

LEE G. BOLMAN
TERRENCE E. DEAL

Best-selling authors of
*REFRAMING ORGANIZATIONS
AND LEADING WITH SOUL*



THE
WIZARD
AND THE
WARRIOR



LEADING
with PASSION
and POWER

Praise for *The Wizard and the Warrior*

“Truly something novel and useful among the current books on contemporary leadership. Bolman and Deal have again created a book that is both a conceptual gem and a handy practical reference. *The Wizard and the Warrior* will make us think carefully again about leadership in general and about our own style in particular.”

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former president and CEO, Center for Creative Leadership

“Bolman and Deal’s *The Wizard and the Warrior* could be your secret weapon. Read. Learn. Then lead with confidence.”

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“With *The Wizard and the Warrior* Lee Bolman and Terry Deal have followed up the insights of *Reframing Organizations* with a grounded and entertaining set of very useful stories. The numerous examples of historical and contemporary figures and their life stories serve to bring leadership ideas alive in a way that few books achieve. A great and useful read!”

—Len Schlesinger, vice chairman and chief operating officer, Limited Brands

“Rarely do scholars attempt, let alone succeed, as Bolman and Deal have done so palpably, to encompass the polarities of leadership. They have thrown their arms around the inspirational, on one hand, and the tough, practical, and sometimes brutal, on the other. Through wonderful stories, they convincingly illustrate the real challenges and possibilities of living life grounded by larger purposes and the courage to interrogate reality. Anyone practicing leadership, or dreaming of doing so, should read this book.”

—Ronald A. Heifetz, Center for Public Leadership, John F. Kennedy
School of Government, Harvard University; author of *Leadership
Without Easy Answers* and *Leadership on the Line*

“Terry Deal and Lee Bolman have established the ‘gold standard’ for looking at leadership. In *The Wizard and the Warrior* they show how to integrate the two sides of leadership. It is about fighting the good fight, but not losing sight of the magic—it is about making the word flesh. This is a must-read for anyone who cares about becoming a better leader.”

—Paul D. Houston, executive director, American Association
of School Administrators

“Warriors and wizards! Crazy metaphors for leaders? No! Compelling insights that Bolman and Deal have distilled from organizational life, illustrating them with fascinating stories. They convinced me that we as leaders can achieve our mission and care for our people more effectively by embracing the reality of combat and magic, of power and spirit, in our organizations. If you’re a good leader, this book will make you better.”

—Colonel Larry R. Donnithorne, author, *The West Point Way of Leadership: From Learning Principled Leadership to Practicing It*

“I find *The Wizard and the Warrior* a fascinating and enjoyable read. The premise is exactly what it set out to be, a prod and a guide to trumpet the true legacy of leadership. The self-inventory guidelines stimulate an interesting integration of fantasy and myth (through Harry Potter’s Dumbledore, Merlin of King Arthur’s court, and Tolkein’s Gandalf) with the realities of business tycoons such as Oprah Winfrey, Herb Kelleher, and Mary Kay Ash, as well as the political wizardry of U.S. presidents. The book provokes the reader to understand the immeasurable potential of the wizard and warrior in each of us that can create change and challenge.”

—John Keola Lake, kumu-in-residence, Chaminade University of Honolulu, Hawai‘i, head of Hawaiian traditions

“This book is a must-read for all who are pursuing the journey of leadership. It provides in-depth insight into passion and power, and how they are the very essence of leadership. It will be of great value for all those in leadership positions at J.E. Dunn.”

—Terrence P. Dunn, chief executive officer,
J.E. Dunn Construction Company

“What do wizards and warriors have to do with good leadership? A lot, it turns out. So hoist your inner sword or wand and let Bolman and Deal instruct you on how to wield it effectively, and on how notable combatants from Joan of Arc to Bill Gates have fared.”

—John Alexander, president, Center for Creative Leadership

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THE
WARRIOR

LEADING WITH
PASSION AND POWER

LEE G. BOLMAN
TERRENCE E. DEAL

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Published by Jossey-Bass

A Wiley Imprint

989 Market Street, San Francisco, CA 94103-1741 www.josseybass.com

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Library of Congress Cataloging-in-Publication Data

Bolman, Lee G.

The wizard and the warrior : leading with passion and power / Lee G. Bolman, Terrence E. Deal.—1st ed.

p. cm.

Includes bibliographical references and index.

ISBN-13: 978-0-7879-7413-8 (cloth)

ISBN-10: 0-7879-7413-7 (cloth)

1. Leadership. 2. Management. I. Deal, Terrence E. II. Title.

HD57.7.B645 2006

658.4'092—dc22

2005036845

Printed in the United States of America

FIRST EDITION

HB Printing 10 9 8 7 6 5 4 3 2 1



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THE WIZARD AND
THE
WARRIOR

For three of the teachers from whom

we have learned so much:

Chris Argyris

James March

John Meyer



PART ONE

CONFRONTING THE WIZARD AND WARRIOR WITHIN

Why a book about wizards and warriors as models for leadership?

Because, as Peter Drucker once said, everything you learned is wrong.

At best, it is misleading and insufficient. You typically learn in school, workshops, and seminars that if you can manage the work and serve the people, you have what it takes. It's not true. Maybe you have enough stuff to be a pretty good manager, but it takes a lot more to be a good leader.

In our earlier book, *Reframing Organizations*, we argued that managers need first to get an accurate reading on situations before taking action. The problem, we found, is that they typically relied on two lenses (we call them frames) when they needed four. The two they use focus on structure and people, and both are important and valuable perspectives. They help you become sensible and humane. But they work best in a rational world populated by reasonable people. No one lives in such an orderly world anymore. Today's organizations are inherently messy and unpredictable.

That's why bad things keep happening to good managers. They get blindsided. Their career gets stunted or goes off the rails. The boss blames them for things that weren't their fault. Someone else gets a promotion that they deserved. A coworker flubs a project but tosses the dead cat into their yard. After a particularly devastating day at the office, one disillusioned manager commented, "I thought I had covered all the bases, and then realized that everyone else was playing football. I had a great strategy for the wrong game."

This happens because managers are running on two cylinders when they need four. Two other frames—political and symbolic—are required to make sense of the roiling, moving targets that organizations serve up every day. They take us into a world dominated by power and passion. The bad news: that's just where managers are usually weakest. We know this from our research worldwide and across sectors. Inattention to these two ways of thinking and behaving is a debilitating Achilles' heel.¹

Managers shy away from politics because they see its dynamics as sordid or because conflict scares them. They fear losing control and losing out. They cling to the illusion that if organizations were run right, they wouldn't be political. Most managers have an even harder time grasping the elusive and mysterious influence of symbols. Discounting culture as fuzzy and flaky, they don't see it, even though it's there and influencing everything they do. Great leadership doesn't happen without addressing these political and cultural issues head-on. Leaders cannot afford to stay on the sidelines and play it safe. Some-

one has to be willing to stand up and put it on the line. That's why we need more wizards and warriors.

Leaders are defined by their legacy, which is shaped over time from hard decisions they must often make—whether to lay off or not, to fight or withdraw, to merge or go it alone, to go against the grain to achieve more or follow the rules but gain less. At such critical choice points, great leaders access the wizard's mastery of the symbols and the warrior's command of power. The wizard role enables them to bring imagination, creativity, meaning, and magic. The warrior role mobilizes strength, courage, and willingness to fight as hard and long as necessary to fulfill their mission.

The wizard and the warrior inhabit two distinct but overlapping worlds. The warrior's world is a place of combat, of allies and antagonists, courage and cowardice, honor and betrayal, strength and weakness. It is sometimes a world of danger and destruction—war really *is* hell. One of the noblest and most enduring human quests is the search for peace, for a way to avoid war's terrible costs. Yet combat and conflict continue to be endemic in human life. A group or organization that has no warriors is at great risk —of being overrun by one that does.

The wizard inhabits a realm of possibility, magic, and mystery. The wizard's strength lies not in arms or physical courage, but in wisdom, foresight, the ability to see below and beyond appearances. The wizard brings unshakable faith that something new and better really is out there. The tools of the wizard's trade are values, icons, ritual, ceremonies, and stories that weave day-to-day details of life together in a meaningful symbolic tapestry. An enterprise without wizards is sterile and often toxic. People are out for themselves rather than bonded together by a shared spirit.

The greatest leaders move in and out of both roles, even if they are more comfortable with one or the other. Or they partner with someone who has talent in a role they find hard to assume. Look, for example, at *Time* magazine's millennial list of the greatest leaders and revolutionaries of the twentieth century.² It includes both angels

(Pope John Paul II) and devils (Adolph Hitler). Some, like Margaret Thatcher and Mao Zedong, were legendary warriors, known for their steely resolve and zest for combat. But Thatcher and Mao were both talented wizards as well. Others, such as Mahatma Gandhi and Nelson Mandela, were best known for near-miraculous impact on their respective nations, relying more on spiritual than political or military resources. But neither was a stranger to combat. The three U.S. presidents on *Time's* list—Theodore Roosevelt, Franklin D. Roosevelt, and Ronald Reagan—all combined the warrior's courage and strength with the wizard's alluring magic and hot hope.

What is true for world leaders holds for a growing number of practitioners who have become successful because they have learned to appreciate these fundamental dimensions of power and passion. An example is Dr. Jim Hager, a candidate for National Superintendent of the Year in 2004:

During the first half of this decade, my focus as a superintendent was on improving student learning by concentrating on people and structure. I now spend considerable energy and time dealing with individuals and narrow interest groups bent on immediate satisfaction of their parochial needs and wants, regardless of the consequences for the common good. More time is spent resolving conflicts that roil as special interests compete for power and resources. I also have to devote time and energy to symbolic issues to ensure the essence of public education. Since the current villagers have no sense of the village, today's superintendent must use rituals, stories, ceremonies and other symbols to transform a splintered culture into a common community focus on shared educational values.³



It is tragic to subject young people, our hope for a better future, to the crossfire of special interests and a cacophony of values. We'll reap the consequences later on. But it's not only our nation's schools

at peril. Hager echoes the observations of many other leaders across the country and around the world. Wise leaders in business, health care, the military, and nonprofit endeavors wrestle with the same vexations. Hager has an advantage—he recognizes the political and symbolic challenges he faces and acts accordingly. Many would-be leaders are less fortunate. They persist in believing that creating a humane and rational workplace is enough for high performance. Year after year they are disappointed when their labors fall short.

Wizard and warrior are roles that you can choose to play and learn to play better. This book can help you become more versatile and make better choices, armed with an expanded repertoire of possibilities. Wizard and warrior images are metaphors to help you think on your feet. When, for example, you are in dangerous and highly charged political situations, what are your options? We will provide examples of three kinds of warrior—toxic, relentless, and principled—and feature exemplars who highlight the costs and benefits of each stance. We will also examine the key attributes that warriors need to be successful—mind, heart, skill, and weapons.

When the culture of your enterprise needs tweaking or transforming, what are your wisest moves? We identify three wizardly roles—authentic, wannabe, and harmful—and demonstrate how leaders can inspire, deflate, or destroy a company. To be successful, wizards need to discover their own magic and spiritual core and then summon the collective spirit through example, values, ritual, ceremony, and stories.

We will study defining moments in the lives of famous and not-so-famous leaders from different eras and places to illuminate pathways to follow and pitfalls to avoid. Those lessons can provide insight and perspective that will be invaluable in your own defining moments. Knowing when to fight or when to invoke key symbols can determine whether you succeed or run aground.

Consider an example of a university leader under fire. Before he became the seventh commissioner of major league baseball, A. Bartlett Giamatti was the president of Yale University. In 1984, he struggled

to cope with a divisive strike that was tearing Yale apart. Clerical and technical workers had walked out, demanding higher wages and better benefits. Students and faculty were sharply divided. The strike was taking a heavy toll. A senior Yale administrator described his experience of the strike as “a pressure cooker, just terrible, horrible. Sheer utter hell.”⁴ Giamatti was feeling the heat:

No human being enjoys having to have a bodyguard to walk around the campus. No human being enjoys having his family subjected to the kinds of things mine were. No human being enjoys being held up to contempt and ridicule. But no human being who confronts that and then changes all his beliefs about what the place stands for and how money is allocated would be worth very much.⁵



Talk-show host Phil Donahue called President Giamatti with a provocative invitation: Why not bring the whole mess on my show? Lacking obviously better options, Giamatti replied, “Why not?”

Donahue’s show often pitted two sides of a heated controversy against one another, with the host acting as provocateur. In the show’s first segment, Donahue went after the union and subjected union reps to audience reactions. Next, Giamatti was put on the hot seat. He faced poking and prodding first from Donahue and then from the audience. There were both supporters and opponents, but the opposition was more vocal. Giamatti was barraged with angry criticism. Like a good warrior he took the blows and responded with well-placed jabs. He continually emphasized that university resources were in short supply and that many demands, including those of the strikers, had to be tallied against a finite financial pot. In the give-and-take between Giamatti and the audience it became clear that there were no villains, only distinct interests with legitimate claims. But politically, how could all be satisfied when there wasn’t enough to go around? Some unifying thread was needed.

At the end of the show, each side got one minute for a summation. Giamatti was first, and opened by acknowledging the legitimacy of both sides. Then he switched roles from pugilistic warrior to poetic wizard. His language and posture changed as he launched into a story he had never before told in public. His father, Valentine Giamatti, was a son of Italian immigrants who spoke no English when he started grade school, but eventually became a strong student. When Valentine graduated from high school, he had two options: take a job in a local factory or go to school at the local college, which happened to be Yale. He was able to choose the latter only because Yale admitted people based on ability and supported them according to their needs. Passion in his voice, Giamatti underscored the ability-need formula as a core value that would never be sacrificed to short-term demands so long as he was president. The magic worked. The union returned to work later that month. The tape of the program was circulated widely—to alumni and friends of Yale and turned into one of Yale's most effective fundraising appeals.

Giamatti's transition from warrior to wizard is only one illustration of the power of shifting from one role to the other as the situation demands. That becomes easier as you deepen your appreciation of both options. One goal of this book is to enhance your ability to think clearly about the leadership terrain. But thinking is not enough. Cognition and emotion are tightly interwoven. Any perspective on leadership and organizations has both a positive side and a shadow. When they confuse larger purposes with personal desires, adroit politicians can become self-serving tyrants and inspirational leaders can deteriorate into charlatans. To avoid such risks, leaders must look within themselves to recognize urges, fears, and tensions that can sustain, distort, or undermine their well-intended efforts. They must recognize a paradoxical truth: only when they acknowledge and accept the shadow within, the darker impulses that they often deny to themselves and others, can they become whole as leaders.

Leaders who balance their inner warrior and wizard can provide leadership that makes a real and positive difference. When they

embrace the political and symbolic aspects of their work, they enable their organizations to flourish and perform. In the chapters to come, we will take a guided tour of the inner workings of these two domains, examining what it means to lead as wizard and warrior. All of us, in different ways and degrees, have within us possibilities for both combat and magic. They become powerful gifts when we learn to recognize and use them.





1

LIGHT AND SHADOW

Mother Teresa and Richard Nixon

Light and dark, good and evil dance together in both our internal and external worlds. Denying their interplay blocks our energy, distorts reality, and leads us into unnecessary traps and tensions. Knowing and acknowledging their coexistence lets us access their power in the service of worthy values and purposes. Two famous leaders—one who died reviled, the other revered—show us what's at stake. Consider first the tortured path of President Richard Nixon.

RICHARD NIXON: WOUNDED WARRIOR

After serving eight years as vice president under Dwight Eisenhower, Richard Nixon narrowly lost his first try for the White House to the younger, more charismatic Jack Kennedy. Then things soured even more. Nixon's attempt at a political comeback crashed when he lost his bid to become governor of California. That prompted an embittered Nixon to make his famous promise that the press wouldn't have him to kick around anymore. He and almost everyone else believed his political career was over.⁶ But he nursed his wounds, rebuilt his political ties, and came back from oblivion to win the presidency in 1968 and again in 1972.

Among those who went to work for him was a young and optimistic David Gergen. Fresh from a stint in the U.S. Navy, he arrived at the Nixon White House in January 1970. His job was to assist Nixon's chief speechwriter, Ray Price. In his first months, Gergen rarely saw the brilliant, aloof, and intimidating president he served. But Price had known Nixon for years and willingly shared his insights about the maelstrom of forces swirling within the president's psyche. Gergen recalls, "Nixon, Price explained, was blessed with a very bright side, but mostly hidden from public view was a dark, thunderous aspect. Within the White House, a titanic struggle was under way between those who naturally appealed to his better qualities and those who played upon his demons. Our job, he said, was to strengthen his positive instincts."⁷

Ray Price and others on the presidential staff saw Nixon's potential for greatness but worried about the darker angels in his nature. These often rendered him insecure, secretive, angry, and vindictive. They made Nixon receptive to those on his staff who warned him about his enemies' evil deeds and urged him to take direct, even brutal steps to retaliate. "Nixon would easily succumb and lash out at his foes, real and imagined. If that side ultimately prevailed, Ray warned, the Nixon presidency was doomed."⁸

Ray Price's forebodings ultimately materialized in Nixon's self-destructive spiral following the "third-rate burglary" at the Watergate

apartments in Washington. After an ill-advised and bungled foray into political espionage by campaign operatives, Nixon stonewalled investigators. The cover-up failed, leading to personal disgrace and a national tragedy. Fascinating and shadowy, brilliant and petty, loved and hated, Nixon stands out as one of America's most controversial and cryptic presidents. As the only individual ever to resign America's highest office, he is conspicuously one of a kind. Yet the source of his fall—inability to recognize and manage competing demons—is the stuff of Shakespearian tragedy, a story repeated worldwide throughout history. Nixon's demons lurk in even the best of us. Few are aware of how deeply they haunted one of the most beloved and admired figures of the twentieth century, Mother Teresa, the “Angel of Calcutta.” As her Vatican biographer puts it:

Hidden from all eyes, hidden even from those closest to her, was her interior life marked by an experience of a deep, painful and abiding feeling of being separated from God, even rejected by Him, along with an ever-increasing longing for His love. She called her inner experience, “the darkness.” The “painful night” of her soul, which began around the time she started her work for the poor and continued to the end of her life, led Mother Teresa to an ever more profound union with God. Through the darkness she mystically participated in the thirst of Jesus, in His painful and burning longing for love, and she shared in the interior desolation of the poor.⁹



MOTHER TERESA: THE ANGEL OF CALCUTTA

Mother Teresa was born Agnes Gonxha Bojaxhiu in 1910 to an Albanian Catholic family in the ancient city of Skopje, Macedonia. As a child she heard a call from God. At age eighteen, she left home to join the Sisters of Loreto, an Irish religious community with missions in India. From 1931 to 1948 she taught at a Catholic high

school in Calcutta, eventually becoming its principal. But, during a train ride in 1946, she received her “call within a call”—a direct invitation from Jesus to serve the “poorest of the poor.” In 1948, she received permission to leave the convent to pursue her new calling. Alone and without funding, she began her new mission. Daily, she went into the slums, looking for opportunities to provide care and love to those in greatest need.

Gradually, she began to attract followers, including some of her former students. In 1950, she established a new Catholic religious order, the Missionaries of Charity. The order eventually built missions worldwide to carry out its commitment of serving the poor. By her death in 1997, she had become an inspiration to the world for her commitment to doing “small things with great love.”

Why would such a saintly woman feel chronic emotional pain? Why would she harbor a prolonged feeling of separation, even rejection from God? She, like Richard Nixon, had her darker side. Admired by most, she also attracted critics who argued that the saintly Mother was a self-promoter who perennially inflated her achievements, harmed people she claimed to help, and stubbornly refused to account for millions of dollars in donations she received over the years.¹⁰ Her estimates of numbers of people served and abortions avoided in Calcutta varied from one occasion to another and appeared to significantly stretch the truth. She ensured that her dying patients, regardless of their religion, were baptized (to give them, in her words, “a ticket to St. Peter”), yet she provided haphazard medical care and emphasized prayer over pain relief.

How does a woman with few worldly resources, working among outcasts, win a Nobel Prize and the adulation of millions worldwide? Mother Teresa gave credit to God, but she helped the work along. She was a politician as well as a saint. Her passion and faith were deep and powerful. They fueled and sustained her commitment to her calling. But her impulses toward power and self-promotion were equally robust. Her political inclinations were at the heart of her spiritual struggles.

The “painful night” of her soul emerged during her decision to leave her spiritual and vocational home, the Sisters of Loreto and the school in Calcutta. Between the two she had devoted almost half her life. It was an agonizing choice, opposed by many of her superiors in the Catholic Church. It required her to back out of her promise of a lifetime commitment to the Sisters of Loreto. How much her decision was fueled by a call from God and how much by her own ambition is unclear. Both played a role. But the godly-worldly tension haunted her and made her who she was.

Richard Nixon and Mother Teresa were larger-than-life world figures, and both struggled to manage the conflicting forces in their psyches. Egged on by short-sighted advisers, Nixon let his ambition and his fears trump his genius, with devastating results. Mother Teresa’s triumph was to turn similar tensions into a powerful creative force. She successfully rode the tiger of conflicting impulses and aligned them in support of her call to serve the poor. Their divergent stories reveal deep truths about the risks and possibilities of leadership. Magic and power coexist in the world and in each of us. So too do self-interest and ambition. The forces of light and dark are uniformly real and powerful. Both are at the core of human existence. In the movies we see and novels we read, we rarely encounter anything else. Yet, as much as we are drawn to vicarious experience of others’ struggles, we often deny the same troubling tensions in our own lives.

Many of us hope to lead from our comfort zones. We deny our demons and avoid the inevitable tensions between passion and politics. We disavow both warrior and wizard, hoping that expertise and people skills will get us where we want to go. It is a vain hope. In limiting ourselves and playing it safe, we lose touch with reality and close off access to our deeper psychic and spiritual power. We also forfeit the likelihood that we will achieve anything interesting or important. In the short run, as leaders we may feel less pain and anxiety, but the escape is temporary and organizations suffer because what could make a difference is shunted aside. To lead with passion

and conviction, we need to embrace both power and spirit. We need to recognize and follow a path of paradox and contradiction, a promising route right in front of us. Yet because of our limited vision it is never easy to find or follow. This book is both a prod and a guide.





2

ASSESSING YOUR INNER WIZARD AND WARRIOR

Years ago, a cigarette brand built a famous advertising campaign around the tag line, “I’d rather fight than switch.” The slogan’s commercial purpose was fleeting, but it captured a chronic leadership conundrum: when to fight, and when to search for new options. That choice is at the heart of this book. We hope to engage you in reflection about how you currently cope with this dilemma, and how you might approach it differently in the future.

To begin the process, fill out the inventory that follows. It has two purposes: one is to highlight coming attractions—a brief introduction to the basic leadership options this book explores. The second goal is to provide a snapshot of how you lead—at least as you see yourself.

The “Leadership Images” survey contains twelve items. Each asks you to rank order four different possibilities. Give a 4 to the option that is *most like you*. Not the one that you like or agree with most, but the one that you think comes closest to describing you. Give a 3 to the one that is next most like you, and on down to 1 for the option that is least like you. In some cases, you may find it hard to choose because none of the options, or all of the options, seem like you. In such cases, don’t agonize. Make your best guess and move on. You can always go back and revise later.

Here’s how to compute your scores: Add up all the “a’s” (1a + 2a + 3a on through 12a) to get your Analyst score. Add up all the “b’s” to get your Caregiver score, all the “c’s” for your Warrior score, and all the “d’s” for your Wizard score. Each score should be in a range from 12 to 48. Once you have all four, check to see that they total to 120. If not, check your work. Then you can plot your scores on the following chart. If you connect the dots, you will get a more or less kite-shaped figure that provides a visual image of how you rated yourself on the survey.