hani, General Secretary of the South African Communist Party and member of the ANC's national executive party was assassinated. In a 1992 poll, Hani had been rated as second to Mandela in popularity and was a hero to young black militants. Much of the country came to a standstill on April 19 th , the day of his funeral.	Context
1993-June	Constitutional negotiators set a provisional date for South Africa's first democratic elections. The dirge of attacks and death continued, primarily in black townships, but also affected some whites.	Context
1993-November	An interim constitution was adopted, and tri-cameral form of government is established.	Context
1994-April	Tutu at age 62 votes for the first time in his life on the 27 th . He chooses to vote in one of the Townships in Cape Town.	Context
1995	President Nelson Mandela appoints Tutu as Chair of the Truth and Reconciliation Commission	Biographical
1996	Archbishop Emeritus of Cape Town and continues today as Chairman of the TRC	Biographical
1996-2006	In the last ten years, Tutu has devoted himself to writing, speaking, and is the principle, and the statesman, for the Tutu Peace Center and a variety of other organizations.	

APPENDIX B

IDENTIFICATION OF THE MOST INFLUENTIAL PERSONS
IN JIMMY CARTER'S LIFE

Identification of the Most Influential Persons in Jimmy Carter's Life

In addition to Admiral Hyman Rickover, Jimmy Carter lists six people who he says were most likely the most influential people in his life. Only two of the six were white.

Carter (2001) said, of Bishop Johnson, "In Archery, a black man enjoyed the highest social and, or community believe, financial status. He was African Methodist Episcopal Bishop William Decker Johnson, who primary religious responsibilities encompassed five Midwestern states" (p. 21).

Rachel Clark was the wife of the one worker on the farm who was paid a monthly wage instead of a daily one. Carter (2001) said: " Although I respected and admired Bishop Johnson as the most successful and widely traveled man I knew, my own life was affected most profoundly by Jack and Rachel Clark" (pp. 38-39). "Of all the people who lived near us on the farm, Rachel Clark was the most remarkable and made the most significant and lasting impact on me" (Carter, 2001, p. 38). "Much more than my parents, she talked to me about the religious and moral values that shaped a person's life, and I listened to her with acute attention. Without seeming to preach, she taught me how I should behave" (Carter, 2001, p. 76).

Willis Wright was a man respected by both blacks and whites. "In almost all facets of community life her was a respected leader, including education, health, agricultures, soil affairs, and in his newly elected position as a member of the state legislature" (Carter, 2001, p. 258).

Julia Coleman was the school superintendent in Plains and Carter (2001) said of her: "the best teacher I ever had" (p. 210).

Uncle Buddy (Alton Carter) was a successful businessman and banker who became a surrogate father to Carter after his father died. He helped guide his nephew through his “embryonic years as a businessman and a politician” (Carter, 2001, p. 257).

Reference

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APPENDIX C

JIMMY CARTER BIOGRAPHICAL AND
HISTORICAL CHRONOLOGY

Table C1

Jimmy Carter Biographical and Historical Chronology

Year	Event	Coding
1921	Born James Earl Carter, Jr. the 1 st of October, in Plains, Georgia. Almost always called “Jimmy.” Father was a businessman and a farmer and his mother was a nurse by training.	Biographical
1920s	Called the Roaring Twenties, the decade of great advance as the nation became urban and commercial. It was also a time of rising intolerance and isolation. The decade is seen by many historians as a period of great contradictions: of rising optimism and deadening cynicism, or great hope and great despair, of serious cultural conflict.	Contextual
1921-1941	Carter is the first American president to be born in a hospital. The home he grew up in lacked electricity and indoor plumbing. His mother set a moral example for Carter by crossing the strict lines of segregation in the 1920s by counseling poor African American women on matters of health care.	Biographical
1941-1942	Attends Georgia Southwestern College, Georgia Institute of Technology.	Biographical
1943	In the middle of World War II, Carter receives an appointment to the U.S. Naval Academy. He will leave Annapolis the following June.	Biographical
1946	He graduates in the top tenth of his class and is assigned to the U.S.S. Wyoming out of Norfolk, Virginia.	Biographical
1946	Carter marries Eleanor Rosalynn Smith on July 7 th .	Biographical
1947	The Carters’ first child, John William (Jack) is born in Portsmouth, Virginia on July 3 rd .	Biographical
1946ff	The Cold War is a period of East-West competition, tension, and conflict short of full-scale war, characterized by mutual perceptions of hostile intention between military-political alliances or blocs. The Cold War and the spread of Communism in Eastern Europe, China, and Korea in the late 1940s and early 1950s prompts the United States to increase dramatically its defense spending. As more and more companies came to rely on defense contracts, the power of the military-industrial complex grows.	Contextual
1948	The Carters move to New London, Connecticut, when Carter is accepted into a six-month submarine officer training school.	Biographical
1949	Carter is assigned to Pearl Harbor. Rosalynn and son, Jack, join him.	Biographical

Year	Event	Coding
1950	The Carters' second child, James Earl III (Chip) is born in Honolulu, Hawaii. In June of this year, the Carters move to San Diego, California.	Biographical
1951	Carter arrives in New London, Connecticut, as the senior officer of the pre-commissioning detail on the K-1, the Navy's first new ship since the end of World War II.	Biographical
1952	<p>In June, Carter is accepted into Admiral Hyman Rickover's elite nuclear submarine program, and signs on as an officer under the tough but inspirational captain in the Navy's first experimental nuclear submarine.</p> <p>In December, a nuclear reactor in Chalk River, Canada, suffers a meltdown. Carter is a member of the team dispatched to the site.</p> <p>In August, the Carters' third child, Donnel Jeffrey (Jeff), is born in New London, Connecticut.</p> <p>In November, Carter is sent to the Naval Reactors Branch of the Atomic Energy Commission in Washington, D.C. Rosalynn moves with the children to Schenectady, New York, where Carter will work on the U.S.S. Seawolf, one of the first two U.S. nuclear submarines.</p>	Biographical
1953	His father, Earl, dies of cancer and Carter resigns from the Navy in order to return to Plains to help save the peanut farm that was in jeopardy. After a difficult first few years the farm begins to prosper. He becomes a deacon and Sunday school teacher in the Baptist Church.	Biographical
1954	The Supreme court rules against segregation in public schools in Brown vs. Board of Education. Chief Justice Earl Warren delivers the landmark opinion.	Contextual
1955-1965	The Civil Rights Movement is at a peak from 1955-1965. Congress passed the Civil Rights Act of 1964 and the Voting Rights Act of 1965, guaranteeing basic civil rights for all Americans, regardless of race, after nearly a decade of protests and marches, ranging from the 1955-1956 Montgomery bus boycott to the student-led sit-ins of the 1960s to the huge March on Washington in 1963.	Contextual
1960s	The Vietnam War, fought between 1965 and 1973 gives rise to the largest antiwar movement in the history of the U.S.	Contextual
1962	Having returned to the Deep South of Southern Georgia, Carter finds himself near the front lines of the civil rights movement when Martin Luther King, Jr. comes to nearby Albany, Georgia.	Biographical
1962	The social and political climate in the Deep South still denies equal rights to African Americans. It is a volatile time as old-time politicians held strong to segregation, going against the Supreme Court's ruling in 1954 that segregation in the schools was unconstitutional.	Contextual

Year	Event	Coding
1962	In ruling on Baker vs. Carr, the Supreme Court establishes what becomes known as the one man, one vote rule. It eventually has a major impact on Georgia politics, which up to this time has been largely under the control of local political bosses.	Contextual
1962	Begins his two consecutive two-year terms in the Georgia Senate. He has lost the primary by 138 votes, decides to ask for a recount and wins by 831 votes.	Biographical
1963	Jimmy Carter is sworn in as state senator.	Biographical
1963	On August 23 rd , Martin Luther King, Jr. delivers his “I have a dream” speech.	
1966	Carter’s mother, 68 year-old Lillian Carter announces she is joining the Peace Corps. He is defeated in a run for governor of Georgia, after serving in the state senate. Carter’s sister, Ruth, an evangelical Christian leads Carter into a new relationship with God, marking the beginning of his often shared born-again experience.	Biographical
1966	The politics at the time of Carter’s defeat is such that a nationally known segregationist, Lester Maddox is elected governor instead of Carter.	Contextual
1967	The Carter’s fourth child, Amy Lynn, is born in Plains, Georgia.	Biographical
1970s	There is a growing disillusionment with the government. There are some advancements made in civil rights but with increased tension between the races.	Contextual
1970	Having lost the race for governor in 1966 Carter attributes his loss to a lack of support from segregationist whites so he minimizes his ties to African American groups and sought the endorsement of avowed segregationists. He was successful in his bid this time. Arch-segregationist, Lester Maddox is elected lieutenant governor.	Biographical
1971	Carter is sworn in as governor of Georgia. In his inaugural address, he surprises people and gains national attention by stating that racial discrimination is over.	Biographical
1972	Carter lobbies, unsuccessfully, behind the scenes at the Democratic National Convention to be McGovern’s running mate. He begins dialogues with advisers about running for president in 1976.	Biographical

Year	Event	Coding
1973	<p>Carter is appointed national campaign chairman for the Democratic Committee. It proves to be an opening for him to forge national connections.</p> <p>The Carters travel to Europe and Israel. Carter meets New York governor, Nelson Rockefeller and impresses him to the degree that Rockefeller recommends Carter for the newly founded Trilateral Commission, an organization designed to bring together Northern America, Western Europe, and Japanese opinion leaders.</p>	Biographical
1974	<p>During the 1970's the United States underwent some profound changes. First a Vice President and then a President resigned under threat of impeachment. The Vietnam War continued to divide the country even after the Paris Peace Accords in January 1974 put an end to U.S. military participation in the war.</p> <p>The nation is in a crisis with the incumbent president resigning after the bitter scandal of Watergate. The vice president, Gerald Ford, does little to ease the insidious distrust held by most Americans for their leaders.</p>	Contextual
1974	<p>Senator Ted Kennedy, the featured speaker at the unveiling of a portrait of Dean Rusk, a former secretary of state and Georgia native, is upstaged by Carter who makes an impassioned speech about the importance of politics as a vehicle for social justice.</p>	Biographical
1974	<p>Senator Kennedy announces that he will not run for president. A Harris poll lists over 30 presidential candidates. Jimmy Carter is not one of them.</p>	Contextual
1975	<p>In January Carter spends his last day as governor of Georgia. Georgia laws prevent a governor from succeeding himself. At a Washington press conference, Carter announces that he has qualified for federal matching funds for a campaign for president.</p>	Biographical
1975	<p>Carter comes up from the ranks of unknowns and began his presidential campaign.</p>	Biographical
1976	<p>Carter wins the New Hampshire primary in February, the Florida primary in March as well as the Illinois primary. In April he wins the Wisconsin and Pennsylvania. In June he won Ohio. In July he is nominated by the Democratic party and asks Walter Mondale to be his running mate.</p>	Biographical
1976	<p>James Earl Carter, Jr. is elected as the 39th president of the United States.</p>	Biographical

Year	Event	Coding
1977	<p>Inaugurated on January 20th. On January 21st, Carter issues a pardon to most of those who evaded the draft in order to avoid going to Vietnam In March he begins the first presidential phone-in radio broadcast, which attracts over nine million caller. In March he meets with leaders from the Middle East. In May, in a commencement address at Notre Dame, Carter signals the directions he plans on taking in foreign policy, calling for a serious commitment to human rights.</p>	Biographical
1977-80	<p>The establishment of human rights is at the top of Carter's foreign policies. This produces conflict between actions taken by his administration and U.S. interests abroad. On October 5, 1977, Carter signs the International Covenant on Human Rights.</p>	Biographical
1976-78	<p>Following World War II, it soon becomes evident that the countries of the Near East have a powerful commodity to sell and trade, that of oil. The nationalist dictatorships in most of the countries that took power in the 1950s and 1960s do not consider human rights to be a top priority. The leaders in each country see their manifesto as that of becoming the leader of the Arab world. The pressures of the inter-Arab battles lead to the 1967 war between Egypt and Syria. "To protect their credentials, the Arab losers—both radicals and monarchists—refuse talks, much less peace, with Israel.</p>	Contextual
1948-1973	<p>During this period of time, there are four wars between Israel and the Arab nations. May 15, 1948 Israel War of Independence (1948 War). Declaration of Israel as the Jewish State; British leave Palestine; Egypt, Syria, Iraq, Lebanon, Jordan, Saudi Arabia declared war on Israel. Egyptian, Syrian and Jordanian invasion began. April 3, 1949 Armistice - Israel and Arab states agree to armistice. Israel gained about 50% more territory than was originally allotted to it by the U.N. Partition plan. Oct. 29, 1956 Suez Campaign. In retaliation for a series of escalating border raids as well as the closure of the Straits of Tiran and Suez canal to Israeli shipping, and to prevent Egyptian use of newly acquired Soviet arms in a war, Israel invades the Sinai peninsula and occupies it for several months, with French and British collaboration. May 1964 PLO (Palestine Liberation Organization) founded with the aim of destroying Israel. The Palestinian National Charter (1968) officially called for liquidation of Israel. May 1967 Egyptian President Gamal Abdel Nasser closes the Straits of Tiran to Israeli shipping and dismisses UN peacekeeping force. Negotiations with US to reopen the Straits of Tiran fail.</p>	Contextual

Year	Event	Coding
1948-1973 (continued)	June 5-11,1967 6-day war. Israel destroys the Egyptian air force on the ground, conquers and occupies Sinai and Gaza, then conquers the West Bank from Jordan, and Golan Heights from Syria. UN resolution 242 called for Israeli withdrawal, establishment of peace. Oct. 6, 1973 Yom Kippur War (October War). In a surprise attack on the Jewish day of atonement, Egypt retook the Suez canal and a narrow zone on the other side. Syria reconquered the Golan Heights. Following massive US and Soviet resupplying of the sides, Israel succeeded in pushing back the Syrians and threatening Damascus. Ariel Sharon crossed the Suez Canal and cut off the Egyptian Third Army.	Contextual
1978	Carter is able to mediate a historical peace agreement between Israel's Menachem Begin and Egypt's Anwar Sadat.	Biographical
1979	Iranian militants seize the American embassy in Tehran and take 52 Americans hostage and demand the return of the Shah of Iran to his country for trial and execution.	Contextual
1979	The U.S. tries to rescue the hostages and fails.	Contextual
1980	Carter negotiated the release of the hostages. Their release was postponed.	Biographical
1980	Carter's favorable rating in the Gallup Poll is only 21%. Nevertheless he receives the nomination at the Democratic Convention, leaving the party very much divided.	Biographical
1980	James Earl Carter loses the race for presidency to Ronald Reagan.	Biographical
1981	The Iranians waits until Reagan was sworn in and then releases the hostages	Contextual
1981	The Carters return to Plains, Georgia. He opens the Carter Presidential Library in Atlanta.	Biographical
1982	Carter dedicates the Carter Center in Atlanta, a center devoted to promoting peace and democracy abroad through the use of mediation measures, election monitoring, and the advocacy of human rights. Carter starts teaching at Emory University in Atlanta, Georgia. His presidential memoir "Keeping Faith" is published. Former presidents, Carter and Ford co-chair a conference at the Center on what has happened following the Camp David treaty.	Biographical
1984	Carter joins a Habitat for Humanity construction crew in Americus, Georgia for morning devotions and house building. This is one of many in which he and Rosalynn will be involved.	Biographical
1985	Carter has a book published, <i>The Blood of Abraham</i> , about the Middle East peace process.	Biographical

Year	Event	Coding
1986	The Carter center is finished and dedicated. The Center's Global 2000/Sasakawa African Association opens its first office in Ghana, helping the nation to become a self-sufficient food-producing nation.	Biographical
1987	Jimmy and Rosalynn Carter's book <i>Everything to Gain: Making the Most of the Rest of Your Life</i> is published.	Biographical
1987	The Carter Center convinces Merck, a giant pharmaceutical house, to donate a drug for as long as it might be needed to control river blindness in Africa.	Biographical
1989	Former presidents Carter and Ford jointly lead a team of Panamanian election monitors. Preliminary peace negotiations between the Ethiopian government and the Eritrean People's Liberation Front begin at the Carter Center.	Biographical
1990	Carter travels to Nicaragua, to the Dominican Republic, and to Haiti to monitor presidential elections.	Biographical
1991	Carter leads an international delegation to observe elections in Zambia.	Biographical
1992	Carter publishes "Turning Point," an account of his first election to the Georgia senate. The Carters visit six nations in Africa to promote an effort to eradicate a parasitic disease. Carter observes presidential elections in Guyana and the Carter Center monitors the polls during general elections in Ghana.	Biographical
1993	Carter and others observe presidential elections in Paraguay. Carter, along with other former presidents Gerald Ford, Ronald Reagan, and George Bush, announce they will serve as chairmen of a North American Free Trade Agreement (NAFTA) commission.	Biographical
1994	Carter leads a mission to Haiti to negotiate terms of departure for Haiti's de facto leaders. The successful meetings avert a multi-national invasion and result in a signed agreement for the peaceful removal of the officers from power. Jimmy and Rosalynn Carter go to facilitate talks among warring Bosnian Muslims and Serbs in the former country of Yugoslavia. The mission produces a four-month ceasefire and the resumption of peace talks.	Biographical
1995	Carter negotiates a 2-month ceasefire in Sudan, allowing the citizens to initiate badly needed health measures.	Biographical
1996	The Carters lead a 40-member delegation from 11 countries to Jerusalem to observe Palestinian elections.	Biographical
1997	Carter and Yassar Arafat meet in Plains. Carter, with a 55-member delegation observe parliamentary procedures in Jamaica.	Biographical

Year	Event	Coding
1998	Carter leads a team to observe the Venezuelan presidential election. Carter receives the first United Nations Human Rights Prize on the 50 th anniversary of the Universal Declaration of Human Rights.	Biographical
1999	Carter leads delegations to observe the Nigerian presidential election and the Indonesian parliamentary elections. President Clinton presents Jimmy and Rosalynn Carter with the Presidential Medal of Freedom the highest civilian award in the United States. Carter leads a team of observers to the Mozambique general elections.	Biographical
2000	Carter leads a delegation to Mexico to observe the presidential election.	Biographical
2002	Carter visits Cuba and challenges Fidel Castro to introduce democratic reforms. James Earl Carter receives the Nobel Peace Prize, honoring his decades to unceasing efforts to find peaceful solutions to international conflicts.	Biographical
2002-2006	Jimmy and Rosalynn Carter continue their efforts, primarily but not exclusively through the Carter Center in Atlanta, Georgia. Since 2002, Jimmy Carter continues to author books on a continual basis, with the last publication in 2005 titled <i>Our Endangered Values: America's Moral Crisis</i> .	

APPENDIX D

A DEVELOPMENTAL PROBLEM-SOLVING PROCESS

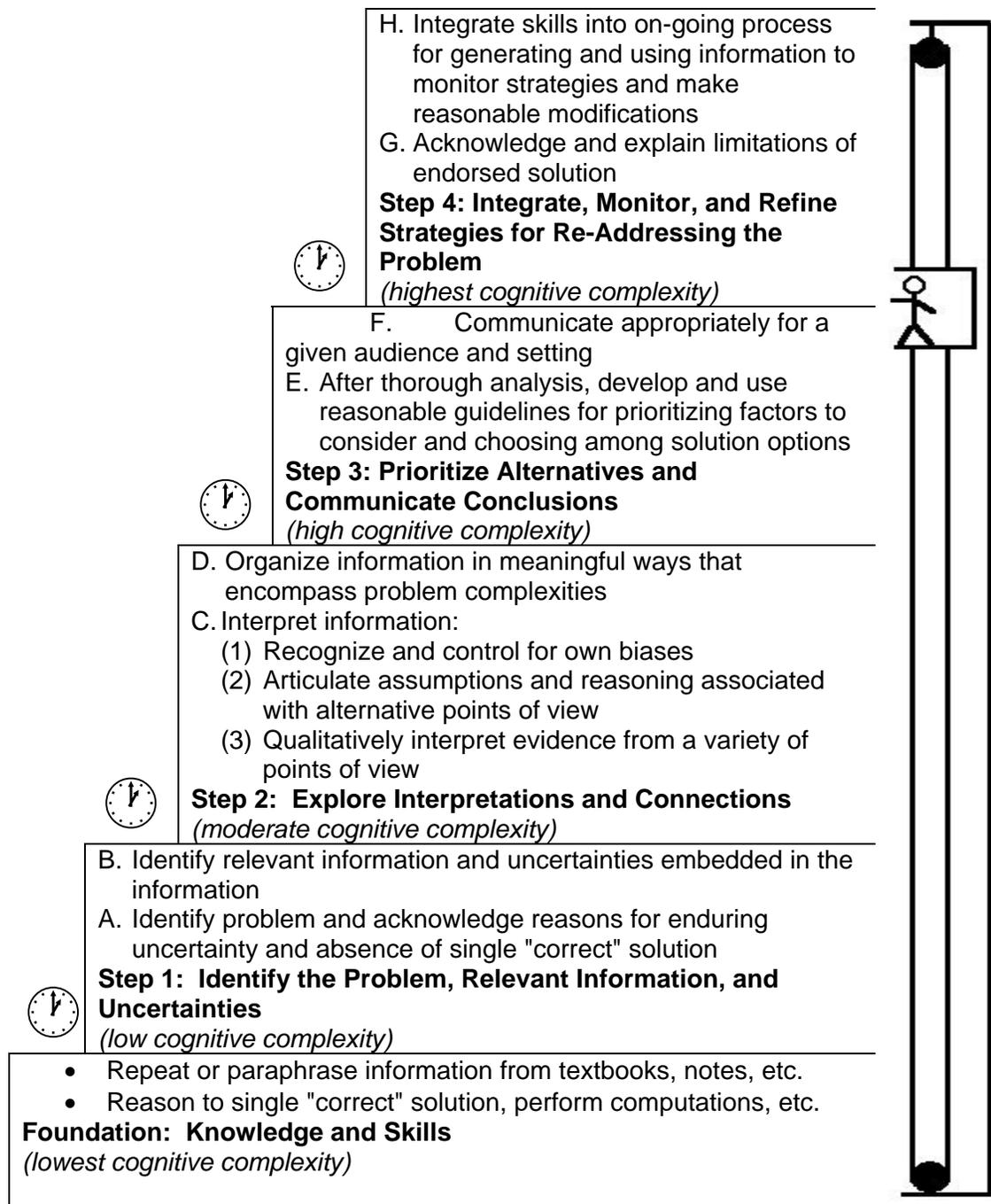


Figure D1. A developmental problem-solving process.

Source: Lynch, C. L., Wolcott, S. K., & Huber, G. E. (2001). *Steps for Better Thinking: A Developmental Problem Solving Process* [On-line]. Available from <http://www.WolcottLynch.com>

APPENDIX E

RELATIONSHIP OF ROBERT KEGAN'S LEVELS OF CONSCIOUSNESS TO
THE PHASES OF DEVELOPMENT TOWARDS GLOBAL LEADERSHIP

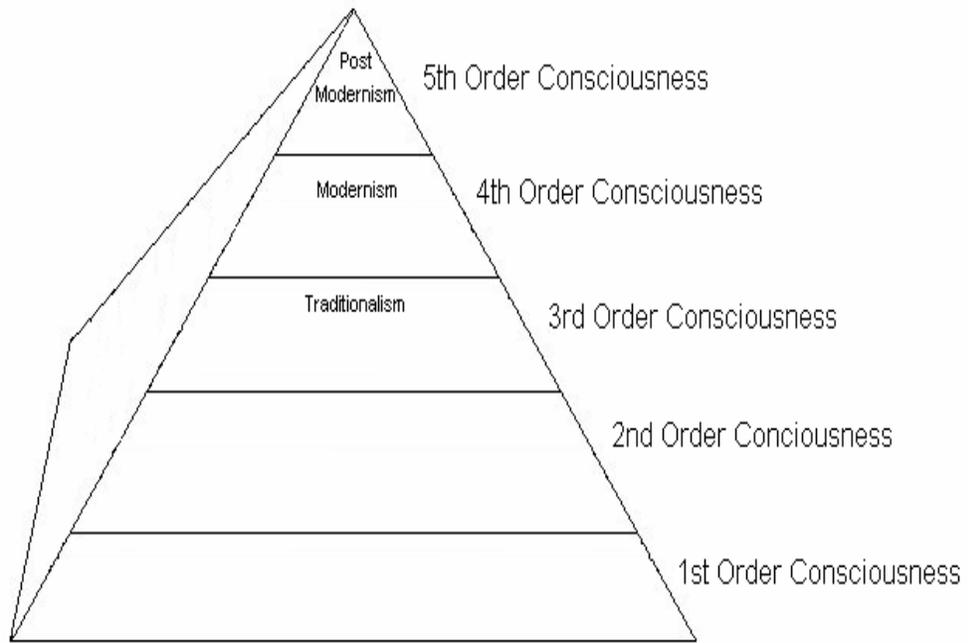


Figure E1. Relationship of Robert Kegan's (1994) levels of consciousness to the phases of development towards global leadership.

APPENDIX F

RELATIONSHIP OF MILTON J. BENNET'S INTERCULTURAL SENSITIVITY MODEL TO THE PHASES OF GLOBAL LEADERSHIP DEVELOPMENT

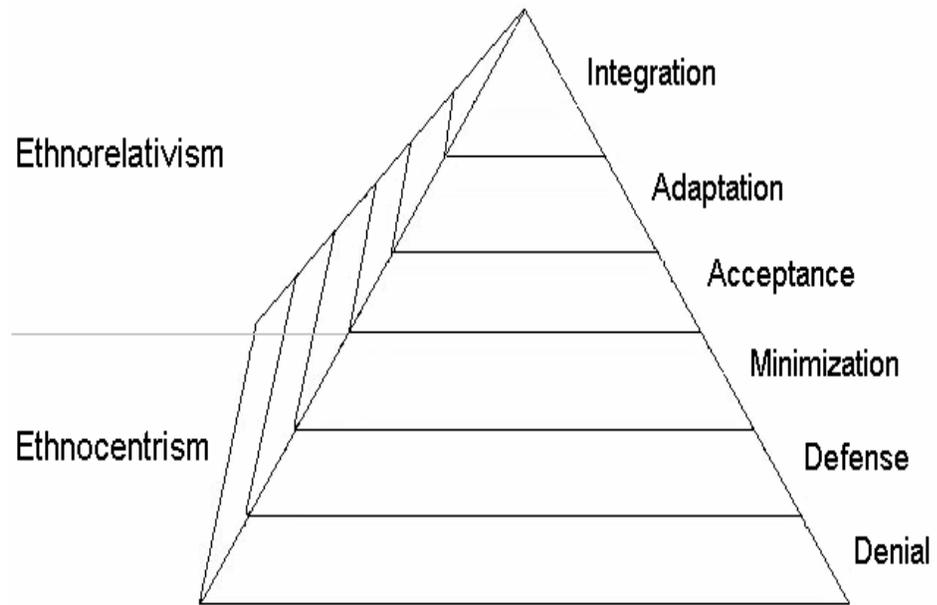


Figure F1. Relationship of Milton J. Bennett's (1993) intercultural sensitivity model to the phases of global leadership development.

APPENDIX G

LYNCH, WOLCOTT, AND HUBER'S DEVELOPMENTAL PROBLEM- SOLVING MODEL AS IT RELATES TO THE PHASES OF GLOBAL LEADERSHIP DEVELOPMENT

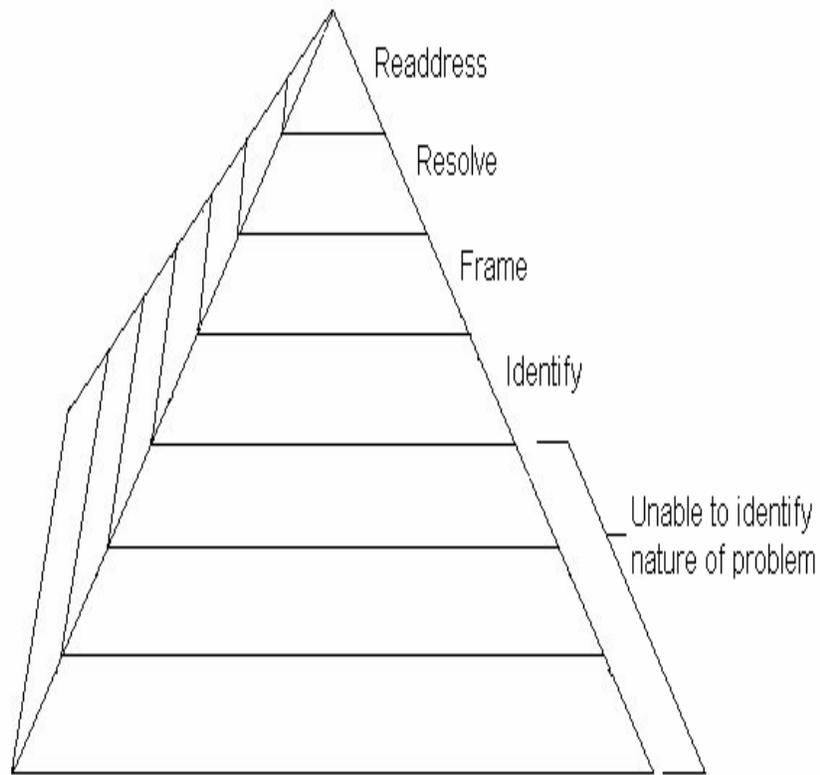


Figure G1. Lynch, Wolcott, and Huber's (2001) developmental problem solving model as it relates to the phases of global leadership development.

APPENDIX H

RELATIONSHIP OF MOSS-KANTER'S WORLD SOCIAL CLASSES TO PHASES OF GLOBAL LEADERSHIP DEVELOPMENT

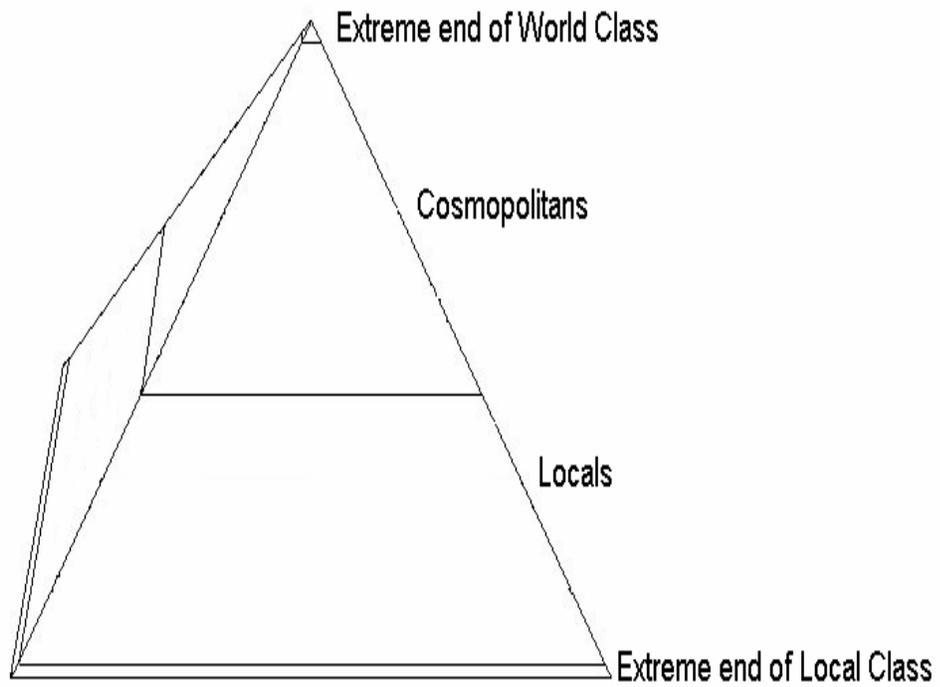


Figure H1. Relationship of Moss-Kanter's (1995) world social classes to phases of global leadership development.

APPENDIX I

TRANSFORMATIONAL INTERACTION BETWEEN STAGES OF GLOBAL LEADERSHIP DEVELOPMENT



Figure 11. Transformational interaction between stages of global leadership development.

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