



THE SIGNIFICANCE OF FORESIGHT IN VISION AND NARRATIVE LEADERSHIP

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The purpose of this article is to discuss how foresight fuels vision and is deployed through narrative leadership. The underlying premise is Greenleaf's observation that servant-leaders simultaneously "know the unknowable" and "foresee the unforeseeable" (Greenleaf 2003, 50). In his writing, intellection, imagination, and insight constitute foresight and fuel vision. Similarly, Sashkin (2004) asserted that leader visions are both mentally and behaviorally constructed. I support both Greenleaf's and Sashkin's claims by outlining how mental construction of vision is achieved through *foresight* and how the behavioral construction of vision is achieved through *narrative leadership*.

I pursue this argument by (1) summarizing the role of vision in the transformational leadership literature; (2) linking the transformational leadership description of vision to Robert Greenleaf's conception of foresight; (3) introducing narrative leadership and discussing its role in foresight; (4) using a Nobel Peace Prize lecture to demonstrate the connected nature of foresight, vision, and narrative; and (5) recommending resources to support leader practice.

TRANSFORMATIONAL LEADERSHIP, VISION, AND FORESIGHT

J. M. Burns's definition of transforming leadership has shaped the transformational leadership research (Bass 2008) Burns reported that "leadership acts as an inciting and triggering force in the conversion of conflicting demands, values and goals into significant behavior...they act as catalytic agents in arousing followers' consciousness" (Burns 1978, 38). According to Burns, leadership catalyzes transformation, raises people up, and invites a shared, actional purpose.



Sashkin (2004), in undertaking a review and synthesis of the transformational leadership (TL) literature, examined eight theories from well-known leadership theorists such as Burns, Bass, Bennis, Kouzes, and Posner, Jacques, McClelland, House, Kotter, Heskett, Conger, and Kanungo. His analysis considered leader behaviors, leader traits, and situational contexts in an effort to describe common behavioral competencies across the TL school of thought (Sashkin 2004, 191). Through his analysis, Sashkin identified three behavioral elements that span the majority of TL theories. First, the leader behavior of caring, or showing respect for followers, is part of five TL theories. Second, the leader behavior of creating empowering opportunities is evident in seven TL theories. Third, the leader behavior of communicating a vision is embedded in seven TL theories, with the vision being specifically about the *future* (ibid.). Most importantly, Sashkin interpreted these three common behavioral competencies of transformational leadership through the primary lens of vision:

Developing a vision obviously requires that one believes that one's vision can make a difference. Similarly, one would not bother to construct a vision unless one were motivated to achieve that vision through power and influence used to empower members of an organization. Most obviously, developing a vision requires a high level of cognitive power; that is the basis of the ability to construct a vision and is, therefore, the basis for visionary leadership. However, in the absence of behavioral competencies in the leader, the leader's vision will remain nothing more than a dream, for it is with and through people, by empowering them to act in concert toward a common aim, that visions are made real. (Sashkin 2004, 192)

In Sashkin's research, vision is "based on the ability to construct the future first mentally and then behaviorally" (ibid., 186). Vision, then, is a broad concept, found across the transformational leadership literature that employs cognition, communication, and the use of power to make something happen in the future. This combination of power with cognition and communication toward a future resembles Greenleaf's definition of foresight.

GREENLEAF'S FORESIGHT

Greenleaf's formative work *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (1977) inspired a now thirty-five-year-old movement to embrace, codify, and enact a theory of



servant-leadership. He portrayed the concept of servant-leadership as individually reorienting and socially transforming. He prophesied an urgent need to change social life via the production of enough leaders equipped to serve society into a new way of being (Greenleaf 1977, 24–25). Reorienting from a leaders-first to a servants-first perspective is, in Greenleaf’s exhortation, paramount to social transformation.

A long string of practitioners and scholars have worked to create and revise a list of the characteristics necessary for an individual leader to be classified as a servant-leader (Buchen 1998; Farling, Stone, and Winston 1999; Graham 1995; McGee-Cooper and Looper 2001; Russell 2000; Spears 1998, as cited in Sendjaya 2003). Nevertheless, none of these research projects have thoroughly explored Greenleaf’s understanding of foresight, nor have they explicitly expanded on the dynamic relationship among vision, foresight, and narrative. To help clarify the significance of foresight in the exercise of leadership, Greenleaf’s view of foresight and its relationship to vision will be discussed.

Greenleaf saw in his 1970s readers a cultural undercurrent that was questioning anew matters of power and authority. He wondered about the emergence of a new order, one “which holds that the only authority deserving of one’s allegiance is that which is freely and knowingly granted by the led to the leader in response, to, and in proportion to, the clearly evident servant stature of the leader” (Greenleaf 2003, 32–33). He further clarified that “moral principles do not emerge from theory, but from testing and experience. Theories are later built to encase and explain the working principle” (ibid., 33). Greenleaf thus cast the leader as a moral worker who tests and experiences his or her own orientation to power and authority. Ciulla observed that the key question at the heart of leadership studies is “What is *good* leadership?” or rather—“What is *morally good* (ethical) leadership?” and “What is *technically good* (effective) leadership?” (Ciulla 2004, 13). According to Ciulla, as a normative leadership theory, servant leadership is concerned with describing and prescribing morally good (ethical) leadership. Moral order in Greenleaf’s servant-leadership framework is expressed via individual reorientation and social transformation, which are both to some extent dependent on the order emanating from the leader.

To achieve this moral order, Greenleaf suggested that the leader requires, among other competencies, the creative cognitive capacity to simultaneously “know the unknowable” and “foresee the unforeseeable” (Greenleaf 2003, 50). He stated, “In far-out theorizing, every mind, at the unconscious



level, has access to every ‘bit’ of information that is or ever was” (Greenleaf, Frick, and Spears 1996, 314). The leader who serves accesses these patterns of organic unity so that he or she can make ethical decisions, and “the failure of a leader to foresee may be viewed as an *ethical* failure” (Greenleaf 2003, 54: emphasis in original). The failure described by Greenleaf is grounded in the idea that effective servant-leaders intuitively make sound judgments (Greenleaf and Spears 1998, 124), have a feel for various patterns of human behavior, and generalize based on experience (ibid., 125) or intuition (ibid., 124). He suggested that social failures of war, environmental destruction, and poverty are failures of foresight made one decision at a time (Greenleaf et al. 1996, 318–19). Without the ability to foresee, a leader is likely to fail to understand the future consequences of present actions. Foresight is portrayed as an ethical, legitimate use of power to “see things whole” (ibid., 247) or “conjure with the subjective and imponderable as well as with the objective and quantitative” (ibid., 75).

Greenleaf clarified that foresight requires cultivation, preparation, and creativity:

One goes in prepared with strategies, with knowledge, and with as much as can be anticipated...[and the] belief that the needed insight will come in the situation is then the supporting faith that relieves one of stress [and] permits the creative process to operate that makes dynamic visionary leadership possible. (Greenleaf et al. 1998, 324)

Greenleaf’s servant-leadership framework emphasizes the conceptualizing power of leaders, in which foresight is presented as the only genuine “lead” that a leader has (Greenleaf et al. 1998, 285). His foresight is described as three capacities used in concert to expand awareness so that a leader is ready to “see things whole” (ibid., 274)—*intellection* is the creative, cognitive capacity of a leader to strategically prepare, analyze, and anticipate; *imagination* is the creative cognitive capacity of a leader to visualize scenarios, pictures, images, or symbols that complement or expand intellection; and *insight* is the creative cognitive capacity of a leader to open her senses to the “imponderable” that lies beyond intellect and image (ibid.). Next, I offer a more detailed description of these three capacities.

Intellection

Intellection is the creative, cognitive capacity of a leader to strategically prepare, analyze, and anticipate. Kim, in wrestling with Greenleaf’s



formulation of the ethical imperative of foresight, brought several ideas from the field of system dynamics that clarify the intellection thread in Greenleaf's framework. Kim stated that foresight is "being able to perceive the significance and nature of events before they have occurred" (Kim 2002b, 2). The ethical responsibility of a leader "is to know the underlying structures within her domain and be able to make predictions that can guide her people to a better future" (ibid.). He introduced an important contrast between forecasting and predicting.

In his treatment of Greenleaf's framework, Kim explained that forecasting—an attempt to say for certain what will happen in the future—is not feasible, but he emphasized that leaders can offer informed predictions about the consequences of events (Kim 2002b, 2). While informed predictions are certainly part of daily life, what is essential here is Kim's (and originally Greenleaf's) argument that a leader is seen as ethically responsible for developing the foresight necessary to make accurate predictions and to undertake wise action. In Kim's view, a leader who merely meddles by taking poorly envisioned action harms the system and is therefore violating the ethical mandate of leadership foresight. Leaders, in this sense, are called to envision and initiate action that will change underlying system structures in predictable directions (Kim 2002a). The key to accomplishing this task is understanding appropriate action modes and levels of perspective for every action or intervention. To support this claim, Kim described a five-rung ladder consisting of five levels of perspective: (1) events, (2) patterns of behavior, (3) systemic structures, (4) mental models, and (5) vision. These levels of perspective correspond to five distinct levels of action, and each level of perspective is linked to a higher or a lower degree of system or change leverage. Lower leverage is less energizing to change. Higher leverage is more energizing to change (ibid., 9). Intervening in *vision* is a generative mode of action and is cast as having the highest leverage—a vision is used to generate or engender collective action toward a shared ideal.

As leaders, we must climb higher and see the world from the higher levels and have the skills and capabilities to act in a creative, reflective and generative mode....Exercising foresight is about creating a compelling vision of the future that will tap into the latent aspirations of our people so that they can rise to the greatness within them. (Kim 2002a, 11–12)

In summary, leader vision is a generative, higher leverage way to intervene in a system and is fueled by foresight. Exercising foresight is an ethical imperative that employs intellection to see underlying system structures, predict consequences, and inspire others.



Imagination

Imagination is the creative cognitive capacity of a leader to visualize scenarios, pictures, images, or symbols that complement or expand intellection. Stephenson claimed that public and nongovernmental organization (NGO) leaders use four interwoven forms of imagination to understand and intervene in social consciousness or identity. His framework coincides with Greenleaf's understanding of foresight and social transformation, and casts leadership work as requiring leaders to contextually lead adaptation. Stephenson's four forms of imagination span the full scope of Greenleaf's foresight. Stephenson's exploration of these imaginal capacities reveal that intellection, imagination, and insight do not stand each by itself, but are in fact intertwined or holographic in such a way that each can be seen from the perspective of the other. His *cognitive imagination* aligns with Greenleaf's and Kim's descriptions of intellection and enables leaders to "make sense of their environments at various analytical scales" (Stephenson 2009, 426). The *affective imagination*, seen as the energy behind interpersonal communication, is described as a deep awareness of self and others, and aligns with Sashkin's findings about the role of empowerment. The *aesthetic imagination* is described as a narrative approach to change that enables leaders "to see possibilities and to discern and develop paths of action that otherwise might go unexplored [and] to undertake these actions in ways that are 'visionary'" (ibid., 425). Stephenson's affective and aesthetic imaginations support communication of foresight-informed visions and therefore are essential to narrative leadership. I will address this connection to narrative leadership further in the next section. Stephenson's *moral imagination* is intuitive, creative, and concerned with needs far beyond those of the leader alone. Moral imagination causes a leader to "deepen mutual awareness" and "seek to act in accord with the full weight of history and tradition" (ibid., 429–30).

In a similar vein, Lederach's exploration of moral imagination identified three themes that converge across writings from business, policy, literature, arts, professional practice, and religious tradition (Lederach 2005, 26). He noted that moral imagination sees beyond the physical or rational, beyond the eye into the nature of people, things, and conflict; moral imagination emphasizes the importance of acting creatively to transform and reshape; and moral imagination is more concerned with possibilities than with probabilities. Building on these broad themes, Lederach enumerated



four disciplines or capacities that support a turn toward the social transformation of peace.

Lederach's (2004) peace builders lead themselves and others to transcend the violence in their midst by building and mobilizing a moral imagination steeped in relationship, curiosity, creativity, and risk. *Relationship*—peace builders visualize self and others, friends and foes, in an interdependent web of relationships. *Curiosity*—peace builders pursue a deep, nonpolar understanding of matters with an insatiable curiosity bent toward exploring contradictions and paradox. *Creativity*—peace builders invite and hold space for a creative unfolding of the many possibilities that often lie beyond immediate or rational perception. *Risk*—peace builders embrace the mystery of the unknown to risk the emergence of peace.

Both Stephenson (2009) and Lederach (2005) added texture to Greenleaf's foresight. Exercising foresight employs imagination by seeing, embracing, and wrestling with relational or contextual paradoxes, contradictions, and interdependencies to somehow creatively visualize the whole and risk its emergence.

Insight

Insight is the creative cognitive capacity of a leader to open her senses to the "imponderable" that lies beyond intellect and image (Greenleaf et al. 1996, 274). Greenleaf et al.'s foresight is a combination of what is known and what needs to be known:

Part of what gives the leader his "lead" is that he knows things that others who accept his leadership don't know. They may have higher IQs and possess more conscious knowledge, but they accept the leader because of his superior insights on matters of vital interest to them. For this reason, he's acknowledged as the one who should go ahead and point the way. (Greenleaf et al. 1996, 316)

One way to think about insight, then, is to see it as a way of knowing that seems to intensify, magnify, or concentrate intellection and imagination. According to Greenleaf et al., insight requires the intentional withdrawal, disorientation, and suspension (at least momentarily) of both intellection and imagination to attend to sensory impressions via meditative time (Greenleaf et al. 1996, 76–78). There is a rhythm to Greenleaf's foresight—the leader moves between *orienting* through intellection and



imagination and *disorienting* through insight. Greenleaf stated that the meditative or reflective stance of insight requires tenuous versus dogmatic knowing (ibid., 321); invokes an understanding of time that simultaneously spans past, present, and future (ibid., 319); and is concerned with a multi-directional widening and deepening of perception (ibid., 322). In his explanation of this leader disorientation, Greenleaf quoted William Blake, who wrote, “If the doors of perception were cleansed everything would appear to man as it is—infinite” (Blake 1971, 144). For Greenleaf et al., cultivating insightful awareness expands the decisional or directional resources of a leader, clarifies values, provides armor against the stresses of leadership, and ultimately builds a leader’s confidence and composure (Greenleaf et al. 1996, 323).

Lederach called this awareness the “discipline of sensuous perception,” and he framed it as an act not so much of pulling away, but rather of pulling into the senses. He claimed that peace builders “imagine the whole” (Lederach 2005, 111) and are attentive to or keenly alive in all of their sensual faculties (ibid., 108–109). Greenleaf (1977, 1996, 1998), Lederach, and Kim (2002a, 2002b) converged in describing a kind of sense-based insight that is grounded in knowing the order of things and asking koan-like, time spanning questions to better grasp the whole nature of people, problems, and possibilities: *Who am I? Who are we? Where have we been? Where are we? Where are we going? What is the wise way?* Exercising foresight, then, employs insight to open awareness and perception through the risk of tenuous inquiry, sensual perception, and purposeful disorientation.

VISION AND FORESIGHT

Together, leader intellection, imagination, and insight constitute foresight and fuel vision. Greenleaf et al. wrote that by using foresight, leaders “fill in the gap” between what is known and what needs to be known (Greenleaf et al. 1996, 75). If, according to Sashkin’s (1988a, 2004) statement quoted earlier, vision is “based on the ability to construct the future first mentally and then behaviorally,” then Greenleaf et al.’s threefold foresight is a useful way to frame the creative cognitive capacities that fuel the generative construction of the future through vision. I will now discuss narrative leadership and its importance in deploying vision (that is fueled by foresight).



NARRATIVE LEADERSHIP, VISION, AND FORESIGHT

McKenna and Rooney claimed in their study of leader discourse that

[w]ise leaders are not only analytical but also imaginative, intuitive and creative....First, leaders need to be agentive, to see the world in different ways, and they need to act on this understanding; second, cognitive complexity is a necessary but insufficient characteristic; third, discourse is crucial in mediating authorized knowledge and its implicit ontology; fourth, as a consequence, knowledge is inherently social. (McKenna and Rooney 2008, 539)

In this article, I have argued that Greenleaf's (1977, 1996, 1998) foresight describes what McKenna and Rooney (2008) framed as agentive seeing and acting on the world. Additionally, I have used Greenleaf et al.'s (1996) notions of intellection, imagination, and insight to describe the creative cognitive capacities of leader foresight. Now I turn toward the next aim of this article: a description of the narrative leadership that conveys a leader's foresight-informed vision, which is intended to mediate social knowing and acting.

According to Fischer's narrative paradigm, narrative is the master metaphor of human life. He named our species *Homo narrans* and argued that we use forms of discourse that are essentially all narrative to articulate our reasoning about the nature of self and society (Fischer 1995, 170). He privileged the narration of life and cast our narrative enactments and interpretations of life as the primary form of human knowledge. Knowing, in Fischer's understanding of rhetoric, emerges from narrative rationality, which is a logic that interfuses value and reason to govern what we know through the stories that we hear, tell, and live.

Fischer contrasted objectivist knowledge with praxial knowledge by discussing three broad forms of knowing: (1) knowledge of *that*—knowing the thing; (2) knowledge of *how*—knowing how to use the thing; and (3) knowledge of *whether*—knowing whether to use the thing. Fischer clarified that objectivist knowledge focuses on the knowledge of *that* and the knowledge of *how*, assuming that problems are “logic puzzles” that can be sorted by cost-benefit analysis and tend to drive out wisdom by emphasizing information or facts (Fischer 1995, 172). On the other hand, Fischer claimed that the knowledge of *whether*, a praxial knowledge, allows for the pursuit of wisdom and includes the knowledge of *that* and the knowledge of *how*. It then transcends and enfoldes the merely factual, probable, feasible, or profitable



to incorporate an examination of *whether* an idea or action is desirable or of value. Fischer stated that regardless of form, objectivist and praxial knowledge is conducted in a storied context, employs narrative rationality, and is grounded in time, history, culture, and character (ibid., 170). His conception of the narrative paradigm is meant to expose the interfused nature of values, facts, and reason and to “restore a consciousness of *whether*” (ibid., 188), thereby increasing the possibility of the polis being wise.

McKenna and Rooney (2008) and Fischer (1995) are attempting to describe a kind of leader wisdom (foresight) that fuels vision and is deployed narratively to create social action. This notion is embedded in the scholarship already presented in the article. To summarize: (1) Sashkin (2004) asserted that leadership narrative empowers people and makes vision real; he demonstrated that there is broad agreement across the transformational leadership literature that effective visions must be well communicated. He claimed that vision is mentally constructed (foresight) and then behaviorally constructed (narrative leadership) (1988, 2004); (2) Kim (2002a, 2002b) described the difference between uninformed meddling and wise, foresight-driven helping and argued that vision via narrative generates collective action and is the highest form of change leverage available; (3) Stephenson (2009) argued that imagination as narrative is a visionary way of seeing, discerning, and undertaking change.

Considered together, these authors support the idea that narrative leadership is the mechanism by which visions of the future, constructed through foresight, are communicated. These concepts are summarized in Figure 1. This narration of vision can be thought of in two ways: topic and role. First, in acts of narrative leadership, objectivist and praxial knowledge, or the narrated topics or themes, are embedded in a story or a set of stories in the rough forms of Fisher’s (2005) that, how, and whether. Second, in acts of narrative leadership, the perspectives or roles that a leader performs are described by Greenleaf et al. as “historian, contemporary analyst and prophet [or futurist]” (Greenleaf et al. 1996, 319). These three roles are evident in the narratives that leaders live and speak. Servant-leaders exercise foresight to construct and share a vision of the future that locates the narrated in a situated history, critiques the present, and invites listeners to co-create a prophetic future. Narrative leadership uses objectivist and praxial knowledge to create a social sense of where we have been, where we are now, and where we are going. Narrative leadership draws out the cognitive, creative, and moral power of the leader through mentally and behaviorally constructing a narrated vision that intends to move, raise, and invigorate the polis. To illustrate these ideas, I provide an example of foresight, vision, and narrative leadership.

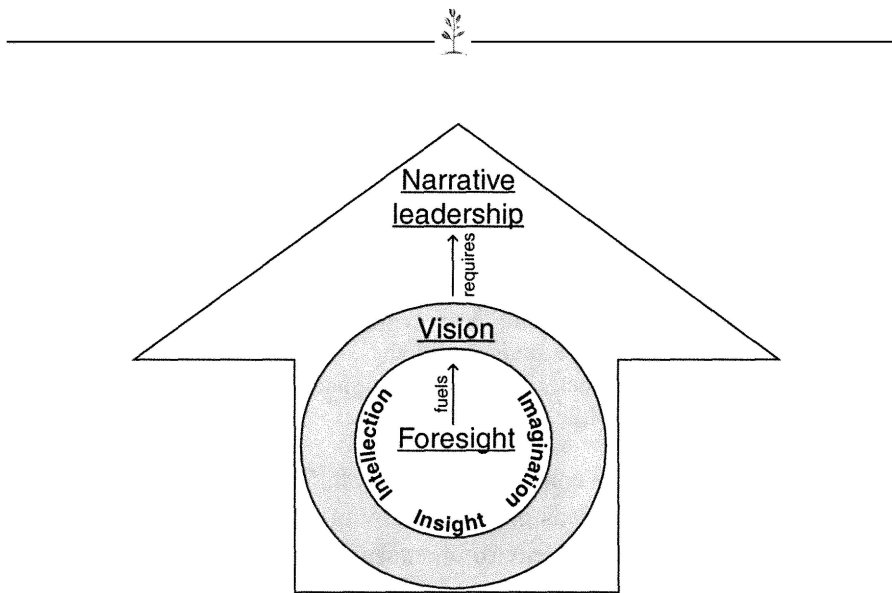


Figure 1. An illustration of the relationship between foresight, vision, and narrative leadership.

Wangari Maathai, 2004 Nobel Peace Prize Laureate

Alfred Nobel's will directed that his fortune be used to fund five annual awards in physics, chemistry, physiology, literature, and peace for those who have "conferred the greatest benefit to mankind" (Nobel 1895). Prizes have been awarded since 1901 in several broad categories: organized peace, humanitarian aid, international law, politics, human rights, and, to a lesser degree, religion and environmental advocacy (Abrams 2001, 335–37). Upon receiving the Nobel Prize, each laureate has the opportunity to deliver both an acceptance speech and a lecture. These rhetorical opportunities, along with the countless speaking invitations that follow, become a powerful international platform for peace leaders to mentally and behaviorally construct a vision of peace.

Wangari Maathai of Kenya was awarded the Nobel Peace Prize in 2004 "for her contribution to sustainable development, democracy and peace" (Nobel.org 2011). In 2,295 English words, Maathai delivered a narrative that intertwined the past, present, and future of her childhood, her country, and our world. She simultaneously mourned the environmental conditions that inhibit peace, critiqued the present practices that limit peace, and called on the world to promote peace through a shared vision of democratic environmental sustainability. She exhorted world leaders, governments, industrial institutions, women, and children to realize peace through change. Considering vision, Maathai's narrative invoked Fisher's *that* (she envisions



world peace achieved through environmental sustainability), *how* (each group named above receives a targeted exhortation), and *whether*:

In the course of history, there comes a time when humanity is called to shift to a new level of consciousness, to reach a higher moral ground. A time when we have to shed our fear and give hope to each other. That time is now....[T]here can be no peace without equitable development; and there can be no development without sustainable management of the environment in democratic and peaceful space. This shift is an idea whose time has come. (Maathai 2004, § 28–30)

Considering foresight, as a contemporary analyst, Maathai's vision is rich in *intellection*-driven descriptions of the strategy of her Green Movement and measurable descriptors of the environmental impact of unchecked deforestation. As a futurist, her vision is *imaginative* in the way she describes the deteriorating richness of her nation and her hope for renewal. She ended her speech by taking the listener to a destroyed stream near her childhood home and envisioning a future where the stream and the surrounding environment are restored, both environmentally and socially. As a historian, Maathai's vision demonstrated *insight* in her allusions to reflection about the devastation she has witnessed and the personal, cultural, and political forces that inspire her. In studying the rhetoric of Maathai's Nobel lecture, Kirkscey remarked,

By constructing a narrative of the Green Belt movement in her lecture, Maathai calls on world leaders to examine their own environmental values....Her work illustrates that rhetors can effectively use narrative as an instrument to spread the principles of social movements. (Kirkscey 2007, 12)

Social movements are often informed by the foresight of individual leaders exercising intellection, imagination, and insight.

IMPLICATIONS FOR STUDY

In this article, I have drawn on normative, theoretical, and empirical literatures to develop a descriptive model of leader foresight (intellection, imagination, and insight) applied as vision and deployed through narrative leadership. In doing so, I have identified several gaps in the literature. Our understanding of vision is cursory. While there is broad discussion of vision in the transformational leadership school of thought, there is little



systematic investigation of what constitutes vision and what deploys vision. My effort to consider the relationship among foresight, vision, and narrative leadership is exploratory at best and leads to a host of interesting research questions. Are intellection, imagination, and insight sufficient and accurate descriptors of leader foresight? Can empirical studies support the notion that leader foresight fuels vision? How can we weigh, measure, or count the significance of foresight-fueled vision in acts of narrative leadership?

IMPLICATIONS FOR PRACTICE

Narrative leadership draws out the cognitive, creative, and moral power of the leader through mentally and behaviorally constructing a narrated vision that intends to move, raise, and invigorate. To fuel narrative leadership, a leader should consider cultivating foresight and intentionally strengthening intellection, imagination, and insight.

Intellection, the creative, cognitive capacity of a leader to strategically prepare, analyze, and anticipate, can be further developed by learning to collect data for analysis, synthesis, and consequence prediction.

Resources: (1) *Pursue quality certification*. ASQ offers seventeen certifications and has issued nearly 150,000 certifications to professionals worldwide (2012). (2) *Master analytics*. Davenport and Harris (2010) have assembled a collection of text and media resources to help build analytical power.

Imagination, the creative cognitive capacity of a leader to visualize scenarios, pictures, images, or symbols that complement or expand intellection, can be further developed by learning to create and use collaborative workspaces and visual maps.

Resources: (1) *Learn to organigraph*. Mintzberg and Van Der Heyden (1999) offered a straightforward description of how to map the work of any organization. (2) *Learn to prototype*. Schrage (2000) provided an introduction the serious play of collaborative, rapid prototyping. (3) *Learn to visualize data*. visual.ly (2011) provides free infographic creation tools at visual.ly.com.

Insight, the creative cognitive capacity of a leader to open her senses to the imponderable that lies beyond intellect and image, can be further developed by incorporating cycles of disorientation, renewal, and meditation.

Resources: (1) *Learn to become a corporate athlete*. Loehr and Schwartz (2001) explained how to create energy recovery rituals in their discussion



of the corporate athlete. (2) *Learn to be mindful*. Tippet (2009) interviewed Jon Kabat-Zinn in a discussion about the science of mindfulness.

CONCLUSION

This article has argued (1) that foresight fuels vision and is deployed through narrative leadership, (2) that narrative leadership draws out the cognitive, creative, and moral power of the leader through mentally and behaviorally constructing a narrated vision, (3) that there are many interesting, unanswered research questions about foresight, and (4) that leaders can cultivate foresight through intellection, imagination, and insight. Most importantly, the article extends Robert Greenleaf's ideas about the rigor and depth of foresight as a critical element of servant-leadership.

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