

If You Can't Love, You Can't Lead

Let no one who loves be called altogether unhappy. Even love unreturned has its rainbow.

—James Barrie, quoted in *Roget's International Thesaurus*, 1961, p. 614

What is this love stuff? People need to be told what to do, and if they don't do the job—fire them!" This statement by a CEO in the communications business unfortunately represents the sentiments of many bosses in business, higher education, public and private schools, medicine, agriculture, government, and law enforcement who are concerned only about the bottom line. Today's society has reached such a state—sociologists are calling us the "cynical society" (Goldfarb, 1991)—that it is increasingly difficult for us to talk about love and the essential role that it must play in a democratic society. But my colleague Robert Slater believes that talk about it we must, because it is the nature of modern capitalistic democracies that they increasingly breed isolation, anomie, and discontent. Slater states,

Love is the most powerful force we have to correct these self-destructive tendencies. So let me be clear at the outset. I do not want to turn attention to the problem of love in human organizations because I am a hopeless romantic. On the contrary, there is nothing at all romantic about my argument. It is based on the hard realities of modern society. (Hoyle & Slater, 2001, pp. 790-791)

Mathematician Bertrand Russell sensed that the *love* word was usually avoided in human discourse when he wrote,

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The root of the matter, if we want a stable world, is a very simple and old-fashioned thing, a thing so simple that I am almost ashamed to mention it for fear of the derisive smile and wise cynics will greet my words. The thing I mean is love. (Seymour, 1979, p. 70)

The *love* word is tossed about rather liberally in our daily conversations. We love ice cream, skiing, sports, music, and doing nothing. We love the Rocky Mountains, clear streams, golden eagles, and fishing. Next, we love our friends, teammates, church family, hometown, and school. Most of all, we love our spouses, our children, our parents, our grandparents, and other family members. And for the young at heart, “Love Is a Many Splendored Thing.”

Defining Love

For the intent of this book, the best definition of *love* is found in *Merriam-Webster’s Collegiate Dictionary* (1993). Love is

(1) strong affection for another arising out of kinship or personal ties; . . . (2) attraction based on sexual desire: affection and tenderness felt by lovers; . . . (3) affection based on admiration, benevolence, or common interests; . . . (4) unselfish loyal and benevolent concern for the good of another. (p. 690)

The fourth definition is the focus of this book. The Greeks used the word *agape* as the highest form of love. Agape is unselfish love. It is self-giving, not self-seeking. Agape love means loving people who are unlovable and who do not give love in return.

Liability in Love

Perhaps Robert Greenleaf (1991) is on target by writing,

Love is an undefinable term and its manifestations are both subtle and infinite. But it begins, I believe with one absolute condition: unlimited liability! As soon as one’s liability for another is qualified to any degree, love is diminished by that much. (p. 38)

Most organizations, however, according to Greenleaf, are designed to limit liability for employees. “Keep your distance and never get to know persons well” is all too often the unwritten law of organizations. These

“boss codes” of behavior make it easier to reprimand, control, or lay off employees.

Love, then, is a deep caring for others. The people and things we love make life worth living. Love is a mother's heart being melted by the hug of a child and a handmade Valentine card with the words “I Love You Mom.” Love is a university student affairs administrator relentlessly pushing her staff to organize and execute freshman orientation week and telling them, “Thanks, I love each one of you for who you are.” Love is what we feel for fine music, art, food, and stimulating conversation. We love what we do in business, law, law enforcement, medicine, education, plumbing, nursing home care, food processing, politics, and government.

Poet Elizabeth Barrett Browning wrote, “How do I love thee, let me count the ways,” whereas Paul the Apostle told us that “love suffers long and is kind; love does not envy; love bears all things, believes all things, and endures all things.” Roman poet Virgil sums it up by writing, “Love conquers all things.” Stephen Covey (1990) ranks love as the first of five dimensions to quality of life. He writes, “People need to have a sense of belonging and to be accepted, to join with others in common enterprises, to engage in win-win relationships, and to give and return love” (p. 297). Love is expressed in various ways and with differing levels of meaning.

When a beautiful granddaughter whispers to her grandfather, “I love you, Paw Paw,” when a coach says that he or she “loves those kids,” or when a couple renew their marriage vows after 50 years with a kiss and an “I love you,” love takes on different meanings. Love has been expressed as compassion, fondness, desire, and attraction and is grounded in a person's character, morals, values, and heart. If love is the answer, what is it? What are the links between self-respect, love, and love for others? What are the relationships between love, character, morals, and ethics? How do we lead with the heart before the head? How can we love our way to high standards? Why are we often reluctant to develop a covenant of trust and love with others in our community, to commit to their well-being and support them as much as possible?

Kade and Brady Lane were lucky to have a dad, Dennis Lane, who loved them and held them accountable for their actions. The late Dennis Lane lived through his boys by involving them in Little League, soccer, football, and track. If the boys were around a ball, Dennis was nearby. He was a model dad who lived the right way and touched the lives of his boys and hundreds of young people during his years in teaching and coaching. One of Lane's coaching friends, James Giese, said this about him: “Love stuck out all over Dennis. He loved the world, he loved kids, he loved life, he loved the game. I don't think there was a kid who

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wouldn't run through a wall for him in the shot, in discus, or on the football field" (Cessna, 2000, p. 15).

In the *Dialogues of Plato*, Diotima said,

For wisdom is a most beautiful thing, and Love is of the beautiful; and therefore Love is also a philosopher or lover of wisdom, and being a lover of wisdom is in a mean between the wise and the ignorant. . . . For you may say generally that all desire of good and happiness is only the great and subtle power of love. (Jowett, 1871, pp. 224-225)

Love is also caring. Catherine Marshall, Jean Patterson, Dwight Rogers, and Jeanne Steele (1996) write about the difficulty of school administrators demonstrating care in a system that is based on organizational structure, rules, policy, and socialization theory. Schools are organized around strategic plans, goals, objectives, and specific outcomes.

People have defined roles to play in ensuring that policies are carried out in ways to produce systemic change for the better. This concept of *tight coupling* often becomes alien to cooperative planning, decision making, and family building. Tight alignment of the system or school curriculum with the vision or mission of the school system and school is a key factor in improving test scores, but with regimentation and extreme pressure to produce higher test scores, love and caring can disappear from the schools.

According to Marshall et al. (1996), caring

emphasizes connection through responsibility to others rather than to rights and rules. It involves fidelity to relationships with others that is based on more than just personal liking or regard. An ethic of caring does not establish a list of guiding principles to blindly follow, but rather a moral touchstone for decision making. (p. 278)

Love and the ethics of caring are not merely the words of a dreamer longing for a Camelot workplace. To the contrary, love and acts of caring are the power behind every successful person or organization. Philosopher and theologian Pierre Teilhard de Chardin views "love and energy as being interconnected, suggesting that love contains within it an energy that can unite human beings because it alone joins all of us by what is deepest within ourselves" (Dyer, 1998, p. 227).

Viktor Frankl (1984), survivor of the Auschwitz death camp, agrees with Teilhard de Chardin that love connects human beings like no other force. Frankl reflects on the horror of his three years of starvation and brutal treatment and how he used the power of love to help him forgive and

survive. He writes, "Love is the only way to grasp another human being in the innermost core of his personality. No one can become fully aware of the very essence of another human being unless he loves him" (p. 116).

Love is not easy to describe, but we understand it when we see a supervisor using kind and supportive words to an employee who has made a mistake, an eighth-grade teacher staying after school to help a student learn the mysteries of geometry, a truck driver stopping to help a stranded motorist, a doctor calling patients' homes to check on their progress, a police officer serving as big brother or sister for a troubled youth, or a child helping another child who is different—that's love.

Love Ignored

Lee Bolman and Terry Deal (1993) extol the virtues of ethical decision making by managers and the importance of caring for the corporate family with more soul, compassion, and understanding. Tom Sergiovanni (1992) stresses both professionalism and virtue in building school communities through moral leadership, which emphasizes service to others and making schools places of respect and devotion to doing the right things the right way. Stephen Covey (1990) reminds us of the "inviolable principles." He believes, "To the degree people recognize and live in harmony with such principles as fairness, equity, justice, integrity, honesty, and trust, they move toward either survival and stability on the one hand or disintegration and destruction on the other" (p. 18). In *Leadership and Futuring: Making Visions Happen* (1995), I emphasize that a vision for the future must be grounded in selflessness and a personal covenant to helping others succeed.

Caring for others is paramount for organizations to reach their potential. Each of these writers provides valuable insights into examining the hearts and character of leaders. Writers for centuries have inspired us to lead with heart, soul, integrity, kindness, vision, and equity, but only a few have focused on love as a leadership force and the implications for love in the act of leadership (Autry, 1992; Malone, 1986; Marcic, 1997; Sanford, 1998).

Some People Are Difficult to Love

How do we as leaders in organizations express love for others yet maintain professional relationships? Some people are difficult to love, and others fail to respond to love because they have never really experi-

enced it. Managers who experience the ugly side of people and the quixotic behavior of others can become cynical and give up any thought about leading with love. To fight the daily battles of the bottom line, politics, bigotry, selfishness, greed, hostility, violence, red tape, and loneliness, administrators need self-love and unconditional love for their adversaries and advocates. When we allow seething anger to control our emotions and verbally attack unlovable people, we lose.

The old saying holds true: “When you throw dirt, you lose ground.” Corporate executives, small-business owners, and university presidents can strive to create compelling visions, flawless strategic plans, continuous improvement strategies, and world-class technology, but if “they have not love,” for all customers or clients, their leadership will never be realized. According to Brownlow (1972), love is “an art more dependent on heart feeling than eyesight and ear hearing. We cannot fathom people unless we have the love that feels for them and with them” (p. 72). Love means forgiveness for people who make mistakes—sometimes serious ones.

My late father, Jess Hoyle, was an insurance salesman for more than 30 years with Home State Insurance, an Oklahoma company that merged with American General in the 1960s. He was a leader in sales year after year and served several years as a staff manager responsible for eight or nine other agents.

Dad was well-known as a dedicated, honest, fun-loving, competitive person who did not suffer fools gladly. One of his agents working in the Claremore, Oklahoma, area was a natural-born salesman who liked the nightlife and living beyond his means. When Dad did his frequent staff audits to determine the number of lapsed policies and the amount of money collected from policyholders, he noticed several hundred dollars missing from his “party man” from Claremore. Dad’s first thought was to call Home State headquarters and the local sheriff to report the deficit and to protect his own reputation. Tough love led Dad to his delinquent agent, however, who told the truth when confronted. After throwing a barrage of heated words at the agent, Dad then listened carefully to his explanation. He told my father that he lost money gambling and, when threatened by collectors, took company money to protect himself and his family from harm. He explained that he was going to pay it back so that no one would know.

With tears steaming down his face, the repentant salesman said, “I am sorry that I let you down and did such a dishonest thing; will you ever be able to forgive me?” Dad forgave him and gave him a personal loan to help pay back the money. The next day, the agent got a second job and paid back the loan in eight months with interest. Within two years, this

troubled salesman led the entire company in policy sales and had the fewest policy lapses by customers. For the next decade, he remained the leading salesperson and made a comfortable living the right way.

The last time that Dad visited him, the agent was in the hospital. In his final moments, the agent told Dad that he was his hero. In this case, love was the answer that saved the career and self-esteem of a champion salesperson for Home State Insurance. Leaders who know the force of love go the extra mile to help individuals who have stumbled. They live the words of Max DePree (1989): "Leaders don't inflict pain, they bear pain" (p. 11).

Great Leaders Who Loved

Love has been the greatest force in human history. Since ancient people formed families and communal groups, love has provided the strength to survive and prosper through tumultuous times of war, famine, disease, prejudice, and ignorance. Psychologist Eric Fromm wrote, "Love is an active power which breaks through the walls which separate people. Love overcomes the sense of isolation and separateness, yet it permits you to be yourself" (Nichols, 1962, p. 65). Poets, theologians, and social scientists ponder the force of love and its mysterious hold on the mind and behaviors of individuals.

The Dalai Lama, Tibetan high priest, believes that love brings tranquility and hope to humanity. He says it this way:

If there is love, there is hope to have real families, real brotherhood, real equanimity, real peace. If the love within your mind is lost, if you continue to see other beings as enemies, then no matter how much knowledge or education you have, no matter how much material progress is made, only suffering and confusion will ensue. (Singh, 1998, p. 329)

The most powerful leaders of world history are remembered not for their wealth or position but for their unconditional love for others. Jesus of Nazareth, St. Francis of Assisi, Clara Barton, Albert Schweitzer, Frederick Douglass, Mahatma Gandhi, César Chávez, Martin Luther King Jr., Mother Teresa, Billy Graham, and Nelson Mandela stand out among world leaders who stressed love and nonviolence to bring justice and hope to marginalized people. Constantine, Joan of Arc, Winston Churchill, Franklin D. Roosevelt, and George Patton used military force to allow love to rule over hatred, genocide, and totalitarianism.

Dave Moore, a high school teacher and coach in Lenoir City, Tennessee, let love rule after the Columbine and other school shootings by creating the Care Club. The club helps spread love and a deep sense of caring for all students in the school. Before the Care Club, the typical cliques of jocks, freaks, preps, rednecks, and freshmen sat in the cafeteria in their own little groups. Now, with the leadership of Coach Moore, the students intermingle, respect each other, and overlook the differences. Associated Press writer Martha Aldrich (2000) quoted a star athlete whose attitudes were changed because of the Care Club. He said, "Last year, nobody would leave their little circle. This year, people learned to move from group to group. It's like, if you dress different, who cares? If you listen to different music, who cares?" (p. D2).

Tough Love for Success

Managers and administrators are often viewed as inflexible rule enforcers who rarely empower employees to help make decisions that affect them. To avoid conflict with these bosses, employees will usually seek the status quo and continue to do the same old things in the same old ways, finding little joy in the process. Effective managers express love by really caring about their employees through helping them succeed both as persons and as productive workers who reach their goals. In addition, love can mean firing a person who is not successful in a job role.

According to Buckingham and Coffman (1999),

If the person is struggling, it is actively uncaring to allow him/her to keep playing a part that doesn't fit. . . . Firing a person is a caring act. . . . Great managers move fast to confront poor performance, but also they are adept at keeping the relationship intact while doing so. (p. 210)

Love must be tough when employees, military personnel, students, athletes, and musicians either are incapable of higher performance or must learn the skills through rigorous teaching and, when necessary, stern mentoring. The love that Marine drill instructors express for their trainees is far different from that of kindergarten teachers for their students.

A sales manager facing quotas from the district manager will express love for his or her salespersons with a sense of urgency, whereas a research scientist will express love for lab assistants by pushing them to complete experiments in time to provide funding agencies information that may extend the research grant for another year. Hospital administra-

tors have a difficult time expressing love when caught between the pressure to turn a profit through shorter hospital stays of patients, the demands by insurance companies, and doctors who frequently disagree with the administrative policies.

Parental Love and Teenagers

Parental love usually goes unrecognized by children, especially when they reach the teenage years. Rebellion and newfound answers to everything leave loving parents wondering what happened to their sweet, obedient children. Several years may pass before the offspring will acknowledge the love and sacrifices made by the parents. Most of us are remorseful for the missed opportunities to tell our parents how much we love them. Why is that?

During my senior year in high school in Tulsa, Oklahoma, my father was in the hospital with an extended illness, my brother and I both were wearing casts from football injuries, and my sister was expecting a child and living with us while her husband was in the military. The family income was barely adequate to pay the rent, feed the four of us, and keep our older model Chevrolet running. I remember my brother and I being unkind with our remarks about not having new clothes, a new car, and money for dates. Of course, rather than find a job, I continued playing sports and contributed nothing to the family income. Through the years, I have regretted that decision and my selfish attitude. In my last talk with mother as she lay in the hospital, I told her what a remarkable mother she was and how much I loved her for holding our family together during those difficult years. Such love is what parents give, and we can return it only to our children.

Love Overcomes Evil

Love for others has cost some leaders their lives. Dietrich Bonhoeffer, a German theologian during the rise of Nazi Germany, paid the ultimate price by speaking out against Adolf Hitler and his regime. Hitler's "final solution" was mass extermination, and the final solution of Dietrich Bonhoeffer was love. Bonhoeffer was imprisoned and executed by the Nazi machine for speaking out against the atrocities of the Third Reich. His stand for his religious beliefs and for love instead of the murder of innocent people, expressed in his letters from a concentration camp, left a lasting legacy for the power of love over evil and hate.

Nobel laureate Elie Wiesel was only 15 years old when he, his family, and other Jews were arrested and transported in cattle cars to Auschwitz while most of the civilized world stood by. He asserts that the “opposite of love is not hate—but rather, indifference” (Schleier, 2000, pp. 17-18). Jan Karski, who survived capture and brutal beatings by the Gestapo, let love guide him to alert the West about the Holocaust. Wearing disguises and using fake documents, he entered the Izbica and Treblinka death camps to record the horrors of the Nazi war machine. After several close calls with the Nazis, he reached the free world to tell President Roosevelt and others his story. Karski’s devotion to others in need drove him to risk his life for strangers because it was the decent thing to do.

Rosa Parks sought love over evil by refusing to take a seat in the rear of the bus. Her act of defiance over an evil law struck a blow for her people, for civil rights, and for the United States. Evil can take its toll in organizational life as being dishonest, hiding information, ignoring the efforts of others, demeaning or diminishing the contributions of others, and sabotaging the leadership and goals of the organization.

Daisy Bates chose the force of love to defeat bigotry by leading nine black students to integrate Little Rock (Arkansas) Central High School in 1957. This bold act opened the door of opportunity for nine students and began changing the minds of school and political officials about equal opportunity for all the children and youth of Arkansas and throughout the United States.

The Loveless Workplace

Lack of love in the workplace is the reason that the comic strip “Dilbert” is so popular. Love in offices, assembly lines, cubicles, classrooms, and chat rooms is a rare commodity in times of pressure by stakeholders for more production, quality assurance, higher test scores, increased accountability, and higher profits. Lack of love at home, school, and work is the reason behind broken homes, violence, shoddy products, high stress, and staff turnover. Love cannot overcome all human frailties and irrational acts. When disturbed individuals take weapons to the schoolhouse or workplace for planned or random attacks on others, love is helpless. In work sites where love and respect are the culture and the way of treating others, however, violent acts are much less likely to happen.

No organization, regardless of its supportive culture and love, is immune to conflict among individuals. Max DePree (1989), quoted earlier, is one of America’s leading corporate executives who built Herman Miller,

Inc., into one of the top 25 firms on the *Fortune* 500 list. He believes that love and the “awareness of the human spirit” are more important than structure or policy. He has been successful because he knows that “without understanding the cares, yearnings, and struggles of the human spirit, how could anyone presume to lead a group of people across the street? In modern organizational jargon, person skills always precede professional skills” (p. 221). Organizations that place production over people may have their “day in the sun,” win the coveted Baldrige Award, and make the *Fortune* 500 or some other prestigious list, but when profits come hard and performance wanes, management should not cast the first stone at the employees. Managers should get in touch with their own human spirit to reach the heart and soul of their employees.

Self-Respect and Love

“I don’t care if they love me or not, but I want their respect” is heard around the workplace by managers and administrators afraid of losing control of their employees. Leaders use technical, interpersonal, and organizational skills to lead others to be dedicated employees and good performers. Is it love or respect that causes a secretary to stay after hours to help the boss meet a deadline? When CEOs of corporations make tough decisions that require downsizing the workforce, do they worry about losing respect and love from those employees given pink slips? When high school or college coaches cut the squad, do they lose respect and love from those young people who had dreams of playing on the team? Some coaches use unloving tactics to cut their squads.

Ten Days of Hell at Junction

In 1954, Paul “Bear” Bryant became the head football coach at Texas A&M College. He brought with him a winning reputation and a legacy of a survival-of-the-fittest training regimen for his players. That first August, Coach Bryant loaded 100 players on two buses bound for Junction, Texas, the site of a barren rock and grass, burr-covered practice field.

It was here that Bryant would separate the men from the boys. The stories of the 10 days of hell at Junction are legendary. The two- and sometimes three-a-day practice sessions conducted in brutal heat with no drinking water during practice caused dehydrated players to collapse or crawl to the sideline. The blocking and tackling drills bordered on brutality, and those unwilling to continue the punishment soon began leaving

for home in the middle of the night, some without telling Coach Bryant. Several of the best athletes left because of injury or personal problems with coaches and players.

When the long 10 days ended, 29 players survived, including Gene Stallings, Jack Pardee, and Dennis Goehring. Stallings recalls the survival:

Those of us who stuck it out ended up staying in Junction for 10 days, 10 of the longest days in my life. I wished a thousand times we would leave the place, but quitting football simply was not an option. It is now history that we went to Junction in two buses and returned to campus in one, and that bus was about half full. (Stallings & Cook, 1997, p. 49)

These three and the others experienced nine losses and one win that fall season. Ten of the Junction survivors, however, became the nucleus of the 1956 team that won the Southwest Conference title. With few exceptions, those who survived have great respect for Coach Bryant. Others cut from the squad during the 10 days of hell in Junction have other opinions about “the Bear.”

When decisions are made that affect the future of others, few coaches and managers are immune to pressures related to “playing with the lives of others.” Despite flat and more decentralized organizations in which decisions are made closer to the action, administrators make the final decisions to hire, remove, or transfer personnel. Personnel decisions make or break managers of all sizes of organizations. If managers center their personnel decisions on being loved by all concerned, they are in the wrong position. The focus should be on ways to maintain self-respect as a leader while building respect for each member of the organization.

Creating Heroes in Every Role

Creating an environment in the workplace that matches the person with the job and challenges each employee to excel is the shortest route to building self-respect in the corporate, agency, or educational world. This act of leading others to self-respect is grounded in love for them, their families, and the organization.

According to Buckingham and Coffman (1999), top managers must “create heroes in every role. Make every role, performed at excellence, a respected profession. . . . Great managers envision a company where there are multiple routes toward respect and prestige” (p. 184).

Schools are the best example of limited opportunity for advancement of personnel. Strapped with a single salary scale and little hope of promotion to administration, teachers can feel frozen in place for an entire career. Leading school principals and superintendents are aware of this condition and attempt to build in cash incentives for professional development, creating specialized master teachers, department chairs, head teachers, and members of the school and district site-based, decision-making committees. Every effort by the manager to “create heroes in every role” is an expression of love and self-respect.

Respect and love made a difference in the job efficiency and attitude of a person in a low-prestige, minimum-wage job in Pryor, Oklahoma. Elma is a quiet high school dropout, a single parent working long hours in an assisted living center. Her job is to clean floors and remove soiled bedding and diapers of older, frail adults. Each day, Elma reported to work and did what was required to keep her job until the manager gave her the title of “caregiver” to the residents in the assisted living facility. Elma was presented an attractive engraved name tag with her name and new title. The manager told her that the role she played was vital in improving the quality of life for the residents because her warm smile along with the clean linens and clothing she provided made them feel better about themselves as human beings in a sometimes dismal environment.

In a few days, visitors and residents saw a change in Elma’s work habits. They noticed Elma’s quiet love being expressed for these elderly residents and the pride she took in making each resident feel loved and respected through her kind and friendly attitude toward each person—even the difficult ones. Elma’s self-respect and professional pride lifted the spirits and work performance of others in the center as they daily observed her selfless efforts to make life better for those who had lost self-respect and hope.

Leading With the Heart First

Legendary basketball coach John Wooden led with his heart to win—NCAA titles. He constantly told his players, “Every day, try to help someone who can’t reciprocate your kindness” (Brown & Spizman, 1996, p. 147). Drs. William Schwartz, Elliot Shubin, Subha Ashlad, Denise Gonzales, Walter Gaines, and John Sarconi, along with nurses, social workers, and others, volunteer to serve less fortunate patients at the Samaritan House Medical Clinic in San Mateo, California. They are sharing their busy lives to keep the clinic open to provide medical and dental services for laborers and families with no health insurance. In an age of managed

care and expensive health care, it is a labor of love for these good Samaritans. These angels of mercy are recruiting other retired medical professionals to staff the clinic for no salary or fringe benefits. At the Samaritan House Medical Clinic, Dr. Elliot Shubin, 58, explains, “We come here to practice our profession and to practice our love” (Ryan, 2000, p. 18).

Leading with the heart revealed the wonder of love for Mitch Albom (1997), author of *Tuesdays With Morrie*. Many years after college graduation, Albom rediscovered his favorite professor, Morrie Schwartz, and found that he was dying with amyotrophic lateral sclerosis (ALS). Morrie faced his demise with a dignity that changed the heart of Mitch Albom. Albom began visiting his beloved, dying professor every Tuesday to learn the true meaning of life. On the first Tuesday, Morrie said, “Mitch, you asked about caring for people I don’t even know. But can I tell you one thing I’m learning most with this disease?” “What’s that?” replied Mitch. “The most important thing in life is to learn how to give out love, and to let it come in” (p. 52).

Giving out love means leading with the heart over the head. Managers with heart manage to outproduce managers who lead with their heads. Fifty years of research and best practice concludes that through the fat and the lean years, managers who place the welfare of employees over the bottom line not only will survive but will lead the industry. Love is more than a word in high-performing schools, corporations, and other organizations.

Try to bring a rainbow to someone’s life every day. What sort of legacy will we leave? What will they put on our tombstone? I want mine to read that I made a difference in somebody’s life.

—Grace Kremer, quoted in
Brown and Spizman, 1996, p. 21