

# Which Way Should I Go? Conceptualizing The Myriad of Ways That We Talk About Educational Leadership

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## Abstract

Over the last several decades, the research literature about educational leadership has expanded exponentially. This richness of work about the concept of educational leadership can be inspiring and intimidating, rich but confusing, soundly differentiated and full of guidance, but somewhat redundant and often far from clear. This paper reports on part of a larger study that has sought to put conceptual perspective into the conversation about educational leadership. This has been done by analyzing a broad range of leadership studies and sorting the essential elements about each conception into one of three key ideas about the concept of educational leadership, including: transactional leadership, transformational leadership, and holistic leadership. The foci of each concept of educational leadership are provided and relevant studies are cited and often quoted in relationship to the characteristics of each feature of that style of educational leadership. Additionally, the resource that is a result of this meta-analysis of the extant literature is situated on a diagrammatic continuum of leadership transition that situates holistic leadership as the goal for educational situations.

**Keywords:** holistic leadership, education, meta-analysis

## Introduction

*Educational Leadership* author Linda Evans, noted in 2022, the premise that leadership scholarship is a site of disagreement, where mainstream claims are challenged by critical scholars. Some criticism focuses on conceptual clarity, and incorporates consideration of who should be categorised as a leader, and on what basis ... The ‘new wave’ of critical leadership studies generates controversial questions relating to whether leadership exists or is in fact a myth that we have reified. The bulk of criticism directed at educational leadership challenges three mainstream knowledge claims—underpinned by what I call the *causality belief*, the *leadership dependency belief*, and the *conceptual belief*—which are the focus of this article's analysis. <https://doi.org/10.1177/17411432211066273>

In this article, Evans argues for the premise that is the basis of the current larger study that is supported by this initial analytical summary of leadership research to date. Further, Evans argues that “we may imagine a continuum, ranging from, at one (arguably, the ‘moderate’) end, perspectives that deviate only slightly from those dominant in the mainstream, to the paradigm-shifting perspectives located at what could be called the ‘radical’ end (p 1)”. In the current paper, we take this continuum approach to conceptualize the various pressures and insights that have emerged about school leadership (used interchangeably with educational leadership) that appear in the leadership literature.

## Background

Fostering holistic learning environments in any education system could be helpful in the preparation of future school leaders and students to provide the holistic leadership needed to address the complex, multifaceted, interdependent, and interconnected problem challenges of the 21st century. These problem challenges include planetary destruction from misapplication of technologies; climate changes that threaten populations on every continent; expanding conditions of poverty with inadequate attention given to the consequences for all of society; the dyslexia and dyscalculia experienced by significant numbers of our populations; and social injustices that contribute to a lack of inclusiveness and inequitable treatment of those who do not have by those who do have. There is also a desperate need for greater tolerance for and acceptance of difference to address the needs of future societies that may not have geographic boundaries or factor ethnicities and racial origins into how they govern themselves. Hence, cooperation and understanding between all cultures as opposed to their destruction through methods like assimilation, genocide, and colonization are needed. Each of these problems is daunting and requires connected, cooperative, empathetic, and understanding forms of leadership to help facilitate their resolutions. In other words, the complexity of the problem challenges of the 21st century require holistic ways of thinking that take leadership beyond being only transactional and move it toward also being able to facilitate transformational solutions enriched by the strong relationships that characterize holistic approaches; solutions that people of all cultures and belief systems contribute to and feel a part of achieving.

Holistic leaders are oriented to use creative approaches to balance and blend various binary

polarities that leaders face (e.g., binary polarities within leadership (Kise, 2019), curriculum delivery (Miller, 2008), etc. contexts) by leading from a *both/and* holarchic rather than an *either/or* hierarchic (Kise, 2019) leadership framework. Dealing effectively with the dualistic nature of binary polarities is a holistic leadership mainstay. Holistic approaches to leadership should be about doing things that might inspire positive actions by others based on a set of core principles. Such principles allow one to do the right thing regardless of personal consequence. Fullan (2001) calls this having a moral purpose: “acting with the intention of making a positive difference in the lives of employees, customers, and society as a whole” (p. 3). Recognition of our shared destiny is a key characteristic of holism and the epicentre of the concept of holistic leadership (Laszlo, 2003, p. 51).

Holistic school leadership has the potential to support a flourishing school environment where all stakeholders are satisfied with the climate and practices of the school (Roache et al., 2021); such leadership focuses on improvements in student learning (Cameron, 2013), and the use of strategies that are designed to empower others (Dahlvig, 2018; Kise, 2019; Miller, 2008; Ramdas & Patrick, 2018). This type of leadership has been explored extensively in school leadership research (see for example, Applebaum et al., 2021; Blankstein et al. 2009; Braks, 2020; Focht et al., 2019; Gray et al., 2009; Hargreaves & Fink, 2006; Leithwood, 2019; Leithwood, et al. 2010; Leithwood & Seashore Louis, 2012; Shaked & Schechter, 2017; Sterling, 2001; Zenzé, 2020). Concepts associated with flourishing schools (Kutsyuruba, et al., 2021a), teacher well-being (Cherkowski & Walker, 2018), and positive educational leadership and the principles of flourishing organizations, aligned with performance improvement and commitment of teachers (Ahmadnia & Shad, 2017) have roots in holism (Dhiman, 2017; Kise, 2019; Miller, 2008). But how do we get the development of leaders with a holistic mind-set?

In addition to the work of Evans (2022), other authors have indicated a belief that the process is evolutionary in a leader’s career experience in the role. For example, Burns (2003) points out, that as a transformational leader’s leadership becomes more widely distributed among their followers, the leader can focus on building the ethos of the school through the relationships that are built and sustained. With such a leader, their own experience of success with the transactional and transformational components of the leadership job, give them the ability to focus on building a sustainable holistic school environment and to build their own holistic leadership skills. These leaders “require thoughtful and critical self-examination, critique of existing mental models and conceptual frameworks, and an action orientation (Shields, 2016, p. 25). Dhiman (2017) describes these holistic leaders as learning “to master the language of transformation” in order to “help ordinary people accomplish extraordinary things” (p. 4). This sequence of leadership conceptions is presented as a leadership continuum in Figure 1.

Figure 1. Continuum of Leadership Transition



Developed by J. A. Kroetsch, 2023

The leadership skills and attitudes that can be attributed to holistic leadership concepts may be, to varying degrees, also present in both transactional and transformational forms of leadership. It is a question of degree. The holistic leader will focus on the self-development needed to sustain and maintain the holistic learning environment of the schools and will self-actualize professional skills (Dhiman, 2017; Maslow, 1972). Reaching the self-transcendence of holistic leadership would enable leaders, as well as followers, to help others to approach their own self-actualization (Maslow, 1968, 1972) via the mentoring and relationship building actions and activities those leaders undertake with those they lead.

### Purpose

The purpose of this paper is conceptual. With the wealth of leadership writing and research on which this paper stands, it seemed sensible to relate what could be found in the research literature to the prominent conceptions of transactional, transformational, and holistic leadership. All three orientations are desirable in school leaders. After all, somebody has to do the work of keeping the lights on, and the other management tasks required of leaders (transactional); we must also acknowledge that someone must oversee the mandated roles of schools (transformational); at the same time, leaders can aspire to the self-actualization and other-serving stance of the holistic leader. The richness of leadership that assumes transactional and transformational approaches, while aspiring to holistic ones through daily self-reflection, is the leadership goal we envision by presenting the summary chart of leadership stances (Table 1).

In Table 1, an historic meta-analytic approach is used to review chronological research-based conceptions and to place each conception in relation to the leadership continuum envisioned in Figure 1 *The Continuum of Leadership Transition*. A chart was chosen as the most economical and summative style of presentation for the vast library of work. Readers will

note that the continuum shown in Figure 1 appears to the right of each summary where examples from the literature are related to each grouping of leadership orientation.

Table 1. Summary of Leadership Tributary Theories

Transactional Leadership (Blue):

LEADERSHIP FORMS DEFINED	LEADERSHIP TRIBUTARY THEORIES ASSOCIATED WITH LEADERSHIP FORMS	LEADERSHIP TRIBUTARY THEORIES QUOTATION DISCRPTIONS (including Additional Research References)	LEADERSHIP TRIBUTARY THEORIES THAT ADDRESS MULTIPLE LEADERSHIP FORMS (Indicated by Xs)		
			1. Transactional	2. Transformational / Transformative	3. Holistic
<p><b>1. Transactional</b></p> <p><b>2. Transformational / Transformative</b></p> <p><b>3. Holistic</b></p>	<p>Forms colour coded as:</p> <p>Blue: Transactional Green: Transformational/ Transformative Orange: Holistic</p>	<p>Continuum of Leadership Transition</p>			
<p><b>I. Transactional Leadership:</b></p> <ul style="list-style-type: none"> <li>The relations of most leaders and followers are transactional—leaders approach followers with an eye to exchanging one thing for another: jobs for votes, or subsidies for campaign contributions. Such transactions comprise the bulk of the relationships among leaders and followers, especially in groups, legislatures, and parties. (Burns, 1978/2010, p. 4)</li> <li>Such leadership occurs when one person takes the initiative in making contact with others for the purpose of an exchange of varied things. The exchange could be economic or political or psychological in nature: a swap of goods or of one good for money, a trading of votes between candidate and citizen or between legislators, hospitality to another person in exchange for willingness to listen to one's troubles. Each party to the bargain is conscious of the power resources and attitudes of the other. Each person recognizes the other as a <i>person</i>. Their purposes are related, at least to the extent that the purposes stand within the bargaining process and can be advanced by maintaining that process. But beyond this the relationship does not go. The bargainers have no enduring purpose that holds them together; hence they may go their separate ways. A leadership act took place, but it</li> </ul>	<ul style="list-style-type: none"> <li>Adversarial Democracy</li> <li>Authoritarian/Authoritarianism (also see Conformity, Conventionality, Conservatism, Ethnocentrism, Dogmatism, Acquiescence, Religiosity, Authoritarianism below)</li> </ul>	<ul style="list-style-type: none"> <li>Two characteristics of democratic leadership are:                             <ol style="list-style-type: none"> <li>1) commitment to an electoral process (representative democracy); and</li> <li>2) emphasis on participatory processes in decision-making (participatory democracy). Ideally, democratic leadership encourages decision-making based on participation and the free exchange of ideas. However, the focus of participation can vary. An adversarial model of democracy based on opposition perceives others as foes and leads to debate and confrontation. In contrast, participatory democracy is characterized by dialogue and consensus. (Anello et al., 2014, pp.71–72)</li> </ol> </li> <li>According to Samelson (1986, as cited in Bass, 2008, p. 151), Wilhelm Reich was the first to use authoritarianism in Marxist and Freudian terms to explain Hitler's rise to power in Germany in 1933. Erich Fromm (1941, as cited in Bass, 2008, p. 151) expanded on the idea from an analysis of a survey of German workers. Also influential were the Frankfurt school of Critical Theory in the 1930s and the rise of the Nazis. The concept moved from politics and psychoanalysis into social psychology (Sanford, 1986, as cited in Bass, 2008, p. 151). In their book <i>The Authoritarian Personality</i>, Adorno, Frenkel-Brunswik, Levinson, and Sanford (1950, as cited in Bass, 2008, p. 151) postulated an authoritarian type of personality characterized as politically and religiously conservative, emotionally cold, power seeking, hostile toward minority groups, resistant to change, and opposed to humanitarian values. (Bass, 1980, p. 151)</li> </ul>	X	X	–
<ul style="list-style-type: none"> <li>was not essential binds leader and follower together in a mutual and continuing pursuit of a higher purpose. (Burns, 1978/2010, pp.19–20)</li> <li>Ross's (1997) definition of management is similar to Burns's (1978/2010) conceptualization of transactional leadership. "Management is the authority relationship between at least one manager and one subordinate who coordinate their activities to produce and sell particular goods and/or services" (Ross, 1993, p. 145)</li> <li>Another trait of transactional leadership is "management by exception." The active form of this type of management involves assessing employee performance and taking corrective measures where needed. In the passive form, the leader only intervenes where things have gotten out of hand. The last of the transactional traits is the laissez faire leadership, in which the leader allows employees to do as they like. (Lynch, 2012, p. 7)</li> <li>Transactional leadership "has transactions between leader and employees at its conceptual core and we accordingly define it as the use of contingent rewards and sanctions. . . . We see transactional leadership behaviour as being intended to create employee self-interest in achieving goals" (Denson et al., 2019, p. 11).</li> <li>"... to accomplish their performance objectives, complete required tasks, maintain the current organizational situation, motivate followers through contractual agreement, direct behaviour of followers towards the achievement of goals, emphasize intrinsic rewards, avoid unnecessary risks, and focus on improve [sic] organizational efficiency" (McCleskey, 2014, p.122).</li> <li>"... also known as managerial leadership, focuses on the role of supervision, organization, and group performance, transactional leadership is a style of leadership in which the leader promotes compliance of his followers through both rewards and punishments" (Oduwami &amp; Ogburn, 2013, p. 358).</li> <li>Transactional leadership emphasizes the exchange that occurs between a leader and followers. This exchange involves direction from the leader or mutual discussion with the followers about the requirements to reach desired objectives. Reaching objectives will appear psychologically or materially rewarding. If not overlooked or forgiven, failure will bring disappointment, excuses, dissatisfaction, and psychological or material punishment. If the transaction occurs and needs of leader and follower are met, and if the leader has the formal or informal power to do so, he or she reinforces the successful performance. (Bass, 2008, p. 618)</li> </ul>	<ul style="list-style-type: none"> <li>Autocratic</li> <li>Centralized</li> <li>Charismatic (also see Crisis below)</li> <li>Controlling, Forcing, and Coercing</li> </ul>	<ul style="list-style-type: none"> <li>The autocratic-authoritarian cluster encompasses being arbitrar, controlling, power-oriented, coercive, punitive, and closed-minded. The cluster has often been described in pejorative terms. Stripped of negatives (emphasized by so many social scientists), it means taking full and sole responsibility for decisions and control of followers' performance. Autocratic stress obedience, loyalty, and strict adherence to rules. They make and enforce rules. They see that decisions are carried out (Smithier, 1991, as cited in Bass, 2008, p. 440). Lowerlevel autocratic leaders throughout history have often been praised for their ability to develop reliable and devoted followers and to act as the principal authority figures in establishing and maintaining order. . . . The dark side of autocratic behaviour is abusiveness, creating fear and distrust, using arbitrary and unconditional punishment, ignoring subordinates' information and inputs to decisions, and relying exclusively on one's own judgement (Smithier, 1991, as cited in Bass, 2008, p. 440). . . . Autocratic leaders are ideologues who believe that people are basically lazy and must be driven and controlled by external rewards and punishment. (Bass, 2008, pp. 440–441)</li> <li>Centralization implies that more leadership accrues in the headquarters, nucleus, or central authority of the organization and fewer decisions are possible in the peripheral units. Centralization promotes greater coordination of efforts and activities among the units, and more uniform policies with respect to the common goals of the large organization. It makes possible a more rapid, concerted reaction of the whole organization. Centralization or decentralization may be consequences rather than a cause. (Bass, 2008, p. 742)</li> <li>The first type of characteristics are the elements of leadership that establish rules and discipline, realize the vision, and implement strategic planning in formal organizations where insured, central leadership and directive control (strategic leadership and forceful leadership) are practiced. (Kodama, 2017, p. 53)</li> <li>... at the formal organization layer centralized leadership formulates the knowledge vision and the diving objectives and assumes the role of initiating the knowledge vision in the overall direction in various organizational units. To a large extent, centralized leadership is assumed by the senior management at the top management layer and the middle management layer (Kodama, 2017, p. 65).</li> <li>Charismatic leaders are defined by high levels of energy and enthusiasm as well as strong ideals and superior communication skills that engender loyalty, devotion, and commitment from followers (Nahavandi, 2009 as cited in Best, 2011, p. 3).</li> <li>Weber's concept of charisma was an adaptation of the theological concept, which involves endowment with the gift of divine grace. Weber's (1966, as cited in Bass, 2008, p. 575) charismatic leader was a mystical, narcissistic, and personally magnetic savior with extraordinary capabilities and doctrine to promote. Such a leader arose in times of crisis.</li> <li>Weber (1947, as cited in Bass, 2008, p. 575) applied the concept of charisma to explain the development and maintenance of complex organizations in which the gift of extraordinariness as a person was now bestowed by colleagues, and subordinates instead of by God. According to Weber, charismatic leaders inspired the development of organizations, which subsequently came to be traditionally or bureaucratically managed. Charismatic offices, such as pope, king, or hereditary chief, could arise and then become traditional. Routinization would finally occur and managerial bureaucrats would take charge. The charismatics formulated the basic purposes to live by. . . . Trice and Beyer (1996, as cited in Bass, 2008, p. 575) summed up Weber's conceptualization as having five components: (1) a person with extraordinary gifts, (2) a crisis, (3) a radical solution to the crisis, (4) followers who are attracted to the exceptional person because they believe that they are linked through him to transcendent powers, and (5) validation of the person's gifts and transcendence on repeated experiences of success. (Bass, 2008, p. 575)</li> <li>"These forms of directive influence involve pressure or persuasion by a leader to induce follower compliance and avoid undesired outcomes. Ordinarily, continued use of force by a leader is likely to generate ill feelings and resistance" (Bass, 2008, p. 465).</li> </ul>	X	–	–

	<ul style="list-style-type: none"> <li>Conformity, Conventionality, Conservatism, Ethnocentrism, Dogmatism, Acquiescence, Religiosity, Authoritarianism (also see Authoritarianism/Authoritarianism above)</li> </ul>	<ul style="list-style-type: none"> <li>Conformity is the acceptance of influence. Conventionality is the acceptance of impersonal standard. Conservatism is the acceptance of a social, economic, or political structure. Ethnocentrism is the acceptance of one's ethnic group and the rejection of others. Dogmatism is the acceptance of one system of thought and the rejection of other systems. Acquiescence is the acceptance rather than the rejection of ambiguous or unknown stimuli. Religiosity is the acceptance of a particular set of organized beliefs, rituals, and practices having to do with God, morality, the origins of life, and an afterlife. Authoritarianism correlates with conformity, conventionality, conservatism, ethnocentrism, dogmatism, acquiescence, and religiosity, but is not the same as any of these. (Bass, 2008, p. 151)</li> </ul>	X	–	–
	<ul style="list-style-type: none"> <li>Crisis (also see Charismatic above)</li> </ul>	<ul style="list-style-type: none"> <li>Some explanations of the charismatic relationship have emphasized that social crisis is the root cause of its emergence. According to this viewpoint, the charismatic appears in times of great social distress to save society. This salvation from distress engenders "special emotional intensity of charismatic response ... followers respond to the charismatic leader with passionate loyalty because the promise of salvation ... that he appears to embody represents the fulfillment of urgently felt needs" (Tucker, 1970, p. 81, as cited in Bass, 2008, p. 592)</li> <li>Crises are sudden, acute, and of great magnitude, and demand timely response. They are outside the organization's typical operations, but they place extreme demands on the organization, especially on managers' time and attention. To ready itself to meet crises an organization must have suitably prepared people and technology beyond that required for routine operations. The response to the crisis and its effective implementation are crucial. For this, timely availability and flow of information are essential, and in the aftermath, the strategic implications must be considered by leadership. Effective transformational leaders can halt crises by disclosing opportunities, arousing courage, and stimulating enthusiasm. (Bass, 2008, p. 837)</li> <li>Instead of autocratic, rapid decisions to make a stressed group ready to accept a leader's demands, effective leadership in stressful situations organizes group efforts of followers in ways that promote vigilance, thorough search, thorough appraisal, and contingency planning to avoid defective coping with a threat. Bolstering can be minimized by encouraging devil's advocates. Heterogeneity, rather than homogeneity, can be pursued by selecting members for the group who will promote harder-to-attain creativity rather than quick and easy decision-making. Considering the distinctions between frustration, fear, anxiety, and conflict, the leader must be transformational to be effective under stress—able to rise above what the group sees as its immediate needs and appropriate reactions. The leader must arouse an inert group about the significance of threats and the group's lack of preparedness. The leader must alter the inert group's willingness to live with frustration rather than make efforts to deal more adequately with obstacles in its path of positive goals. To be effective, instead of catering to the group's immediate needs and fears, the leader may need to calm the demands for hasty change. An effective leader may need to be transformational in identifying and publicizing the inadequacy of defensive pseudo-solutions. The effective leader is transformational in providing superordinate goals that transcend the self-interests of the hyper-vigilant group in a time of panic. Clear, confident direction is important for effective leadership when panic is imminent. But transactional leadership may also be important in planning ahead. (Bass, 2008, p. 838)</li> </ul>	X	X	–
	<ul style="list-style-type: none"> <li>Initiation</li> </ul>	<ul style="list-style-type: none"> <li>... the extent to which a leader initiates activity in the group, organizes it, and defines the way work is to be done. Initiation includes such leadership behaviour as insisting on maintaining standards and meeting deadlines and deciding in detail what will be done and how it should be done. Clear channels of communication and clear patterns of work organization are established. Orientation is toward the task. The leader acts directly without consulting the group. Particularly relevant are defining and structuring the leader's own role and the roles of the subordinates in attaining goals. (Bass, 2008, p. 546)</li> </ul>	X	–	–
	<ul style="list-style-type: none"> <li>Directive</li> </ul>	<ul style="list-style-type: none"> <li>Directive leadership implies that leaders play the active role in problem solving and decision-making, and expect followers to be guided by their decisions. There are two types of directive leadership. In one type, the leader makes the decisions for the followers often without an explanation and without consulting or informing them until he directs them to carry out his decisions. ... Other directive leaders play a more active role and try to persuade their followers to accept them (Bass, 2008, p. 466).</li> </ul>	X	–	–

	<ul style="list-style-type: none"> <li>Great Man/Woman</li> </ul>	<ul style="list-style-type: none"> <li>The historical view of leadership known as the Great Man Theory reflected two notions: (1) there were inherent, instinctual and perhaps even bio-genetic factors that preselected some for leadership; and (2) that the circumstances that elicited leadership behaviour also acted as catalysts propelling those best suited to evolve into leadership positions (Bass, 2008, as cited in Beal, 2011, pp. 2–3).</li> <li>By far the most critical bias in the "great man" theory of leadership is neither cultural nor sexual. It is the assumption that "great men" do make history, that the causes of real, intended social change can be traced back to the purposes and decisions of the most visible actors on the political stage. Various versions of this theory have long been popular in folklore, with its imputation of mythic, transforming power to kings, princes, warriors, and various demigods within and outside the mortal realm. Carlyle's heroes, Nietzsche's great blind bear, Hegel's evoker and carrier of the spirit of the times, Sidney Hook's "event making man," and contemporary concepts of elitism exemplify the range and variety of this kind of theory. Most of us are captive to this general bias, if only as a result of the enormous focus on political celebrities in the mass media. For this reason, and because it is easier to look for heroes and scapegoats than to probe for complex and obscure causal forces, some assume that the lives of the "great" carry more clues to the understanding of society, history, and current events than the lives of the great mass of people, of the sub-leaders and the followers. The truth of this assumption as a general proposition has never been demonstrated. Nor has that of the opposite assumption—that history is made by masses of people acting through "leaders" who are merely agents for the "popular" or "majority" will. Nor has a third assumption, that history is forged in the crucible of class struggling out of consciousness of relative social and economic deprivation. The study of leadership cannot, in any view, ride on any single existing theory of historical causation. Rather the study of leadership should contribute to developing more sophisticated theories of causation (Burns, 1978/2010, pp. 51–82).</li> </ul>	X	–	–
	<ul style="list-style-type: none"> <li>Know-it All</li> </ul>	<ul style="list-style-type: none"> <li>Know-it-all leadership often occurs when there is a marked difference between the knowledge or experience of the leader and that of the other members of the group. As a result, he leader attempts to dominate the group based on his superior knowledge. This mode of leadership is often seen in academic circles, among teachers, consultants and technical advisors, and others who make their living by sharing their knowledge (Anchilo et al., 2014, p. 67).</li> </ul>	X	–	–
	<ul style="list-style-type: none"> <li>Laissez-faire/non-leadership</li> </ul>	<ul style="list-style-type: none"> <li>Such leaders are inactive and have no confidence in their ability to supervise. They bury themselves in paperwork and stay away from their subordinates. They may condone "license." They leave too much responsibility with subordinates, set no clear goals, and do not help the group to make decisions. They let things drift. Laissez-faire leaders are indifferent to what is happening. They avoid getting involved in making decisions and taking stands on issues. They divert attention from hard choices and abdicate responsibility. They "refuse to take sides in a dispute, are disorganized in dealing with priorities and talk about getting down to work, but never really do" (Bass, 1998, as cited in Bass, 2008, p. 143). Fortunately, only a minority of elected or appointed leaders consistently abdicate their responsibilities. Although this inactivity is the least frequent observed by colleagues and subordinates (Bass &amp; Avolio, 1989, as cited in Bass, 2008, p. 143), many leaders still reveal it in varying amounts. Followers may replace leaders in influence (Bass, 2008, p. 143).</li> </ul>	–	–	–
	<ul style="list-style-type: none"> <li>Machiavellian</li> </ul>	<ul style="list-style-type: none"> <li>Machiavelli was an early <i>amoral behaviorist</i> who argued for studying what we do, rather than what we ought to do. ... According to Machiavelli, the prince must be ready to imitate the behaviour of the fox, who can "recognize traps," and the lion, who can "frighten wolves." He cannot place his trust in others. To obtain and maintain power, he needs a calculating attitude without any sense of guilt or shame. He should act in a way that conveys boldness, greatness, and strength. The prince should rely more on being feared than on being loved. If cruelty is required, it would be done all at once, not over an extended period. Although the prince does not need to have a moral character, he must seem to have one. He should appear to be merciful, faithful, humane, sincere and religious, and avoid being despised. He must maintain an image of personal strength and confidence so that to one will try to mislead him. He must control his emotions. He has to uphold dignity: "which must never be allowed to fall in anything whatever." He should not pay attention to advice unless he has asked for it. Machiavelli even said advice for nobles around the prince. Anyone with cleverness and some power who helped the prince to gain his position must be careful because the prince cannot tolerate any competent, powerful people close to him (Bass, 2008, p. 16).</li> </ul>	X	–	–

	<ul style="list-style-type: none"> <li>Manipulative</li> </ul>	<ul style="list-style-type: none"> <li>... manipulative leaders only pretend to have the well-being of others at heart in order to hide their true motives and personal interests. People generally respond to this mode of leadership, which is especially common in politics, with disillusionment and mistrust. When people find out they have been manipulated, they become cynical and suspicious. The lingering memory of betrayal damages the spirit of cooperation and makes it very difficult for any organization or project to regain their trust (Anello et al., 2014, p.68).</li> </ul>	X	-	-
	<ul style="list-style-type: none"> <li>Outstanding</li> </ul>	<ul style="list-style-type: none"> <li>"Outstanding leaders achieve outstanding results, compared with ordinary leaders. Their behaviors are a compilation of all those associated with charismatic, visionary, heroic, transformational, and inspirational leadership ..." (Bass, 2008, p. 58).</li> </ul>	X	X	-
	<ul style="list-style-type: none"> <li>Management by Exception-MBE (Active &amp; Passive)</li> </ul>	<ul style="list-style-type: none"> <li>The leader who practices <i>active management by exception</i> allows the subordinate to continue on paths that the subordinate and leader have agreed on—until problems arise and standards are not met, at which time the leader intervenes to make corrections. In <i>passive management by exception</i>, the leader intervenes only if agreements are not kept or subordinates' performance falls below standards (Bass, 2008, p. 143).</li> <li>Leaders who practice MBE intervene only when something goes wrong. If a subordinate's performance falls below some threshold, the leader feeds back information to the subordinate, at the emotionally mildest level, that the threshold has been crossed. The negative feedback may be accompanied by a contingent reward from the leader, in the form of re-clarification and encouragement. At the other extreme, it may be accompanied by disapproval, a reprimand, a formal citation, suspension, or discharge. MBE is consistent with cybernetics of negative feedback—feedback that signals the system to move back toward its steady-state-base. The manager alerts for deviations and provides the negative feedback as needed (Bass, 2008, p. 372).</li> </ul>	X	-	-
	<ul style="list-style-type: none"> <li>Paternalistic</li> </ul>	<ul style="list-style-type: none"> <li>Paternalistic leaders do not help group members develop their capabilities; indeed, they may not feel that the members have many capabilities. Rather, they derive satisfaction from knowing how greatly they are needed. ... This model of leadership is commonly found in religious or charitable organizations, in government programs, and in some non-governmental organizations. Leaders may even talk about promoting participation, but maintain control because they lack faith in the capabilities of the members and fear that things may get out of hand if members take initiative. ... Paternalistic leadership cultivates attitudes of dependency and helplessness, paralyzing creative initiative and personal responsibility. (Anello et al., 2014, p.65)</li> </ul>	X	-	-
	<ul style="list-style-type: none"> <li>Task-Oriented</li> </ul>	<ul style="list-style-type: none"> <li>Task-oriented leaders differ in their concern for their groups' goals and the means to achieve the goals. ... The leaders' assumptions about their roles, purposes, and behaviour reflect their interest in completing assignments and getting the work done. ... Task-oriented leadership can be a source of expert advice and challenging motivation for subordinates. Yukl (1994, as cited in Bass, 2008, p. 498) proposed five purposes of task-oriented leader behaviour: (1) to propose an objective, introduce a procedure, present an agenda, and redirect attention to the task; (2) to stimulate communication, seek specific information, or encourage the introduction of new ideas; (3) to clarify communication, reduce confusion, ask for interpretations, and show how different ideas are related; (4) to summarize accomplishments to review or ask for reviews; and (5) to test for consensus about objectives, interrelations, evaluations, and readiness for decisions. (Bass, 2008, p. 498)</li> </ul>	X	-	-
	<ul style="list-style-type: none"> <li>Theory X</li> </ul>	<ul style="list-style-type: none"> <li>Behind every managerial decision or action are assumptions about human nature and human behaviour. A few of these are remarkably pervasive. They are implicit in most of the literature of organization and in much current managerial policy and practice:                     <ol style="list-style-type: none"> <li>The average human being has an inherent dislike of work and will avoid it if he can.</li> <li>Because of this human characteristic of dislike of work, most people must be coerced, controlled, directed, threatened with punishment to get them to put forth adequate effort toward the achievement of organizational objectives.</li> </ol> </li> </ul>	X	-	-

		<ul style="list-style-type: none"> <li>3. The average human being prefers to be directed, wishes to avoid responsibility, has little ambition, wants security above all. (McGregor, 2006, pp. 43-46)</li> </ul>			
	<ul style="list-style-type: none"> <li>Turnaround</li> </ul>	<ul style="list-style-type: none"> <li>The province of Ontario provided an especially productive context for our research. Through its newly established Literacy and Numeracy Secretariat, the government established clear and ambitious targets for province-wide student achievement, poured significant new resources into districts as schools to assist them in meeting those targets, created teams of people with impressive expertise to work directly with underperforming schools, and made special funds available to schools for professional development and other purposes. (Leithwood &amp; Strauss, 2009, p. 26)</li> <li>... the school turnaround process unfolds in stages, within which successful leadership practices are enacted in forms uniquely suited to the turnaround context. These practices give rise to a set of school improvement initiatives that, if successful, prompt change on the part of teachers, which leads to increased student performance. (Leithwood &amp; Strauss, 2009, p. 26)</li> <li>"At the declining performance stage, school cultures encouraged teachers to work alone, and structures in the school reinforced that isolation. During the crisis stabilization stage, these cultures, and the structures supporting them, underwent considerable modification" (Leithwood &amp; Strauss, 2009, p. 27) The third stage involves sustaining and improving performance.</li> <li>The eight key findings of Leithwood's and Strauss's (2009) research were,                     <ol style="list-style-type: none"> <li>Low performing schools require effective leadership to turnaround.</li> <li>'Core' leadership practices are the keys to success (i.e., direction setting, developing people, redesigning the organization, and managing the instructional program).</li> <li>The 'core' leadership practices encompass most of what is required to successfully lead a school turnaround.</li> <li>As the school turnaround process evolves, the 'core' leadership practices are enacted differently.</li> <li>Effective turnaround school leadership is narrowly distributed.</li> <li>As school turnaround processes evolve, the nature and number of sources of leadership change.</li> <li>The leadership challenges in beginning the turnaround process are predictable, and</li> <li>Leaders turn their schools around by changing teacher attitudes and school cultures. (pp. 27-29).</li> </ol> </li> <li>Turnaround leadership concerns the kind of leadership needed for turning around a persistently low-performing school to one that is performing acceptably as measured by student achievement according to state tests. ... My conclusion, which I state up front, is that what looks like apparent success in turning around schools is actually quite superficial and indeed illusory. (Fullan, 2005, p. 174)</li> <li>According to Fullan (2005) while leadership turnaround strategies target improvements to high-stakes external accountability issues that revolve around teachers' capacity and organization development with the goal of eventual positive instructional changes in the classroom this only appear to happen. He states:                     <p>The two accountability systems largely failed to instill meaningful performance goals in educators in the studied schools on probation, and they failed even more miserably with the most active members of the profession. An incentive system that cannot appeal to the higher performing parts of the workforce is doomed to failure. The systems insufficiently tapped into teachers' personal sense of responsibility for performance. As a result, school improvement for the majority was mainly externally induced and directed, prodded by administrators, instructional specialists, external consultants, staff developers, and so on whose activities were moderately fuelled by a common desire among teachers to be rid of stigma and scrutiny. (pp 175-176)</p> </li> <li>The interest in turnaround leadership has accelerated since 2008, as politicians and system leaders in many countries seek to address student performance 'gaps' between successful and less successful schools. ... Where schools experience a cycle of decline, and turnaround plans have not been successful, principals may be at risk of losing their jobs. (Bush,</li> </ul>	X	X	-

		2020, p. 3)			
	Strategic	<ul style="list-style-type: none"> <li>Strategic leadership in education helps school leaders face up to contextual challenges and develop appropriate strategies for their schools to be effective in achieving good outcomes, surviving in a competitive market environment, and remaining sustainable in pursuit of a brighter future for their students, teachers, and community (Lynch, 2012, p. 110).</li> <li>Strategy involves decision-making aimed at shaping the direction of the organization. In a school, strategizing is a medium- to long-term activity, i.e., three to five years and beyond. Strategy also includes taking into account broader core issues and themes for development in the school, instead of day-to-day imperatives. (Lynch, 2012, p. 117)</li> <li>Lynch (2012) cites Davies, Davies, and Ellison (2005) whose research findings showed what strategic leaders do and what their characteristics are: Strategic leaders do five things: 1. They set the direction of the school 2. They translate strategy into action 3. They align the people, the organization, and the strategy 4. They determine effective strategic intervention points 5. They develop strategic capabilities in the school (Lynch, 2012, pp. 118–121)</li> <li>Strategic leaders have five characteristics: 1. They challenge and question: They are dissatisfied with the present 2. They prioritize their own strategic thinking and learning, and build new mental models 3. They display strategic wisdom based on a clear value system 4. They have powerful personal and professional networks 5. They have high-quality personal and interpersonal skills (Lynch, 2012, pp. 121–125)</li> </ul>	X	X	-

Table 1. (continued)

Transformational / Transformative Leadership (Green):

LEADERSHIP FORMS DEFINED	LEADERSHIP TRIBUTARY THEORIES ASSOCIATED WITH LEADERSHIP FORMS	LEADERSHIP TRIBUTARY THEORIES QUOTATION DISCRPTIONS (Including Additional Research References)	LEADERSHIP TRIBUTARY THEORIES THAT ADDRESS MULTIPLE LEADERSHIP FORMS (Indicated by Xs)			
<p>1. Transactional</p> <p>2. Transformational / Transformative</p> <p>3. Holistic</p>	<p>Forms colour coded as:</p> <p>Blue: Transactional Green: Transformational/ Transformative Orange: Holistic</p>		<p>1. Transactional</p> <p>2. Transformational/ Transformative</p> <p>3. Holistic</p>			
<p>2. Transformational Leadership:</p> <ul style="list-style-type: none"> <li>Transforming leadership, while more complex, is more potent. The transforming leader recognizes and exploits an existing need or demand of a potential follower. But beyond that, the transforming leader looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower. The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents. (Burns, 1978/2010, p. 4)</li> <li>Such leadership occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality. Their purposes which might have started out as separate but related, as in the case of transactional leadership become fused. Power bases are linked not as counterweights but as mutual support for common purpose. Various names are used for such leadership, some of them derogatory: elevating, mobilizing, inspiring, exalting, uplifting, preaching, exhorting, evangelizing. The relationship can be moralistic, or course. But transforming leadership ultimately becomes moral in that</li> </ul>	<ul style="list-style-type: none"> <li>Applied Critical</li> </ul>	<ul style="list-style-type: none"> <li>Understanding the ways in which the principles of transformational leadership, critical pedagogy, and critical race theory interface and intersect is the nature of how transformational educational leadership can be reconceptualized as applied critical leadership ... we propose a strengths-based model of leadership practice where educational leaders consider the social context of their educational communities and empower individual members of those communities based on the educational leaders' identities (i.e., subjectivity, biases, assumptions, race, class, gender, and traditions) as perceived through a CRT (Critical Race Theory) lens. The model proposed is strengths-based rather than deficit-based wherein leaders identify and consider the positive attributes of their identities that contribute to their leadership practice. For example, what works as opposed to what does not work for a Chicana dean in higher education based other propensity to rely on social networks may differ from what does and does not work for a male high-school principal of African/Jamaican descent who has undeniable physical "presence," or for a Native school psychologist able to access people based on her position in the community on and off the reservation. A strengths-based vs deficit-based perspective identifies the positive leadership attributes of an Arab female high-school teacher and university professor grappling with the residuals of racism from 9/11, as well as those of a higher education assistant vice president who chooses to purposely surround herself with people of all races and social classes in order to balance her perspective, choices, and leadership practice. (Santamaría, L. J. &amp; Santamaría, A. P., 2012, pp. 5-6)</li> </ul>	-	X	X	





		with the practical issues faced by the followers, when the leaders had no authority to deal with broader issues, and when the leaders were in conflict with other leaders. (Bass, 2008, p.349)			
	• Emotional	<ul style="list-style-type: none"> <li>Building a sustainable climate is contingent on the leaders' ability and willingness to understand complex internal states that cause or motivate teachers' actions, and to develop shared mental models of what the school can or ought to be. To achieve success the leader must keep in mind both the emotions of him or herself and those of the teachers. (Leithwood &amp; Beatty, 2008 as cited in Lynch, 2012, p. 89)</li> <li>Goleman (1995, 1998, as cited in Bass, 2008, p. 124) popularized "emotional intelligence" as a term encompassing a limited number of socio-emotional abilities and traits, including self-awareness; handling one's own feelings and impulses; motivating others; showing empathy; and remaining connected with others through optimism, enthusiasm, and energy. Emotional intelligence implies to think positively, understand relationships, and resolve conflicts. The scope of the concept of emotional intelligence remains controversial. It may be seen as an ability to solve emotional problems [sic] or as a competency mixes [sic-mix] of observed abilities, traits, and socio-emotional behaviours. The ability model points to success in (1) perceiving and identifying emotions in the thoughts of oneself and others, (2) using emotions to think creatively and make decisions; (1) understanding and interpreting meaning in emotions, being open to feelings, avoiding defensiveness, and reflectively monitoring emotions. ... The competency model points to: (1) self-awareness, emotional awareness, and accurate self-assessment; (2) self-regulation: self-control, trustworthiness, conscientiousness, and innovativeness (Caruso, Mayer, &amp; Salovey, 2002, as cited in Bass, 2008, p. 124)</li> </ul>	-	X	X
	• Empathetic	<ul style="list-style-type: none"> <li>"Empathetic leadership describes an approach to leadership that recognizes leaders' roles in providing emotional support to followers" (McGregor et al., 2021, p. 57).</li> <li>The leader must be able to know what followers want, when they want it, and what prevents them from getting what they want. Empathetic success should increase with increases motivation to attend to class. It should also increase with information available about others' behaviour. Two persons may display the same success in gauging the motives of some other members. One estimator may be more apt, the other estimator may be more interested in the question because of momentary situational demands or acquired motives. An alert teacher "senses" from facial expressions, questions or lack of them restlessness, and lack of response whether [he or] she is continuing to meet the needs of the student audience. An effective orator or actor requires similar skills. (Bass, 2008, p. 130)</li> </ul>	-	X	X
	• Entrepreneurial	<ul style="list-style-type: none"> <li>... teaching the values and benefits of a free market economy in schools affects the formation of entrepreneurial intentions. It is this finding that we are most concerned with since it builds confidence that specialized entrepreneurship education could actually increase entrepreneurial endowments, i.e., develop the conditions necessary for the growth of this desire to be an entrepreneur. For school leaders, the impact of this finding is twofold. First, they should create the most conducive atmosphere for students to acquire entrepreneurial intentions, and second, school leaders themselves can receive specialized education in the development of entrepreneurial traits that are vital for an entrepreneurial leadership style in the school setting (Lynch, 2012, p. 95).</li> <li>Entrepreneurial leaders of new ventures need to adapt to the stability or turbulence of their environments (Bass, 2008, p. 721).</li> </ul>	-	X	-
	• Equitable and Just	<ul style="list-style-type: none"> <li>In the social exchange, followers may exert influence and make demands on the leader. Negotiation may be required about what will be done by whom. The negotiation may consider the distribution of effort and rewards between leader and the followers, including need, justice, equity, and fairness. (Bass, 2008, p. 380)</li> <li>The foundation of social order is justice. To act justly implies giving each person or institution what is rightfully deserved. Economic justice implies taking into account the quality and quantity of work done, as well as the person's needs. In some contexts this implies equality—giving everyone the same treatment—for example, equal pay for equal work. However, in other situations, justice implies equity—giving differentiated treatment based on specific needs—for</li> </ul>	-	X	X

		<p>example, giving special assistance to those who are handicapped, and not to others.</p> <p>Social justice implies:</p> <ol style="list-style-type: none"> <li>elimination of exploitation and of extremes of wealth and poverty;</li> <li>equilibrium between individual rights and the collective good;</li> <li>just social structures and authorities—choosing public officials and leaders based on criteria of capacity and merit, free from the influence of politics, relationship, or money; and</li> <li>establishment and impartial application of a system of reasonable laws, in which all are subject to the law and nobody is "above the law."</li> </ol> <p>The establishment of social justice also implies freeing people from oppression. Oppression exploits ignorance: 1) ignorance of universal principles upon which justice is based, 2) ignorance of the laws and institutions that people may call on when treated unjustly, and 3) ignorance of the skills that can facilitate escape from an oppressive situation. Education focused on emancipating people from this triple ignorance provides the tools to free them from oppression. (Anello et al., 2014, pp. 179–180)</p> <ul style="list-style-type: none"> <li>Unitive justice was first practised by Indigenous communities where men and women came together in balance and inclusion, to acknowledge a living web of interconnectedness of all life and to offer meaningful support to all involved in instances of injustice by simultaneously restoring and maintaining community harmony. In recent decades, Virginia civil rights attorney Sylvia Chute, founder of <i>Alliance for Unitive Justice</i>, developed a theory of unitive justice which compares 14 structures found in positive systems to 14 structures found in unitive systems, providing a roadmap for the transition to a unitive system. A methodology for unitive justice circles gradually emerged. There is now a growing recognition that for planetary issues to be genuinely and systematically addressed, processes are needed that bridge deepening divides, draw on holistic heart-mind ways of being, and bring together the <i>two central organizing planetary principles of unity and justice</i>. ... Processes of unitive justice have two critical aspects. One is the conscious use of an evolutionary spiritual language, which bridges divides, heals dichotomies, and transforms invisible and entrenched patriarchal world-views into new horizons of heart-mind ways of being and working together for a more just world. The other critical aspect is the creation of legal global governance structures that support and protect unitive justice. (Mustakova, 2023, pp. 336–337)</li> </ul>			
	• Ethical (also see Moral below)	<ul style="list-style-type: none"> <li>Ciala (2014) states, "I use the term <i>leadership ethics</i> to refer to the study of ethical issues related to leaders, followers, and leadership. Leadership ethics has emerged as a new and growing field of applied ethics. The study of ethics generally consists of examining questions about right, wrong, good, evil, virtue, duty, obligation, rights, justice, fairness, and responsibility in human relationships with each other and other living things. Leadership entails a distinctive kind of human relationship with distinctive sets of moral problems. Leadership studies, either directly or indirectly, aims to understand what leadership is and how and why the leader–follower relationship works. It looks at questions such as "What is a leader and what does it mean to exercise leadership?" "How do leaders lead?" "What do leaders do?" "Why do people follow?" and "What makes leadership work?" (p. 4)</li> <li>Lynch (2012) presents various models of ethical leadership that explore three major fields in applied ethics: "1) Character-based ethics, such as Aristotle's (340 BC) concept of virtue ethics; 2) Rule-based ethics, such as Kant's (1785) deontology; and 3) Results-based ethics, such as Mill's (1863) utilitarian concept" (Savva, 2007, as cited in Lynch, 2012, p.58). They all present a common trend, ... an appeal to the principles that shape the moral compass of people, especially those that involve justice and equity. Though the various models may be far apart, they appeal to an inner aspect of the school leader or to some acceptable form of behaviour. This is the basis of ethical leadership (Lynch, 2012, p. 70).</li> <li>Many leaders serve as examples of ethical behaviour and make moral decisions attributable to their character and professionalism. Others are amoral or immoral. Empirical research on leadership ethics was rare before 1975, although its philosophical underpinnings go back to ancient Greece and China. Spiritual leadership has taken ethical issues to a higher stage. Ethical and moral principles of leadership are well established but remain less well practiced. More attention needs to be paid to organizational and corporate social responsibility. Moral reasoning about what is right, good, and important is principle-based. Moral reasoning develops from self-interest to seeking interests of others. The character of a leader can be delineated in terms of values and vices. Among various traits of leaders are integrity,</li> </ul>	-	X	X

		<p>authenticity, and fairness. Justice may be distributive, interactional, or informal. Other virtues of leaders include altruism, conscientiousness, wisdom, courage, and compassion ... Unethical practices include nepotism, questionable decisions, wrongful behavior, and false accounting statements. The internet has contributed to may new forms of wrongdoing. Whistle-blowers need a strong set of virtues and be willingness to confront those of much higher status than themselves. (Bass, 2008, p. 238)</p>			
	<p>• Flourishing</p>	<ul style="list-style-type: none"> <li>In our research, we use the term <i>flourishing</i> to describe teachers and administrators who, within and in spite of the challenges, conflicts, struggles, and strains of their work, experience a sense of engagement, connection, meaning, and enjoyment in their work. (Katiyaruba et al., 2021b, p. 3)</li> <li>A flourishing school is one where stakeholders are satisfied with the climate and practices of the school. This is measured by not only the academic success of students but also the extent to which the school has fostered a culture based on the well-being of all stakeholders in the educational process (Roache et al., 2021, p. 111)</li> <li>"... for schools to flourish, approaches to leadership will need to be re-conceptualized in theory and in practice—where the emphasis is placed on building strengths, promoting well-being, and leading with empathy, compassion, and integrity" (Roache et al., 2021, p. 113).</li> <li>"The foundation of brave and flourishing schools starts with an examination of power and privilege" (Delta-Latta &amp; Burkett, 2021, p. 168).</li> <li>In our research, teachers described many different ways of feeling that they are flourishing. Some teachers described the importance of laughing and finding fun moments with students and colleagues. Others described the importance of feeling they belong to a team who share a deep commitment toward common goals for improving their student's experiences. Some mentioned that they feel a sense of flourishing when they remember to slow down and really be present with their students and colleagues, and be in the moment in their teaching. Others described how feeling like they're part of a family at work, when they make time to connect with each other and when they feel like they "know each other and have each other's backs" is central to what it means to them to flourish. We heard about the importance of finding balance in work and life, of making time for exercise, family, and friendships. There are a many ways of flourishing as there are individuals and groups within a school. Noticing who you are and what makes up the connected webs of relationships and groups that make up the connected webs of relationships of your living system is the work of flourishing inquiry (Czerkowski &amp; Walker, 2018, pp. 54-55).</li> <li>The essence of a Flourishing Learning Community is belonging to a group with whom we can derive meaning for our work, and, hopefully, for our lives. We want to know that what we do matters. We want to know that we are seen and valued, and that we are contributing to making a difference and helping to make our world a better place. There are four fundamental human longings, expressed in many ways: security (safety and subsistence), significance (meaning), community (belonging), and transcendence (purpose). We yearn and thirst for these and their regular renewal because our nature as persons demands attention to them (Czerkowski &amp; Walker, 2018, p. 98).</li> </ul>			
	<p>• Inspirational</p>	<ul style="list-style-type: none"> <li>If there are no dynamics for the followers' identification with the leader, and if the followers are drawn to the leader's goals and purposes but not to the leader per se, the leader is inspirational but not charismatic. Followers believe that they share a social philosophy with the inspirational leader. If the followers feel that they are more powerful as a consequence of the leader's exhortations because the leader has pointed out desirable goals and how to achieve them—not because the powerful leader is their model—then the leader is inspirational. ... (Bass, 2008, p. 589)</li> </ul>			

	<p>• Instructional</p>	<ul style="list-style-type: none"> <li>Each instructional leader can be characterized as a visionary, developer, or a rational scholar. A visionary is a "people person" with an open mind and a sharp intuition. Visionaries transfer ideas into goals. A developer effectively but empathetically motivates others to do their best. Developers are the leaders who make sure that the job not only gets done, but gets done in the most effective and logical manner. Developers transfer ideas into things. Rational scholars are leaders who set aside emotions to logically and pragmatically lead. Rational scholars transfer ideas into rules, procedures and steps. All three types of leadership are needed. Visionaries, developers, and rational scholars working together and properly matched to the appropriate responsibility promote an environment that is conducive to learning. However, incorrectly matching these types of leadership can be disastrous. (Lynch, 2012, p. 18)</li> </ul>			
	<p>• Invitational</p>	<ul style="list-style-type: none"> <li>Invitational leadership is based upon four basic assumptions, which exemplify the characteristics of invitational leaders. These assumptions are optimism, respect, trust, and intentionality. Day et al. (2001) described them as follows:                     <ul style="list-style-type: none"> <li><i>Optimism</i> – The belief that people have untapped potential for growth and development.</li> <li><i>Respect</i> – The recognition that every person is an individual of worth.</li> <li><i>Trust</i> – The possession of confidence in the abilities, integrity, and responsibilities of ourselves and others (Purkey &amp; Segel, 2003).</li> <li><i>Intention</i> – A decision to purposely act in a certain way so as to achieve and carry out a set goal. (Day et al., 2001).</li> </ul>                     Stillion and Siegel (2005) define it as having knowledge of what we intend to bring about as well as how we intend it to happen, thus giving clarity and direction to our work (Day et al., 2001; Purkey &amp; Segel, 2003; Stillion and Siegel, 2005; as cited in Lynch, 2012, pp. 149–150).                 </li> </ul>			
	<p>• Moral (also see Ethical above)</p>	<ul style="list-style-type: none"> <li>Moral leadership acknowledges ... underlying values ... for ... guiding moral purpose that directs leadership actions and organizational goals. The difficulty of course, is who determines the values to be adopted, and what happens when there are competing value positions within the organization. Nevertheless, a strong sense of moral purpose permeates most current leadership theories and is certainly inherent in the concept of transformative leadership. (Shields, 2016, pp. 18–19)</li> <li>"Moral courage stresses the need to be open to admitting one is wrong, to changing one's mind, hence, to a sense of discomfort, uncertainty, and ambiguity" (Shields, 2016, p. 34).</li> <li>Moral purpose of the highest order is having a system where all students learn, the gap between high and low performance becomes greatly reduced, and what people learn enables them to be successful citizens and workers in a morally based knowledge society. (Fullan, 2003, p. 29)</li> <li>Moral purpose is about both ends and means. In education, an important end is to make a difference in the lives of students. But the means of getting to that end are also crucial. If you don't treat others (for example teachers) well and fairly, you will be a leader without followers. (Fullan, 2001, p. 3)</li> </ul>			
	<p>• Participative</p>	<ul style="list-style-type: none"> <li>Participation may refer to a particular way of leader-subordinate decision making in which the leader equalizes power and shares the final decision making with the subordinates. Consensus is sought. Participative leadership aims to involve followers in decision processes—in generating alternatives, planning, and evaluation. (Bass, 2008, p. 469)</li> </ul>			
	<p>• Participatory Democracy</p>	<ul style="list-style-type: none"> <li>In the ideal scenario—participatory democracy—leaders perceive their role during meetings as that of facilitator, encouraging a search for truth and appreciation for everyone's ideas, as they guide the group toward true consensus. This leads to a creative integration of ideas that results in more effective outcomes than what any one individual could produce alone.                     <ul style="list-style-type: none"> <li>In order to achieve these results, it is helpful for a leader to:                             <ol style="list-style-type: none"> <li>1) Inform the group of the purpose of the meeting and process for decision-making</li> <li>2) Explain the process of finding truth and ensuring justice through consultation</li> <li>3) Assume the role of facilitator</li> <li>4) Summarize</li> <li>5) Acknowledge contributions</li> </ol> </li> </ul> </li> </ul>			

		6) <i>Encourage universal participation</i> (Anello et al., 2014, pp72-73)			
	• Positive and Collaborative	<ul style="list-style-type: none"> <li>• "Positive leadership cultivates change in schools through an orientation toward building and strengthening relationships founded on trust and reciprocity" (McGregor et al., 2021, p. 5).</li> <li>• Positive school leadership and principal effectiveness are essential elements for implementing and promoting whole person education, as well as the fostering of general well-being and flourishing of the school community. Educational leaders must work to actively improve their effectiveness in offering holistic education in schools, including character education, social-emotional learning and academics as well as culturally responsive education. (Epper, 2021, p. 77)</li> <li>• "... both collaborative and positive leadership incorporate a hopeful vision where organizations and the people within these organizations flourish by achieving self-actualization and fulfillment or, in other words, thriving" (Squires &amp; London, 2021, p. 260).</li> <li>• Collaborative leadership requires trust in the members of the community and belief in the collective efficacy of the group. The elements of a collaborative leadership structure are also evident in positive leadership models, where there is a commitment to shared goals arrived at together to ensure that the whole community flourishes. ... Collaborative leadership incorporates appreciative, positive, and optimistic approaches. As such, it is closely aligned with positive leadership and the transformative styles of leadership. To begin the exploration of connections, a brief description of what is meant by positive leadership is necessary. Positive leadership models are built on the tenets of positive psychology and incorporate practices that exemplify this approach. (Squires &amp; London, 2021, p. 365)</li> <li>• Practising positive leadership is important because positivity's helio-tropic. That is, all living systems have a tendency to move toward positive energy and away from negative energy, or toward what is life-giving and away from what is life-depleting. One form in which we experience positive energy in nature is sunlight. In human interactions, it often takes the form of interpersonal kindness and gratitude. Positive leadership practices engender positive energy and unlock resources in people because, like all biological systems, human beings possess inherent inclinations towards the positive (Cameron, 2013, p. 5).</li> </ul>	-	X	X
	• Principle-Centred	<ul style="list-style-type: none"> <li>• Stephen Covey (1992) describes a principle-centred leadership paradigm as follows, "... we work with fairness, kindness, efficiency, and effectiveness. We work with the whole person. We see that people are not just resources or assets, not just economic, social, and psychological beings. They are also spiritual beings; they want <i>meaning</i>, a sense of doing something that matters. People do not want to work for a cause with little meaning, even though it taps their mental capacities to their fullest. There must be purposes to lift them, enable them, and bring them to their highest selves. Using this paradigm we manage people by a set of proven principles. These principles are the natural laws and governing social values that have characterized every great society, every responsible civilization, over the centuries. They surface in the form of values, ideas, norms, and teachings that uplift, enable, fulfill, empower, and inspire. ... Principle-centred managers see that people have more creative energy, resourcefulness, and initiative than their jobs presently allow or require. People are crying, "Believe in me." (pp. 178-179)</li> <li>• Principle-centred leaders display specific characteristics within their leadership practices.               <ul style="list-style-type: none"> <li>○ They are continually learning.</li> <li>○ They are service-oriented.</li> <li>○ They radiate positive energy.</li> <li>○ They believe in other people.</li> <li>○ They lead balanced lives.</li> <li>○ They see life as an adventure.</li> <li>○ They are synergistic.</li> <li>○ They exercise for self-renewal. (Covey, 1992, pp. 33-39)</li> </ul> </li> </ul>	-	X	X

	• Relations-Oriented	<ul style="list-style-type: none"> <li>• Relations-oriented leadership is expressing concern for others, attempting to reduce emotional conflicts, harmonizing relations among others, and regarding participation (Vedl, 1994, as cited in Bass, 2008, p. 499). Relations-oriented leadership is likely to contribute to the development of followers and to more mature relationships. Leaders differ in the extent to which they pursue a human relations approach with their followers. ... Relations-oriented supervision is seen in the communication patterns of supervisors and subordinates. (Bass, 2008, p. 499)</li> </ul>	-	X	X
	• Situational	<ul style="list-style-type: none"> <li>• According to Hersey and Blanchard (1969a, 1969b, 1977, 1982 as cited in Bass, 2008) depending on the maturity of subordinates, a manager should be task-oriented and tell or sell or delegate or participate in joint decision making, or the decision should be delegated to them. What to do should depend on the subordinates' task relevant job maturity (capacity, ability, education, and experience) and their psychological maturity (motivation, self-esteem, confidence, and willingness to do a good job). The maturity manifests itself in the subordinates' performance of their jobs. Newly appointed, inexperienced employees seek task-oriented direction from their supervisors; they should be told what to do. As their life cycle on the job continues and their experience increases, they have to be sold to continue their performance. Later, with the subordinates' further development, relations orientation and development become most efficacious in order to engage both their knowledge and their maturation. Finally, fully mature subordinates work best when the leaders delegate what needs to be done. The most effective leadership is conceived of as depending on whether the leader's task-oriented or relations-oriented behaviour matches the subordinates' maturity (Bass, 2008, pp. 516-517).</li> <li>• Hersey et al. (1979) describe the four leadership styles of Situational Leadership as follows,               <ul style="list-style-type: none"> <li>"<i>Telling</i>" is for low maturity. People who are unable and unwilling to take responsibility need clear, specific directions and supervision. This style is called "telling" because it requires telling people what, how, when, and where to perform. It emphasizes directive behaviour. Too much supportive behaviour with people at this level may be seen as permissive or, more important, as rewarding poor performance. Telling involves high task behaviour and low relationship behaviour.</li> <li>"<i>Selling</i>" is for low to moderate maturity. People who are willing but unable to take responsibility need directive behavior because of their lack of ability, and supportive behaviour to reinforce their willingness and enthusiasm. This style is called "selling" because most of the direction is still provided by the leader. Through two-way communication and explanations, the leader may guide the followers into desired behaviors. Selling involves high task and high relationship behaviour.</li> <li>"<i>Participating</i>" is for moderate to high maturity. The follower has the ability but lacks self-confidence or enthusiasm, so the leader needs to maintain two-way communications to support the follower's ability. This style is called "participating" because the leader and follower share in decision-making, but the leader is the facilitator. Participating involves high relationship behaviour and low task behaviour.</li> <li>"<i>Delegating</i>" is for high maturity. The people have both ability and motivation, and little direction or support is needed. Followers are permitted to decide how, when, and where to perform. They are psychologically mature and therefore do not need above-average amounts of two-way communication or supportive behaviour. Delegating involves low relationship behaviour and low task behaviour. (Hersey et al., 1979, p. 422)</li> </ul> </li> </ul>	X	X	X
	• Theory Y	<ul style="list-style-type: none"> <li>• There have been few dramatic break-throughs in social science theory like those that have occurred in the physical sciences during the past half century. Nevertheless, the accumulation of knowledge about human behaviour in many specialized fields has made possible the formulation of a number of generalizations that provide a modest beginning for new theory with respect to the management of human resources. Some of these assumptions were outlined in the discussion of motivation ... Some others, which will hereafter be referred to as Theory Y, are as follows:               <ol style="list-style-type: none"> <li>1. The expenditure of physical and mental effort in work is a natural as play or rest.</li> <li>2. External control and the threat of punishment are not the only means for bringing about effort toward organizational objectives. Man will exercise self-direction and self-control in the service of objectives to which he is committed.</li> <li>3. Commitment to objectives is a function of the rewards associated with their achievement.</li> <li>4. The average human being learns, under proper conditions, not only to accept but to seek responsibility.</li> </ol> </li> </ul>	-	X	-

		<p>5. The capacity to exercise a relatively high degree of imagination, ingenuity, and creativity in the solution of organizational problems is widely, not narrowly, distributed in the population.</p> <p>6. Under the conditions of modern industrial life, the intellectual potentialities of the average human being are only partially utilized. (McGregor, 2006, pp.65-66)</p> <ul style="list-style-type: none"> <li>Above all the assumptions of Theory Y point up the fact that he limits on human collaboration in the organizational setting are not limits of human nature but of management's ingenuity in discovering how to realize the potential represented by its human resources. Theory X offers management an easy rationalization for ineffective organizational performance: It is due to the nature of human resources with which we must work. Theory Y, on the other hand, places the problems squarely in the lap of management. If employees are lazy, indifferent, unwilling to take responsibility, intransigent, uncreative, uncooperative, Theory Y implies that the causes lie in management's methods of organization and control (McGregor, 2006, p. 66).</li> </ul>			
	<ul style="list-style-type: none"> <li>Total Quality Management (TQM)</li> </ul>	<ul style="list-style-type: none"> <li>Quality has evolved from a discipline relegated by inspectors and technical experts to a strategic focus and a process-oriented approach to management that commands the attention of all employees, from the top to the bottom of the organization, from the CEOs and presidents to the frontline workers. The popular term "Total Quality Management" conveys the comprehensive nature of this approach, with emphasis on the word "Total" and a broad definition of "Quality." ... labeling the new approach by any name, such as TQM, may imply a uniformity in all the approaches that go by the name. But this is not true. "TQM" approaches vary from company to company. And similar approaches often have different names (Boudis et al., 1994, p. 89).</li> <li>"Total quality management is one of the effective approaches to accelerate organizational learning; The Deming cycle of plan-do-check-act is a cycle of continuous learning" (Kernally, 1997, p. 289).</li> <li>W. Edwards Deming (an American revolutionary industrial thinker) is the grandfather of quality management who helped revitalize Japanese industry after World War II and challenged America to catch up. His writings are extensive but the nucleus of his thinking can be found within his 14 points for management. Many of these points are equally applicable within today's school systems in terms of how leaders work with various educational stakeholders. They could contribute to the development of holistic leaders and to fostering of holistic learning environments.             <ol style="list-style-type: none"> <li>1. Create constancy of purpose toward improvement of product and service, with the aim to become competitive and to stay in business, and to provide jobs.</li> <li>2. Adopt the new philosophy. We are in a new economic age. Western management must awaken to the challenge, must learn their responsibilities, and take on leadership for change.</li> <li>3. Cease dependence on inspection to achieve quality. Eliminate the need for inspection on a mass basis by building quality into the product in the first place.</li> <li>4. End the practice of awarding business on the basis of price tag. Instead, minimize total cost. Move toward a single supplier for any one item, on a long-term relationship of loyalty and trust.</li> <li>5. Improve constantly and forever the system of production and service, to improve quality and productivity, and thus constantly decrease costs.</li> <li>6. Institute training on the job.</li> <li>7. Institute leadership (see point 12). The aim of supervision should be to help people and machines and gadgets to do a better job. Supervision of management is a need of overhaul, as well as supervision of production workers.</li> <li>8. Drive out fear, so that everyone may work effectively for the company.</li> <li>9. Break down barriers between departments. People in research, design, sales, and production must work as a team, to foresee problems of production and in what may be encountered with the product or service.</li> <li>10. Eliminate slogans, exhortations, and targets for the workforce asking for zero defects and new levels of productivity. Such exhortations only create adversarial relationships, as the bulk of the causes of low quality and low productivity belong to the system and thus lie beyond the power of the work force.</li> <li>11a. Eliminate work standards (quotas) on the factory floor. Substitute leadership.                 <ol style="list-style-type: none"> <li>a. Eliminate management by objective. Eliminate management by numbers, numerical goals. Substitute leadership.</li> <li>12a. Remove barriers that rob the hourly worker of his right to pride of workmanship. The responsibility of supervisors must be changed from sheer numbers to quality.</li> <li>12b. Remove barriers that rob people in management and in engineering of their right to pride of workmanship.</li> </ol> </li> </ol> </li> </ul>	-	X	X

		<p>This means <i>inter alia</i>, abolishment of the annual or merit rating and of management by objectives.</p> <p>13. Institute a vigorous program of education and self-improvement.</p> <p>14. Put everybody in the company to work to accomplish the transformation. The transformation is everybody's job. (Deming, 1986, pp. 23-24)</p>			
	<ul style="list-style-type: none"> <li>Values Oriented Based (also see Authentic above)</li> </ul>	<ul style="list-style-type: none"> <li>"A value is a belief that an action or end state is preferable to its opposite, and generalized cluster of intercorrelated behaviors" (Bass, 2008, p. 179).</li> <li>To use another image, we can think of the concept of "values" as a big container holding all sorts of miscellaneous and vague things. Most of the philosophical writers about values have tried to find a simple formula or definition that would tie together everything in the container, even though many other things inside were there by accident. They ask—"What does the word <i>really</i> mean?"—forgetting that it doesn't really mean anything, that it's just a label. Only pluralistic descriptions can serve, that is, a catalogue of all the different ways in which the word "value" is actually used by different people (Maslow, 1972, p. 106).</li> </ul>	-	X	X

Table 1. (continued)

Holistic Leadership (Orange):

LEADERSHIP FORMS DEFINED	LEADERSHIP TRIBUTARY THEORIES ASSOCIATED WITH LEADERSHIP FORMS	LEADERSHIP TRIBUTARY THEORIES QUOTATION DISRIPTIONS (Including Additional Research References)	LEADERSHIP TRIBUTARY THEORIES THAT ADDRESS MULTIPLE LEADERSHIP FORMS (Indicated by Xs)		
			1. Transactional	2. Transformational / Transformative	3. Holistic
<p>1. Transactional</p> <p>2. Transformational / Transformative</p> <p>3. Holistic</p>	<p>Forms colour coded as:</p> <p>Blue: Transactional</p> <p>Green: Transformational / Transformative</p> <p>Orange: Holistic</p>				
<p>3. Holistic Leadership</p> <ul style="list-style-type: none"> <li>"Leadership's First Commandment: Know Thyself ... No tool can help a leader who lacks self-knowledge" (Collingswood, 2001, as cited in Dhanan, 2017, p. 275). Holistic leadership is a moral and spiritual journey whose guiding compass is found within the leader's soul. The first step in that journey begins with self-knowledge, as the opening quote succinctly demonstrates. (Dhanan, 2017, p. 275)</li> <li>Holistic transcendental leadership takes an orientation of going beyond one's own self-will and self-interest, to the interest of the employee, team, and society at large. This transcendence of self is both a spiritual principle and a nonreligious moral, ethical, or philosophical tenet. Therefore, the transmission of self-transcendence need not be intertwined with any one spiritual or religious perspective. In fact, simple examples of real individuals who embodied this trait (Jesus, Mother Theresa, Albert Einstein, and Nelson Mandela) are enough to transmit the significance of how this orientation leads to results. Thus, a core trait to be taught to budding holistic leaders is the leadership of the self. (Barr &amp; Nathenson, 2022, p. 159)</li> <li>"... holistic leadership is defined as a values-based approach to producing optimal</li> </ul>	<ul style="list-style-type: none"> <li>Connective</li> <li>Creative</li> </ul>	<ul style="list-style-type: none"> <li>Connective leaders intuitively focus on the interconnections among people, processes, and institutions. They make use of ethical, social and political strategies to join their vision with the dreams of others. They strive to overcome mutual problems. They create a sense of community in which diverse groups can be valued members and enjoy a sense of belonging. They bring together others to encourage the assumption of responsibilities by active participants. They nurture potential leaders and successors. They build democratic institutions instead of creating dynasties and oligarchies. They dedicate themselves to goals beyond their own and demand sacrifices from others only after they have made sacrifices themselves. Connective leaders can also be instrumental. They will try to use others as well as themselves as instruments to achieve their common goals. Readers will recognize similar elements in connective leadership and transformational, charismatic, and servant leadership. Examples of connective leaders are leaders of voluntary organizations who attract dedicated workers by providing opportunities for enabling action. They combine collaboration, nurturance and altruism with the use of power and institutional action. They assemble temporary creative teams of professionals for each new organizational project. They rally multiple short-term political coalitions to address diverse problems. They are dedicated activists, sacrificing careers, wellbeing, or even their lives for their community. (Lipman-Blumen, 1996, as cited in Bass, 2008, p. 628)</li> <li>Healthy economies depend on people having good ideas for new businesses and the ability to grow them and create employment. In 2008, IBM published a survey of what characteristics organization leaders need most in their staff. They spoke with fifteen hundred leaders in eight countries. The two priorities were <i>adaptability to change</i> and</li> </ul>	X	X	X
			-	-	X

<p>outcomes through the collaborative development of all participants in the process, at all levels of functional performance" (Best, 2011, p. 7).</p> <ul style="list-style-type: none"> <li>Holistic leaders are leaders who think in systems or systems thinking. This is considered contrary to the linear way of thinking that relies on neat planning, complete tools, and strict rules. The linear way of thinking is often profoundly ingrained in leaders, and they are challenged to move from the existing standards or from what has been written because they are already stuck there. In other words, linear leaders rely on concepts considered patient and difficult to change. (Dorringin et al., 2023, p. 960)</li> <li>Be under no doubt, our organizational lives will be very different in the coming years... The current model of leadership (relational, influence-based, processing, directive) will have no place in this future organizational world. Leadership will be a networked, collaborative, swarming, and responsive system. There will be a role for formal leadership, but it will not be instructing, directing, commanding, or deciding. It will be sensemaking, connecting, networking, nurturing, and harvesting. The self-adaptive, self-organizing cybernetic system will not require the old leadership model or any of the methodologies of teaching it—the leader will be a responsive connector within a collaborative system. (Kelly, 2019, p. viii)</li> <li>In contrast to the reductionist approach, systems thinking is a holistic perspective—claiming that the whole is not the sum of its parts but rather is a product of the parts' interactions. The systems-thinking approach upholds that the whole emerges from the interactions that transpire among its parts, and once it has emerged, it is that very whole that gives meaning to the parts. (Shalck &amp; Schechter, 2017, p. 11)</li> <li>I want to reiterate that the responsibility for actualizing the content and process of education at school involving coordinating access, quality, and right learning environment falls to the head teacher. However, since the nature and purpose of education, going deeper in learning, is holistic, the process, going wider in learning, has also to be holistic. In other words, the leadership of the head teacher should (ignite the leadership of other actors as well, for the head teacher cannot and must not accomplish this responsibility alone but in collaboration with all actors concerned to ensure that access, quality and right learning environment needed for the good, well-being and holistic formation of the child are realized. To put it succinctly, holistic education demands holistic leadership. (Meyo, 2012, p. 52)</li> <li>Holistically leading thriving schools isn't just about adding social-emotional learning to students to an already-packed curriculum. Instead, it means recognizing:       <ul style="list-style-type: none"> <li>One's own ongoing need for development; most experts recognize at least five stages of adult development (Berger, 2012, as cited in Kise, 2019, p. 7) and believe that few adults reach the top two stages (think of that education leader you seek out for wisdom and advice).</li> <li>The need to be constantly on the lookout for one's own biases and blind spots, understanding that every strength comes with a blind spot and, when overdone, becomes a weakness.</li> <li>The value of power with—leading collaboratively to multiply what can be accomplished—and power to—leading others toward a vision worthy of the students in your charge (McFarland, 2006, as cited in Kise, 2019, p. 4).</li> <li>That if we over-focus on academics, students' other needs go unmet, holistic</li> </ul> </li> </ul>	<p>creativity in generating new ideas. They found these qualities lacking in many otherwise highly qualified graduates. Few if any of the abilities that entrepreneurs need are facilitated by the strategies that reformers value so much. On the contrary, standardized education can crush creativity and innovation, the very qualities on which today's economies depend (Robinson &amp; Aronica, 2015, pp. 18–19).</p> <ul style="list-style-type: none"> <li>There are various myths about creativity. One is that only special people are creative, another is that creativity is only about the arts, a third is that creativity cannot be taught, and fourth is that it's all to do with unmitigated "self-expression." None of these is true. Creativity draws from many powers that we all have by virtue of being human. Creativity is possible in all areas of human life, in science, the arts, mathematics, technology, cuisine, teaching, politics, business, you name it. And like many human capacities, our creative powers can be cultivated and refined. Doing that involves an increasing mastery of skills, knowledge, and ideas (Robinson &amp; Aronica, 2015, pp. 118–119).</li> <li>I define creativity as the process of having original ideas that have value. There are three key terms here: process, original and value. Creativity is a process more often than it is an event. To call something a process indicates a relationship between its various elements, so that each aspect of what happens affects every other. Being creative involves two main processes that interweave with each other. The first is generative; the second is evaluative. In most creative work there are many shifts between these two modes. The quality of creative achievement is related to both. Helping people to understand and manage how they weave each with the other is a pivotal task of creative development (Robinson, 2017, pp. 129–130).</li> <li>Besides being fun, creativity offers a path out of stagnation, unhappiness, self-judgment, and the kind of robotic living that leaves so many of us feeling unfulfilled. Creativity is a forgotten cure for these life-depleting ailments and a spiritual practice for returning to your truest self and living a life you love (Nordby, 2021, p. xvii).</li> <li>The academic literature on innovation and creativity is rich with subtle distinctions between innovations and inventions, between different modes of creativity: artistic, scientific, technological. I have deliberately chosen the broadest possible phrasing—good ideas—to suggest the cross-disciplinary vantage point I am trying to occupy. The good ideas in this survey range from software platforms to musical genres to scientific paradigms to new models for government. My premise is that there is intrinsic value to be found in seeking the common properties across all these varied forms of innovation and creativity as there is value to be found in documenting the differences between them. The poet and the engineer (and the coral reef) may seem a million miles apart in their particular forms of expertise but when they bring good ideas into the world, similar patterns of development and collaboration shape that process (Johnson, 2010, pp. 21–22).</li> <li>For even though the various human civilizations may each arise from the combination of a certain environment and a certain type of humanity, all human problems are, in the last resort, problems of the soul. By this we mean, not to say that the soul can be wholly explained in terms of modern psychology, as our mechanistic science would claim, but, on the contrary, to stress the autonomy of the spiritual, which not only works creatively in the religious, artistic, and social realms, but also determines the ideology which colours the psychology of the time. (Rask, 1989, p. xv)</li> <li>We all make assumptions. Often, we do not know, however, what these assumptions are because they are universally shared among people. Creative individuals, on the other hand, question assumptions and also may prompt others to do the same kind of questioning. Questioning assumptions is a crucial part of the analytical thinking involved in creative work. When Copernicus concluded that Earth revolves around the sun rather than the sun revolving around Earth, the conclusion was viewed as preposterous because anyone could see that the sun revolved around the Earth—all they had to do was to look up into the sky! Galileo's creative ideas, including the relative rates of falling objects of different weights, resulted in his being labeled a heretic by the Catholic church and he was threatened with the loss of his liberty following an inquisition trial. (Koesler, 1989, pp. 471–503)</li> </ul> <p>Sometimes it is not until some years later that society recognizes the limitations or possibly the errors of their assumptions and embraces the creative individual's thoughts. The impetus of those creative individuals who question assumptions allows for cultural, technological, and other forms of advancement. (Stenberg, 2013, p. 92)</p>							
<p>leaders know the value of learning to look in two directions at the same time. (Kise, 2019, pp. 3–4)</p> <ul style="list-style-type: none"> <li>...holistic leadership means the dynamic use and balancing of centralized leadership, distributed leadership, and dialectical leadership by practitioners (at the three management layers of top management, middle management, and staff) according to circumstances at the three practice layers, that is, the formal organization layer, the psychological boundary layer, and the informal organization layer. (Kodama, 2017, p. 76)</li> </ul>	<ul style="list-style-type: none"> <li>Culturally-Responsive</li> </ul>	<ul style="list-style-type: none"> <li>"Culturally responsive education includes positive perspectives on parents and families, communication of high expectations, learning within the context of culture, student centered instruction, reshaping the curriculum, and the role of the teacher as facilitator" (Esper, 2021, p. 82).</li> <li>Cultural proficiency further integrates ideas that push beyond transcending power, or transforming structures, by becoming transformative to a degree that creates entirely new schools, practices, and districts capable of creating true access and equity for all students (Shields, 2017, as cited in Nava et al., 2021, p. 97).</li> <li>It should be noted that cultural proficiency is not a plea for political correctness or inoffensive language. The purpose of cultural proficiency is to challenge assumptions and practices that have created inequitable and discriminatory systems. We view cultural proficiency as a call to develop mindsets that shift conversations to create flourishing schools that serve all students. If schools are truly adapting to the new populations they serve, then school administrators need to establish trust to lead school communities to enact behaviour and policies that respond effectively and efficiently to all student needs (Nava et al., 2021, p. 98).</li> </ul>	-	-	-	-	-	X
	<ul style="list-style-type: none"> <li>Inclusive</li> </ul>	<ul style="list-style-type: none"> <li>According to Dillon and Bourke (2016) the following represent the six signature traits of an inclusive leader. These are framed within a business environment application lens. However, this lens is equally applicable for use within a school environment if a few minor tweaks are made to some of the language.         <ol style="list-style-type: none"> <li>Commitment which consists of:             <ol style="list-style-type: none"> <li>Personal values of the leader that align with inclusion. This helps a leader to treat all team members with fairness and respect; understand the uniqueness of each team member; take action to ensure each team member feels connected to the group/organization; and proactively adapt their work practices to meet the needs of others.</li> <li>Business case belief by the leader in the commercial value of diversity and inclusion with respect to talent, innovation, customers, and new market growth. This helps a leader to treat diversity and inclusion as a business priority; take personal responsibility for diversity and inclusion outcomes; clearly and authentically articulate the value of diversity and inclusion; and allocate resources toward improving diversity and inclusion within the workplace.</li> </ol> </li> <li>Courage which consists of:             <ol style="list-style-type: none"> <li>Humility that involves a leader's awareness of their personal strengths and weaknesses. This helps a leader to acknowledge their personal limitations, and weaknesses; seek the contributions of others to overcome their personal limitations; and admit mistakes when made.</li> <li>Bravery that includes the leader being an agent for change and the positive impact diversity and inclusion can have. This helps a leader to approach diversity and inclusion wholeheartedly; challenge entrenched organizational attitudes and practices that promote homogeneity; and hold others to account for non-inclusive behaviours.</li> </ol> </li> <li>Cognizance of bias which consists of:             <ol style="list-style-type: none"> <li>Self-regulation that includes a leader's acceptance of their bias and concern for its impact and knowledge about moments when they are most vulnerable to bias. This helps a leader to learn about their personal biases, including through feedback; follow processes to ensure personal biases do not influence decisions about others; and identify and address organizational processes that are inconsistent with merit.</li> <li>Fair play that includes a leader's awareness of the three features of fairness: outcomes (e.g., Are pay and performance ratings as well as development and promotion opportunities, allocated on the basis of capability and effort, or does their distribution reflect bias?); processes (e.g., Are the processes applied to deciding these outcomes (a) transparent, (b) applied consistently, (c) based on accurate information, (d) free from bias, and (e) inclusive of the views of individuals affected by the decisions, or are they tinged with bias, thus leading to undesired success for some and failure for others?); and communication (e.g., Are the reasons for decisions made, and processes applied, explained to those affected, and are people treated respectfully in the process?). This helps a leader to make fair and merit-based decisions about talent (for example, with respect to promotions, rewards, and task allocations), employ transparent, consistent, and informed decision-making processes about talent; and provide those affected with clear explanations of the processes applied and reasons for decisions made.</li> </ol> </li> </ol> </li> </ul>	-	X	-	-	-	X

		<p>4) Curiosity which consists of</p> <ol style="list-style-type: none"> <li>Openness of leaders to their own limitations and the value of new and different ideas and experiences. This helps a leader to demonstrate a desire for continued learning; actively seek the perspectives of diverse others in ideation and decision-making; and withhold fast judgment when engaging with diverse others.</li> <li>Perspective taking for the purpose of enhancing a leader's own understanding of new and different perspectives. This helps a leader to listen attentively when another person is voicing a point of view; engage in respectful and curious questioning to better understand others' viewpoints; and demonstrate the ability to see things from others' viewpoints.</li> <li>Coping with uncertainty allows a leader to accept that some ambiguity and uncertainty is inevitable. This helps a leader to cope effectively with change; demonstrate and encourage divergent thinking; and seek opportunities to connect with a diverse range of people.</li> </ol> <p>5) Cultural intelligence which consists of</p> <ol style="list-style-type: none"> <li>Drive by the leader concerning the personal benefits of learning about, and experiencing different cultures. This helps a leader to take an active interest in learning about other cultures; seek out opportunities to experience culturally diverse environments; and to be confident leading cross-cultural teams.</li> <li>Knowledge by the leader of the difference and similarities between cultures and the relevant country-specific knowledge to operate effectively within specific geographies (for example, business and economic knowledge, norms, practices, and conventions). This helps a leader to seek information on the local context, for example, politics and ways of working.</li> <li>Adaptability allows a leader to accept that different cultural situations may require behavioural adaptation. This helps a leader to work well with individuals from different cultural backgrounds; change style appropriately when a cross-cultural encounter requires it; and use appropriate verbal (for example, speed, tone, use of pauses/silence) and nonverbal (for example, gestures, facial expressions, body language, physical contact) behavior in cross-cultural encounters.</li> </ol> <p>6) Collaboration which consists of</p> <ol style="list-style-type: none"> <li>Empowerment by leaders to ensure that others feel able and comfortable to contribute independently. This helps a leader to give team members the freedom to handle difficult situations; empower team members to make decisions about issues that impact their work; and hold team members accountable for performance they can control.</li> <li>Teaming which requires a leader to be disciplined about diversity of thinking in terms of team composition and processes. This helps a leader to assemble teams that are diverse in thinking; work hard to ensure that team members respect each other and that there are no out-groups within the team; and anticipate and take appropriate action to address team conflict when it occurs.</li> <li>Voice that consists of leaders adapting their styles and processes to ensure that every team member has a voice. This helps a leader to create a safe environment where people feel comfortable to speak up; explicitly include all team members in decisions; and ask follow-up questions. (Adapted in minor ways from Dillon and Fourie, 2016, pp. 6-17)</li> </ol>			
<ul style="list-style-type: none"> <li>Indigenous</li> </ul>		<ul style="list-style-type: none"> <li>It is important for educational leaders to develop a decolonizing philosophy that guides action. All educators at some point on their educational journey have had to write out their philosophy of education or teaching. This usually takes the form of writing what one thinks about education, exploring such ideas as the purpose education should serve, and sometimes provide examples to support the notions being advocated. Each person who writes out a philosophy of education might have a different approach to discussing their philosophy or have a different understanding of educational issues. Regardless of the diversity in educators' philosophical dispositions, what educators think and believe about education, students, learning, and school leadership their philosophy guide [sic] practice and the decisions that are made. (Lopez, 2020, pp. 28-29)</li> <li>"The goal of decolonizing education is to decenter Eurocentric ideology and cultural systems and recenter knowledge of Indigenous and other colonized peoples" (Lopez, 2020, p. 31)</li> <li>Too often we witness school leaders who say they are doing culturally responsive, culturally appropriate, social justice education but who still hold notions of meritocracy, unwilling to challenge the system and sacred at the surface of inequity. They stretch themselves to accommodate neoliberal educational policies such as standardization and efforts to</li> </ul>	-	-	X
		<p>privatize public education. One of the tools of control for the colonizers was the breaking of the mind and spirit, making the colonized lose confidence in themselves and their ancestral knowledge. (Lopez, 2020, p. 36)</p> <ul style="list-style-type: none"> <li>I suggest the following framework and areas as integral to 'restoring and promoting capacity' to support decolonizing educational leadership: (i) engage in self-reflexivity in relation to coloniality; (ii) develop understanding or critical theorizing; (iii) build relationships across communities; (iv) engage in critical and difficult dialogue; (v) disrupt neoliberal educational policies; and (vi) have [an] action plan to sustain the journey. These ideas do not stand alone or happen in a linear fashion, but are in relationship with one another and are in motion and flow. As school leaders engage in decolonizing work they are able to add to this drawing on their lived experiences. (Lopez, 2020, p. 57)</li> <li>Contemporary leadership demands that Aboriginal leaders make bridges between many worlds. The dilemmas involved in this bridge-building are often referred to as "living between two worlds." There is plenty of leadership work to do in order to walk between Italian country and the mainstream societies in which we find ourselves today. Each context is different. In addition to walking between two worlds, we now must walk among many worlds. The global context and virtual contexts offer even more complexity (Kenney, 2012, p. 4).</li> <li>Indigenous leadership is aesthetic in nature because it has its source in coherence. With the flow and flux of changing circumstances, Native leaders must constantly monitor the pulse of the interconnectedness of all things and gauge how these connections challenge our communities (Kenney, 2012, p. 7).</li> <li>To be a leader is to be a servant. ... This is the definition of Indigenous leadership that I was taught growing up on the Yakama Reservation in Washington State. Family members and tribal leaders taught me the importance of rising to one's potential to make the best contribution possible to our people as a collectivity. Yakama cultural lessons teach us that strong, community oriented individuals make the strongest collectivity. (Jacob, 2012, p. 179)</li> </ul>			
<ul style="list-style-type: none"> <li>Servant</li> </ul>		<ul style="list-style-type: none"> <li>"The focus of servant leadership is not on the result, but on the means of achieving the result—primarily through articulation and handling of other people's needs. This assistance should be in the form of providing guidance in individual roles, empowering followers, and developing culture and trust through which organizational goals can be met" (Lynch, 2012, p. 4)</li> <li>"While transformational leaders share and align their followers' interests, servant leaders put the interests of their followers before their own. Both emphasize personal development of the followers. Both facilitate the achievement of followers" (Bass, 2008, p. 626).</li> <li>The servant-leadership concept is a principle, a natural law, and getting our social value systems and personal habits aligned with this enabling principle is one of the great challenges of our lives. Let me give you an illustration of this that I think many of us relate to. How many of us crammed in school? How many got good at it? Now how many have worked on a farm? How many crammed on a farm—you know, forgot to plant in the spring, goofed around all summer, and then worked extra hard in the fall to sow and reap the harvest? Interesting. We cram in school but not on a farm. Yet it works in school. Why? It's because the social system is governed by social laws. But with the farm, which is a natural system governed by natural laws, cramming doesn't work. And yet does it really work in school? Wouldn't we agree that you can get a degree or credential, pass tests, get credit, and yet not get a real education? What about the body—farm or school? Farm. What about marriage and family? Major farm. What about raising teenagers? It's called rock farming. What about business? Farm. It's self-evident. You see, everything is an ecosystem. Servant-leadership emphasizes increased service to others, a holistic ecological approach to work, promoting a sense of community, or togetherness, of connection. That is what the whole future is going to be. It's interdependency, it's connection, and it's sharing of power and decision-making. (Covey, 1998, pp. xiv-xv)</li> <li>In recent years, a number of institutions have jettisoned their old hierarchical models and replaced them with a servant-leader approach. Servant-leadership advocates a group-oriented approach to analysis and decision making as a means of strengthening institutions and improving society. It also emphasizes the power of persuasion and seeking consensus, over the old top-down form of leadership. Some people have likened this to turning the hierarchical pyramid upside down. Servant leadership holds that the primary purpose of business should be to create a positive impact on its employees and community, rather than using profit as the sole motive. (Spears, 1998a, 1998b, p. 7)</li> </ul>	-	X	X

	<ul style="list-style-type: none"> <li>Robert Greenleaf (1988) who spent his working life evolving the tenets of servant-leadership is cited by Frick and Spears (1996) as follows. In <i>Spirituality as Leadership</i>, Greenleaf (1988) expressed a credo that summed up his life's work: I believe that caring for persons, the more able and the less able serving each other, is what makes a good society. Most caring was once done person to person. Now much of it is mediated through institutions—often large, powerful, impersonal, not always competent, sometimes corrupt. If a better society is to be built, one more just and more caring, and providing opportunity for people to grow the most effective and economical way, while supportive of the social order, is to raise the performance a servant of as many institutions as possible by new voluntary regenerative forces initiated within them by committed individuals, servants. Such servants may never predominate or even to numerous, but their influence transform a heaven that makes possible a reasonably civilized society. (Greenleaf, 1988, p. 1, as cited in Frick &amp; Spears, 1996, p. 5) Robert Greenleaf also wrote his own epitaph, one that shows his lifelong identification with average, working people: Potentially a good plumber Ruined by a sophisticated education. (Greenleaf, 1988, as cited in Frick &amp; Spears, 1996, p. 5)</li> </ul>												
<ul style="list-style-type: none"> <li>Sustainable</li> </ul>		<ul style="list-style-type: none"> <li>One of the characteristics of sustainable leadership is that it involves planning and preparing for succession—not just as an afterthought, but from the first day of the school leader's appointment. ... A suitable way for leaders to leave a lasting legacy in their schools is to ensure that they share and help develop their vision with other school actors. Leadership succession in this sense therefore means more than grooming one's successor. It actually means distributing leadership throughout the school through its professional community so that others can carry the torch of school improvement after the current principal is gone (Spillane, Haberson, &amp; Diamond, 2001 as cited in Lynch, 2012, p. 135 ... it aims to benefit all students and schools, and not just a few at the expense of the rest. Sustainable leadership is a conscious of the fact that the so-called magnet, lighthouse, and charter schools and their leaders can have an impact on surrounding schools. It is also sensitive to privileged communities "poaching" from the local leadership pool. ... The systems of sustainable leadership provide certain intrinsic rewards while also some time offering extrinsic incentives that attract, motivate, and retain the best and brightest in the leadership pool. These systems provide time and opportunity for school leaders to network, support and learn from one another, while at the same time coaching and mentoring their successors. Sustainable leadership is therefore described as "thrifty without being cheap." It carefully utilizes its resources to develop the talents of its educators instead of lavishing rewards on selected proven leaders. The systems of sustainable leadership take care of leaders while encouraging them to take care of themselves. ... Leaders who promote sustainability cultivate and create environments that stimulate continuous improvement on a broad level. ... A sustainable leader is an activist. ... Systems must support sustainable leadership. (Lynch, 2012, pp. 114–139)</li> <li>A program in Sustainable Leadership should go beyond providing surface understanding of sustainability issues and practices, and should address the need for high-level education that engages scholarly literature on social and ecological sustainability. The curriculum is aimed at producing leaders in businesses, non-profit, government, and educational institutions who have a systemic understanding of the history and practice of sustainability efforts. It would accomplish that by critically examining what has worked and what has failed, both environmentally and socially, and by looking at empirical evidence regarding corporate claims for effective "best practices." Empirically-grounded case studies would provide insight into the effectiveness of stakeholder engagement, both when firms "go it alone" and when they partner with international governmental organizations such as the World Bank, the International Labour Organization, the U. S. Agency for International Development, or the UN Global Compact. Students would learn how organizational development skills can be mobilized in the service of sustainability, the creation of human resource management systems for sustainability, and how social media can be effectively used to promote sustainable practices. (Appelbaum, 2021, pp. 21–22)</li> <li>Hargreaves and Fink (2006) identify the following principles of sustainable leadership. <i>Principle 1-Depth:</i> Sustainable leadership matters. It preserves, protects, and promotes deep and broad learning for all in relationships of care for others. <i>Principle 2-Length:</i> Sustainable leadership lasts. It preserves and advances the most valuable aspects of learning and life over time, year upon year, from one leader to the next. <i>Principle 3-Breadth:</i> Sustainable leadership spreads. It sustains as well as depends on the leadership of others. <i>Principle 4-Justice:</i> Sustainable leadership does no harm and actively improves the surrounding environment by finding ways to share knowledge and resources with neighbouring schools and the local community.</li> </ul>	<ul style="list-style-type: none"> <li><i>Principle 5-Diversity:</i> Sustainable leadership promotes cohesive diversity and avoids aligned standardization of policy, curriculum, assessment, and staff development and training in teaching and learning. It fosters and learns from diversity and creates cohesion and networking among its richly varying components.</li> <li><i>Principle 6-Resourcefulness:</i> Sustainable leadership develops and does not deplete material and human resources. It renews people's energy. Sustainable leadership is present and resourceful leadership that wastes neither its money nor its people.</li> <li><i>Principle 7-Conservation:</i> Sustainable leadership respects and builds on the past in its quest to create a better future. (pp. 23–24)</li> </ul>	<ul style="list-style-type: none"> <li>Imposed, short-term achievement targets (or adequate yearly progress) transgress every principle of sustainable leadership and learning:             <ol style="list-style-type: none"> <li><i>Depth:</i> Short-term targets push most schools to focus on testing before learning; they put a priority only on learning that is easily measured; they narrow learning to the old basics, sacrificing breadth as well as depth, and by turning a sense of urgency into a state of fear and panic, they short-circuit teacher learning and replace it with gain-by-numbers training.</li> <li><i>Length:</i> Government ministers and the system leaders who implement their mandates frequently find they are unable to deliver the targets on time—and then their jobs are gone. Some do reach the target by forcing or faking them, but the results quickly plateau once the system has run out of tricks. Leaders are cycles in and out of schools with increasing frequency in the hope that a few will emerge who can produce miracle solutions, but accelerating succession plunges schools into doom loops of performance decline.</li> <li><i>Breadth:</i> Acceleration and standardization of imposed change and its targets reduces teachers' time for working together and for learning from one another slowly and sustainably, as real learning communities. Distributed leadership turns into downloaded delegation along with artificial additives of stilted learning teams.</li> <li><i>Justice:</i> Target-driven forms of competitive accountability create disincentives for neighbouring schools to share their learning and expertise. The desperate search for heroic stories of exemplary success also encourages systems to exalt highly improving schools at the expense of their neighbours, awarding them preferred allocations of interest, resources, and support.</li> <li><i>Diversity:</i> Imposed, short-term targets turn the deserved focus on deep standards into a damaging fixation with standardized testing. Standardization destroys and denies the diversity among students and teachers that is the source of their strength.</li> <li><i>Resourcefulness:</i> Improvement needs energy—energy that can be conserved and renewed, not used up and drained dry. High-speed implementation driven by short-term targets uses excessive energy, leaves no time for renewal, and causes people to run out of gas.</li> <li><i>Conservation:</i> Short-term targets force us to think and work in the present and future tense. Their creative destruction makes it hard for us to take the time to acknowledge, learn from, and recombine elements from the past, then move beyond them. Imposed, short-term targets turn us into innocent orphans who have been left no legacy and are cast into a world of repetitive and relentless change. (Hargreaves &amp; Fink, 2006, pp. 253–254)</li> </ol> </li> </ul>	<ul style="list-style-type: none"> <li>Teacher Well-Being and Teacher-Centred</li> </ul>	<ul style="list-style-type: none"> <li>Learning happens best when teachers and their students are well and know that the aggregate or composite health of all teachers, staff, and students will determine the overall wellbeing of the learning community. Knowing this, we put this call out for growing wellbeing to all teachers, and all those who support teachers in their work, including those who formally or informally lead in schools. For us, wellbeing describes the wholeness and aliveness of the individual and the system. (Cherkowski &amp; Walker, 2018, p. 2)</li> </ul>	-	-	X				

Table 1 presents 59 holistic leadership holons/forms (Koestler, 1967; Robertson, 2015), and associated leadership holon/tributary theories. Leaders aspiring to become holistic need to understand these theories in order to make effective leadership choices as they attempt to foster holistic learning environments. As well, it is clear in the literature that some leaders face polarities (i.e., transactional vs. holistic) that may render their orientation to leadership at an institutional level responsive to contexts. As with any action-oriented choices, the personal values of the leader will reflect the choices that are most resonant for each person.

Ultimately, leaders' choices will assist them in addressing questions like: Which leadership holons (forms and tributary theories) best match who I am as a leader?; Which leadership holons (forms and tributary theories) would I like to develop further?; Which leadership



holons (forms and tributary theories) are palatable within my organization?; and, What can I do to bring my personal and leadership values, and the values of my organization, into greater balance and harmony in order to lead holistically?

Figure 1 and Table 1 do not provide a definitive perspective of holistic leadership. Rather, they are meant to provide some guidance as to what it could be, in the context of the current educational leadership research. Table 1 is presented as the main contribution of this paper. The summary and related quotations and citations in this table permit examination of the connectedness with and between the holistic leadership holon orientations/forms and their associated tributary theories, as well as those for both transactional and transformational leadership holon/tributary theories. It is our hope that these sources, the citations, quotes, and the way these have been sorted to reflect the three leadership holon orientations/forms as presented in Figure 1 will lead to further focused work in these areas of educational research. We might also consider a time when those who hire and promote educational leaders will have some framework such as the continuum provided in this work to use as a reference for their hiring decisions. This is a hopeful look to a future when our educational leaders have intentionality in relation to their approaches to their roles in education.

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