Transformative Leadership: Getting Self and Organization from Here to There

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Introduction: Concept versus Discipline

Transformational leadership is a process of forming relationships within ourselves in order to form relationships with others. When we transform ourselves, we begin a process of reconnection with the voice of our soul. To become a transformative leader, one should initially dedicate oneself to and understand the transformative process. In this paper, I seek to address how transformative leadership effects and affects relationships between leaders and followers. Within those parameters, I seek to explain how a leader should begin the journey of transformation, how a leader could create ethical communities, and use transformative leadership in the workplace. I will also reflect upon workplace challenges transformative leaders could expect based on current research. I will discuss the contributions of various transformative leaders in my life. Lastly, using the current research theories, I will analyze an organization, evaluating the effective praxis in terms of the leader/follower relationships.

Palmer (2004) describes this voice of our soul as an "inner voice" that speaks the truth about ourselves (Palmer, 2004, p. 18). The ideas behind listening to our inner voice are that in order to become beings capable of transforming others, we should first be honest and grounded in our belief and transform ourselves. Based on the literature and research, this should enable us to create honest relationships effecting transformational leadership changes within other people and within organizations.

There is a profound difference between using this internal influence to control an organization and becoming a transformational leader for that organization. While the concept of power and leadership are inextricably linked, the relationship of how power in correlation to

leadership and the followers of an organization have developed specific theories. In this discussion, the power relationship will focus on the theory of transformational leadership. The theory's originator, Burns (2012), describes it as a relationship that "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" (Burns, 2012, p. 20). This means the initial leader/follower structure is transformed from a transaction of goods for services into a relationship that motivates and transforms not only the leader but also "engages the full person of the follower. The result … is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents" (Burns, 2012, p. 4). Using Burn's theory as a model, Bass and Riggio (2005) further developed the concept by saying, "it is important for leaders to develop leadership in those below them…. The principles … are widely applicable to many segments of life, ranging from work to family to sport and classroom and more importantly, to issues of social change" (Bass & Riggio, 2005, p. 2). In essence, in order to effect successful change, transformational leaders should address the moral wants and needs of their followers. A leader may address an employee's "sense of self-worth to engage … commitment and involvement" in a new vision or venture of that organization (Bass & Riggio, 2005, p. 4). This development of meaningful and supportive relationships is important because research studies have shown a direct link between transformational leadership's positive impact on job satisfaction, performance and "employee commitment and trust" (Warrick, 2011, p. 12; Trottier, Van Wart & Wang, 2008; Ruiz, P., Ruiz, C. & Martínez, 2011).

Transformational leadership

In order to use effective transformational leadership, a leader should have a firm grasp of the process of transforming themselves. More than a mere possession of power, this process is a realization of seeing power as a relationship with those people being led (Burns, 2012; Bass & Riggio, 2005; Trottier et al., 2008). Palmer (2004) reminds us that anyone "who brings personal integrity into leadership helps us reclaim the popular trust that distinguishes true democracy from its cheap imitations" (Palmer, 2004, location 215). Contrary to what history has taught us, one does not need to be a gifted orator or especially charismatic; becoming a transformational leader can be learned (Palmer, 2004; Bass & Riggio, 2005; Burns, 2012; Boseman, 2008).

One goal is to become *arhats*, an individual who "stresses insight, purification, morality, restraint, nonharming, renunciation, and simplicity" (Das, 1997, p. 63). This individual has reached transcendence and has developed *puritas cordis* "purity of heart" (Carey, 2010a, p. 2). While they have achieved the purity of character, they have not achieved the transcendence of leadership. That is served through the actions of *Bodhisattvas*, an individual who "stresses compassion, the wisdom of emptiness, openness, altruism, and fearless courage" (Das, 1997, p. 63). This individual acts like a tutor to *arhats* assisting them to attain the *puritas cordis.* An equivalent may be reaching the mountaintop of transcendence (*arhats*) but deciding to return in order to inspire others to do the same (*Bodhisattvas*).

To assist potential leaders to achieve transcendence, Jesuit philosopher Bernard Lonergan describes four "transcendental precepts" (Carey, 2010a, p. 3) to help individuals "evaluating the search for Truth… [and that]… may be applied to the leader seeking authentic vision" (Carey, 2010a, p. 3). The four levels include *be attentive, be intelligent, be reasonable, and be*

responsible (Carey, 2010a). Of these levels, *be attentive* refers to thoughtfulness to situations and to awareness to an individual's triggers in situations. *Be intelligence* suggests digging down and understanding the underlying motivations of people, their ethics, and ourselves. Keeping in mind we are only human, to *be reasonable* indicates we should be practical in our actions, reactions and our expectations of others. *Be responsible* indicates how we should live in relationship with each other, ensuring our actions reflect our moral intentions (Carey, 2010a).

Much like attaining an individual's transformation, organizations could also transform themselves through leadership. Similar to Lonergan's "transcendental precepts," because "[it] makes sense that before transforming an organization it would be important for leaders to be well informed about present realities and be clear on the future ideals they are trying to move organizations towards" (Warrick, 2011, p. 16; Carey, 2010a). In essence, leaders must be clear about the existing circumstances and future goals in order for the organization's culture to change. Leaders need to do more than merely "[stimulate] followers to do more than it was initially expected" (Ruiz et al., 2011, p. 589; Bass & Riggio, 2005); leaders should understand the organization and its culture. It becomes vital, Warrick (2011) argues for creating a "shared vision and commitment to higher level goals" which is important for several reasons. Leaders and followers build respect and "improve performance of individuals, groups, teams, and organizations", they "increase innovation, creativity, and the involvement [through] engagement of employees in making improvements", and they effectively empower employees therein "improving employee motivation and satisfaction…reducing employee stress and burnout" (Warrick, 2011, p. 13; Ruiz et al., 2011). That is to say, transformational leadership has the ability to create meaningful and trusting relationships between leaders and followers to inspire

employees to function beyond their relative status and capabilities. The benefits would not only help the organization but also the employees.

Organizational employees (followers) tend to follow leaders that they feel they can trust (Bass & Riggio, 2009; Boseman, 2008; Burns, 2004; Kouzes, 2007; Ruiz et al., 2011; Warrick, 2011). Because of this, the focus of transformational leadership should be on developing relationships rather than developing individualized power structures. The process of creating that trust, as discussed this far, is complex. Burns (2004) explains that "leadership is a collective process, whose dynamic is more than the simple sum of individual motivations and efficacies" (Burns, 2004, p. 151). It not only requires transforming oneself as an individual, but also requires a leader understands of an organization's culture. This concept becomes paramount when an organization begins to transform itself. Within this process, the employees should understand the communal vision for the future and participate in making improvements.

Autobiography and Personal Transformation: Always Another Layer

Throughout my life, I have met people and leaders who have transformed me. Their influence taught me how to be an ethical leader, making decisions not only for myself, but for the benefit of others as well. In this section, I will describe the different roles various leaders have had in my ongoing transformational evolution. I will be addressing three basic stages: my early life where my parents sought to aid and develop my self-esteem, my middle life where negative transactional leadership affected my leadership outlook, and finally my interaction with the regional religious hierarchies who encouraged me to step beyond my secure leadership limits. These three stages each represent phases in my continuing evolution of transformational and ethical leadership.

As a child, I was painfully shy. This is not to say I was backward; I merely came from a middle class family, and lacked certain social skills. In the words of Burns (2012), I confronted "a skill struggle as well as a class struggle," (Burns, 2012, p. 116). His words outline that although my family's social status was not affluent, it was apparent that I lacked some skills to relate to people outside my comfort zone. Fortunately, my parents recognized my lack of social skills and decided to expose me, in a controlled manner, to strong leadership. For example, when my mother was involved with the League of Women Voters, I often attended meetings with her to hear debates, lectures and discussions. Through observation, I slowly learned how to become secure in different social atmospheres (Burns, 2012). While I was permitted to stay up late to observe these types of social gatherings, I did not appreciate the importance of the leadership skills these people could teach me until later. To me, they were just my parents' friends and acquaintances. What my parents were doing was "the purposeful building of social esteem and self-esteem in order to enhance leadership potential" (Burns, 2012, p. 100). In retrospect, I believe their intent was to improve my self-esteem rather than create a leader. As a result of their efforts, the beginnings of an ever-evolving leader was created.

Many of the people my parents met and talked to were influential in the community, state and national governments. I was blissfully unaware of their potential power and leadership abilities. To my child's eye, I observed these influential people coming to my father for advice. In one particular example, my father and a former mayor created a non-partisan discussion group called The 6:30 A.M. Friday Morning Tax Study Group. Here, civic-minded individuals are still encouraged to come and discuss current events, ask the group about what they think of an idea, or inform the group about innovations or problems that may affect the local, state or national

economy. As the group is non-partisan, it invites dissenting voices to discuss current topics and to function as a community sounding board for leaders to test their ideas before presenting it to their relative constituencies. Members act as a sounding board for public officials that aim to serve "universal principles of justice, of the [reciprocity] and equality of human rights, and of respect for the dignity of human beings as individual persons" (Kohlberg, 1973, as cited in Carey, 2010b). They function by not focusing on themselves, but on the effects topics could have on the general populace (Carey, 2010b). My father's group was never important to me until I realized that U.S Senators and House Representatives were attending the meetings. As a classmate reminded me, my father and the former mayor were transformational leaders that "[sought] to satisfy higher needs" of their communities (Burns, 2012, p. 4). What I have learned from my parents is that leadership is not merely the power you hold, but in the ethical manner you help others.

Later in my life, I became a teacher in order to help my community. I was always struck by how other people were drawn to my calm, friendly outward appearance. I was never sure if it was my natural leadership ability or merely the result of my wanting people to like me to compensate for my low self-esteem. As I have now learned, low self-esteem may not be a detriment. Burns (2012) explains, "[While] low self-esteem may disable some potential leaders, it may compel others to seek fame and glory in order to overcome doubts about one's worth" (Burns, 2012, p. 104). Even though the shy child still wanted to hide, that shyness (low self-esteem) compelled me to prove I was a good teacher and leader. I wanted to inspire my students not only to learn English but also to find the fascination in the intricacies of the culture. I found new ways to teach Shakespeare, tying it to their life experiences. I found ways to teach poetry

by referencing modern love songs, rhythm, and games. When I taught on the Rocky Boy Reservation, I had one student who was reclusive. When I taught creative writing, she exploded with creativity and wrote volumes of material. She had been listening. She said she now had something to say.

The part of teaching that I was most uncomfortable with was the idea that I had to please others. Although I knew the materials very well and was mentally organized, I did not write out the detailed lesson plans that many administrators prefer. Some administrators tried to correct my method of lesson plans, citing that they wanted to be able to pull out a sheet of paper if there were a question pertaining to my class. I understood and appreciated their need for the detailed lesson plan and complied with two sets of plans: one for the administration and one for me (Burns, 2012).

My trust in leaders and administrators was challenged with a new transactional leadership style Superintendent. When he arrived at the reservation school, he announced his job was to rid the school district of all the high-paid teachers to save money. He viewed his "power in essence [as]… the traditional power to reward and penalize" (Burns, 2012, p. 373). By the end of the year, I had filed eight union grievances against him (Burns., 2012; Carey, 2010b). Although I complied with many of his demands such as improving my handwriting, I was disobedient by staying behind on a non-mandatory field trip in order to help my entire class of students catch up on their schoolwork. I experienced firsthand how transactional leadership could be used in a negative manner. I vowed I would never be that type of leader. Through my current studies, I now understand the situation as "intended social causation" (Burns, 2012, p. 433). The intended and unintended effects (social causation) were my mistrust of administrative leadership

(unintended) and my leaving the school district (intended). It took several years of working with others to regain balance and begin to transform my own leadership again.

As a result of my regaining my balance, I felt called to take classes in an ecumenical lay ministry program in order to help serve my church and community in some leadership form at the request of my Conference Minister (Burns, 2012; Carey, 2010b; Lee, 1992). I learned quite a bit about my personal faith through these series of classes. I discovered I have a strong sense of self that I have come to understand as a part of an ongoing transformational process. I learned that I am a good, ethical leader and can make sound decisions while listening to that " 'still, small voice' [that] speaks the truth about me, my work, or the world." (Palmer, 2004, location 97). My instructors challenged my beliefs and encouraged me, depending on what I needed to hear, constantly pushing me beyond my comfort zone. The Lutheran Bishop politely told me to quit being such a religious bigot. She went on to explain that all the religions are the Body of Christ, not just mine. To alienate one, was to alienate them all. I needed to be still and to think beyond my own experiences. Using these same concepts, the Christian Church (Disciples of Christ) Regional Minister encouraged me to extend my perceptions to Christian education. She asked me to challenge the limitations of my collegiate training. After a lengthy classroom discussion, she praised my analysis on the post-paper and approved of how I integrated the theological readings. After some deep thinking, I began to feel some unidentified changes within myself. In another class, we took a simple survey of our spiritual gifts. I had never taken one before and learned I have strong administrative and organizational gifts. The instructor asked me what I thought. I remember staring at the results paper for what seemed like ages before I spoke. I said that I felt as if my gifts have only been half used throughout most of my life. He asked

what I was going to do. That question surprised me considering, as I mentioned earlier, my Conference Minister had also encouraging me to take the lay ministry courses (Burns, 2012; Lee, 1992; Palmer, 2004). He also wrote a letter of reference to Gonzaga when I wanted to grow into what the Communications and Leadership graduate program had to offer.

As I think back, I consider each of these leaders to be transformative to my leadership skills and abilities in that they prepared me, challenged me, and encouraged me to stretch beyond my comfort zone in order to grow and develop my skills to become a better ethical leader (Burns, 2004; Palmer, 2004). Their ethics have taught me that merely satisfying my own needs are not enough; I needed to consider those of my family and community as well. I have learned that transforming leadership is essential for meeting the ever-evolving needs of any individual, organization, or community. All in all, the transformational leadership styles I have encountered have taught me to peel back the layers of myself and reveal my ethics and continue the process of my own leadership evolution.

Review of Literature

Many aspects contribute to create a transformational leader. Since its inception by Burns (2012) in 1978, various authors and researchers have cited various combinations of abilities and characteristics, each stressing their success for transformational leadership. In this section, three central ideas will be studied from the focus of their reflective literature backgrounds. Initially, we will examine at how a leader should first begin the transformational process within themselves. Next, we will inspect how transformative leaders create ethical communities. Lastly, we will review how transformative leaders and those communities affect and effect workplace relationships.

Leader Internal Journey of Transformation

In order to create a transformational leader one should first begin by transforming oneself. Carey (2010a) summarized four stages of transformation: *be attentive, be intelligent, be reasonable, and be responsible* (Carey, 2010a). The concepts focused on changing a person's internal perception of himself or herself. Buddhist Lama Das (1997) echoed that thought when he wrote of the journey of personal transformation as paying attention to one's self and one's needs as "everything that one wants, aspires to, and needs is ever-present, accessible here [internally] and not [here, externally].... You don't need to see different things, but rather to see things *differently*" (Das, 1997, p. 47). In short, transformation of oneself is to begin the journey of shifting one's perceptional focus of needs and possessions. The individual begins to transfer from an outward desire of possessions of things to an inward journey of developing the soul.

Palmer (2004) continues this concept in his Quaker tradition of Circle of Truth. He recommends that individuals begin listening to the inner voice of the soul in the search for individual truth and happiness. When an individual does not listen to their inner voice, he or she becomes divided and unhappy. The "soul keeps calling us to heal the wound. Ignore that call, and we find ourselves trying to numb our pain with an anesthetic of choice …" (Palmer, 2004, p. 20). As a summary of the previous authors, Gini (2004) reminds us that when we enter the workplace, "we lead schizophrenic lives because we either choose or are forced to abandon our personal beliefs and convictions 'at the door'" (Gini, 2004, p. 29). In order to become integrated and transformed, Palmer (2004) tells us by listening, shifting our perception of desire, and integrating ourselves, we begin the path of transcendence. When we begin to speak from our authentic inner voice, we are often perceived as trusted, moral leaders with the ability to

transcend our own self-interests for the good of a community. This enables us to take on the responsibility of leadership relationships for a community (Burns, 2004; Carey, 2010c; Gini, 2004; Kouzes, 2007; Palmer, 2004).

Creating Ethical Communities

Burns (2012) discussed the concept of tension between the transformational leader and the follower. In order to challenge followers, leaders should create a sense of tension that challenges the comfort for the status quo and beliefs in the established system (Groves & LaRocca, 2011). Harrison (2011) argued that a similar tension also exists in how transformational leaders assert change in organizations when they were not in a position of power. Often, when a leader from a lower power position attempts to gain power from higher power structures without the support of followers, the "power structures push back hard against those who challenge them" (Harrison, 2011, p. 47; Burns, 2004; Gini, 2004). To illustrate, power struggles could have negative consequences if done without forethought, planning, and support. The individuals who failed were often "labeled troublemakers, passed over for promotions, victims of low morale, and, in the most extreme case, terminated for challenging systemic power in their respective institutions" (Harrison, 2011, p. 47; Burns, 2004). At the same time, power struggles could be successful if leaders in a lower authority position utilize their influence over a large population (followers) in the form of mutual trust and transformational leadership (Ruiz et al., 2011; Kouzes, 2007). The results can be impressive: Gandhi's day of prayer, Malcolm X's solidarity march outside the hospital, and most union strikes (Briley, 1982; Burns, 2012; Lee, 1992).

Considering the role of power and influence over others, transformation leaders have the ethical challenge to consider their follower's interests along with of their own. According to Harrison (2011), ethical transformational leaders first need to obtain a position of influence to attract followers and then maintain that position to establish a system of care for follower's visions and goals (Gini, 2004). This system of transformational leadership can be learned. Bass and Riggio (2009) argued that transformational leaders exhibited four factors or characteristics: *idealized influence*, *inspirational motivation*, *intellectual stimulation*, and *individualized consideration* (Bass & Riggio, 2009, Carey, 2010c; ; Fenn & Mixon, 2011; Groves & LaRocca, 2011; Warrick, 2011). Each of these levels forges important relationships of trust with followers (Kouzes, 2007). *Idealized influence* (charisma) is *a* quality that allows leaders to act as role models for followers to emulate. Fenn (2011) describes such a relationship forged through idealized influence as "admired, respected, and trusted by followers who want to follow their leader's consistent example of strong ethics, values, and principles" (Fenn & Mixon, 2011, p. 7; Bass & Riggio, 2009; Carey, 2010c; Groves & LaRocca, 2011). *Inspirational motivation* allows leaders to use strong communication skills to inspire followers to "provide meaning and challenge" to the follower's work like personal satisfaction rather than extrinsic rewards (Fenn & Mixon, 2011, p. 7; Bass & Riggio, 2009; Carey, 2010c; Groves & LaRocca, 2011). The third factor is *intellectual stimulation*. As this concept suggests, transformational leaders aim to stimulate the community's creative and innovative spirit within the followers hearts and minds while working to expand and "challenge their [follower's] own beliefs" (Fenn & Mixon, 2011, p. 7; Bass & Riggio, 2009; Carey, 2010c; Groves & LaRocca, 2011). To strengthen the relationship bonds, leaders should begin to turn over most of the decision-making responsibilities

to the followers while still overseeing the communal vision. It is essential that all members share in the successes and failures of the communal decisions (Bass & Riggio, 2009). The last factor is *individualized consideration* where transformational leaders take on a supportive role as "coach and mentor [role] to followers" to act as a support for individual and communal needs (Fenn & Mixon, 2011, p. 7; Bass & Riggio, 2009; Carey, 2010c; Groves & LaRocca , 2011). In reflection of these characteristics, it is essential that leaders cultivate a moral and ethical development in themselves and their followers.

As stated earlier, a quality of a transformative leader is one that is fair and empowers the community through developing ethical leadership in others. Ruiz et al. (2011) argue that leadership is created by developing two pillars: "being both a morally good manager and a morally good person" (Ruiz et al., 2011, p. 590). In essence, this advances the idea that leaders should have strong morals not only because of their communal role but also because of the ethical dilemmas they face. How leaders make decisions based on their normative ethics will effect what kind of leader they appears to be. Ciulla (1995) explains that a "leader's role is to exploit tension and conflict within people's value systems and play the role of raising people's consciousness … They do not water down their values and moral ideals by consensus, but rather they elevate people by using conflict to engage followers and help them reassess their own values and needs" (Ciulla, 1995, p. 15; Ruiz et al., 2011; Burns, 2004; Warrick, 2011). In short, communities are strengthened through challenging and stretching the followers established morals and values that new leaders will be created.

Transformative Expectations in the Workplace

Organizational success, according to recent research, is not determined by what traits leaders possess, but by "how individuals utilize these traits" (Boseman, 2008, p. 36). Modern researchers have worked to establish a correlation between how followers view their leader and give that their trust (Bass & Riggio, 2009; Boseman, 2008; Burns, 2004; Caldwell, Dixon, Floyd, Chaudoin, Post, Cheokas, , 2012; Ciulla, 1995; Fenn & Mixon, 2011; Groves & LaRocca, 2011; Kouzes, 2007; Ruiz et al., 2011; Warrick, 2011). Followers "want leaders who are honest, forwardlooking, inspiring, and competent." (Boseman, 2008, p. 36; Kouzes, 2007; Ciulla, 1995). As long as the transformational leader exhibits these qualities, followers should commit to not only the leader but also the organization (Ruiz et al., 2011; Trottier et al., 2008). Boseman (2008), Ruiz et al. (2011), Trottier et al. (2008), and Warrick (2011), all argue for the documented payoffs of transformational leadership in the workplace. Not only is there an increased level of respect and trust between leaders and followers, but it should "also improve the performance of individuals, groups, teams, and organizations and increase innovation, creativity, and the involvement and engagement of employees in making improvements" (Warrick, 2011, p. 13). Leaders have the opportunity to become coaches as followers become more empowered and mobilized, taking on key roles of responsibility for the organization (Boseman, 2008; Warrick, 2011). The effect could be "empowering employees, improving employee motivation and satisfaction, and reducing employee stress and burnout" (Warrick, 2011, p. 13; Ruiz et al., 2011; Trottier et al., 2008). This arrangement appears to be contingent on the leader's behavior and ability to remain transformative in relation with the followers of the organization. Groves and LaRocca (2011) found that a leader's success is linked to their "beliefs

in selflessness, treating followers, and teammates as ends rather than means, and viewing leadership practices as having ethical significance regardless of their consequences, [facilitating] an authentic demonstration of transformational behaviors that engender a belief in the stakeholder" (Groves & LaRocca, 2011, p. 523). Success often wanes when a leader's interest in the community shifts. Consequently, the followers support in that leader also diminishes (Burns, 2004; Fenn & Mixon, 2011; Harrison, 2011; Groves & LaRocca, 2011; Kouzes, 2007; Ruiz et al., 2011; Trottier et al 2008).

Reflection

Gini (2004) and Palmer (2004) remind us that we not only form relationships to each other, but within ourselves. As a constant touchstone, we should keep in contact with that inner voice of our soul. When a leader becomes fearful about listening, often an attitude shift may adversely affect the workplace and follower relationships. Palmer describes several self-evading steps of separation. The leader is at first in denial about the cause of unhappiness within themselves. Any internal voices of reason, logic or truth are treated as unstable ground – not to be trusted. By not listening to the inner truth, the leader becomes fearful about what or who to trust. The price for authenticity may appear to be too high. It would be more secure to live a divided life rather than take a chance and step into the unknown. When leaders do not listen to their inner truth, they may make choices that reward themselves with greed that stifles the soul (Palmer, 2004). We saw a situation like this in the movie *Malcolm X*. To understand the situation, we should remember that trust "is gained when followers are sure that the leader does not want to take advantage of them but … is honest, trustworthy and is concerned with their needs and … is willing to give up particular interests for them" (Ruiz et al., 2011, p. 602).

Malcolm X lost the trust of his follower's because he was unaware of the gossip about his loyalty to the Brotherhood. Once he lost that trust, he lost all influence and followers in that organization (Lee, 1992; Ruiz et al., 2011).

This is a delicate tightrope. In these situations, a leader needs to take time to re-evaluate themselves, their followers, and their motives. In some cases, the follower's vision, wants, and desires bypassed the leader as they did with Winston Churchill and Charles De Gaulle (Burns, 2004). However, with Gandhi, he kept the ethical welfare of his people in the forefront of his motives and actions (Burns, 2004; Briley, 1982). When fighting broke out, he went on a hunger strike until all the fighting stopped. This made a statement of what he was willing to sacrifice for his people and in turn, what they would be willing to sacrifice for themselves (Briley, 1982; Caldwell et al., 2012; Ciulla, 1995). In order to teach followers to become visionary leaders, traditional instruction and training methods often develop organization leaders rather than transformative leaders (Palmer, 2004; Caldwell et al., 2012; Warrick, 2011). In the words of Caldwell et al. (2012), "Principle-centered leadership is a values-based and principle-centered foundation for governing oneself and honoring relationships with others that views leadership as a highly ethical obligation to honor implicit duties owed to others" (Caldwell et al., 2012, p. 179). In brief, by placing values and vision over personal gain, individuals should develop the ability to determine dentological ethics of a community over telogolical ethics of an individual. This developmental ability to listen to the inner voice allows individuals to begin the transformational process to create visionary and ethical community leaders.

Case Study Analysis

In 2008, a judge was invited to adjudicate entries for the Spinning and Weaving Department at a local state fair. Many members of the Great Falls Spinners and Weavers Guild (GFSWG) who entered items felt uncomfortable with the judge's manner of assessing items and awarding ribbons. When she declared her preference for the color red, many members noticed the first place ribbons were attached to red articles. Members of the guild wanted to know if there was any set of governing ethics and standards for fiber arts judges and if there were classes available in the United States to become a judge. After some internet research, it was found that the Northwestern Regional Spinners Association (NwRSA) offered classes for individuals to become judges. The GFSWG asked Montana Association of Weavers and Spinners (MAWS) for a grant to offer the first NwRSA judging class in October of 2009, open to all MAWS members. Since that time, and with limited leadership, MAWS has continued to offer classes in order to maintain a pool of trained, ethical judges. Because of the limited leadership for the judging division, there had been inadequate discussion of judging rules and standards amongst MAWS members and the nine supporting guilds. When the Missoula Weavers Guild chose to use the Open Class Show at the bi-annual 2012 Conference as a training workshop, many MAWS members became angry. With closer analysis, it was found that the centralized leadership and lack of communication to the supporting guilds concerning the Open Class Show fostered an overall negative experience for the public. To better understand and analyze the circumstances leading up to and surrounding the Open Class Show, I will be examining the events through the lens of the tenet and levels of Carey's (2010a) transformational leadership. These levels include *be attentive, be intelligent, be reasonable*, and *be responsible*. These tenets

may demonstrate how the program could be strengthened, show weaknesses, and improve overall communication throughout the MAWS community.

Background to the Situation

Montana Association of Weavers and Spinners (MAWS) is a non-profit organization made up of nine different guilds and individuals "whose purpose is to promote and encourage fiber arts throughout the state of Montana and to help fiber artists forge links to their peers" (MAWS, 2012). Men and women come together to promote "interest in the fiber arts, including weaving, spinning, felting, basketry" (MAWS, 2012). MAWS members meet at a bi-annual conference to study with local and national instructors, shop with local and national vendors, and meet other fiber artists from around the state.

The creation of a standard of ethics for judges has become a minor project for MAWS. Often, judges are selected on their years of experience in a field and not their impartiality. For example, if a judge had the affinity for the color blue and hated the color purple, they may be tempted to award articles higher marks/ribbons with the color blue and lower marks/ribbons with the color purple. Judges often compare pieces together rather than evaluate them on their own merit. To illustrate, a complex Irish fisherman's sweater may be compared to a simple jersey knit sweater. Both sweaters should be judged on their own qualities not on the simplicity or complexity of the pattern. MAWS has provided the venue for more individuals to develop an ethical standard in this process of judging.

Because judging has become a requested class, the Missoula Weavers Guild decided to offer all trained judged a chance to become certified through the NwRSA (Delaney, 2012b; Bass & Steidlmeier, 2004). Normally, judges would need to travel to an NwRSA conference, fair or

festival in Washington, Oregon, or Idaho to certify. In the 2012 Conference, MAWS needed to adopt NwRSA rules and regulations for its competitions. The MAWS board approved this suggestion. While the rules and standards for shows of the NwRSA are straightforward, some are quite different from what MAWS members experienced in the past (Appendix A). For example, one regulation required contestants to submit a card with relevant information for the judges describing fiber type (wool breed, blends, etc.), intended use of yarn (shawl, mittens, felting, woven item), and dye technique (indigo, cochineal, ikat, natural, chemical). An example of a rule that MAWS members did not like is the skein limit of 25-50 yards of handspun yarn. The length limit was for the judge's convenience of inspection. Unfortunately, this rule required spinners and weavers to cut their skeins. The objection was that when the yarn was used in a project, the join weakens the piece.

Because the 2012 Conference intent of the Open Class Show was to certify judges, many MAWS members felt unhappy with the circumstances surrounding the judging, suggesting that it diverged from the original intent of encouraging participation in juried events.

Analysis: Communication and Community

Pertaining to how the question of transformation can be facilitated we first need to analyze the events of the Convention's Open Class Show in order to understand the elements at play. It is best to do so through the point of view of its deconstructed aspects of transformational leadership tenets of *be attentive, be intelligent, be reasonable, and be responsible* (Carey, 2010a).

Carey's (2010a) first tenet of *be attentive*, examines the Missoula Weavers Guild's thoughtfulness of the situation and how they took into account individual MAWS members'

reactions to their decisions. The Missoula guild made two significant decisions that affected the perception of leadership in the Open Class Show. One was to change the Open Class Show to use NwRSA rules and regulations without input from MAWS members. Because most procedural decisions either are made by MAWS representatives or are voted on by the MAWS community at conventions, the negative reaction to the change was substantial. For instance, one member stated, "I will not cut my skeins" (Walters, 2012), and refused to enter her items. Others were unaware "upon which/what criteria their work is going to be judged" (Harrison, 2011; Walters, 2012). While dissemination of information was done prior to the competition through MAWS newsletters, webpage, and Convention registration material, little attention was given to whether MAWS members actually wanted the changes (Groves & LaRocca, 2011; Walters, 2012).

The other Missoula Weavers Guild's decision was to use the Open Class Show as a training workshop. Since the Conference's purpose of a workshop was to learn, the logical understanding was that judges were being trained to judge and were not yet qualified. This brought into question the judges' competency. The public was led to believe "The Northwest Regional Spinners' Association will judge [the Open Show]" rather than it being a training workshop (Delaney, 2012a, p. 16). Unfortunately, there was little supplementary literature explaining the "training" judges' experiences or qualifications, all of which were extensive.

Carey's (2010a) tenet of *be intelligent* investigates an understanding in what motivates people and their ethics. This concept applies to MAWS individuals who discovered a change the skein rule. It was created to speed up the judging process, limiting the length of skeins so judges have less material to inspect. It was not a convenience for others who use their skeins for

projects. When the individual stated that she would not cut her skeins, she indicated an unwillingness to follow the NwRSA rule (Boseman, 2008; Walters, 2012). In hindsight, communicating the reasoning behind the skein length may not influence many individuals. However, if they understood the breakdown of the NwRSA scoring rules, they may feel comfortable entering if they knew that only one point would be deducted for an overlarge skein (Bass, & Steidlmeier, 2004; Boseman, 2008; Warrick, 2011). Additionally, frustration motivated MAWS individuals when they discovered the judges training workshop was being conducted after they entered their items in the Open Class Show. They may have felt a violation of their trust and ethics by the Conference organizers. By simply communicating the intent of the Open Class Show from the beginning, and describing the qualifications of the "training" judges, many problems could have been avoided (Boseman, 2008; Warrick, 2011).

To *be reasonable*, Carey (2010a) suggests being practical in our actions, reactions and expectations of others. Because of the events of the Conference, many individuals have questioned whether MAWS should adopt any of the NwRSA rules and regulations. The anger over the lack of communications is a natural reaction. However, if handled correctly, this could be used as an opportunity for communication to discern possible parameters MAWS members want for its judges, conferences, fairs and festivals (Groves & LaRocca, 2011). It may be reasonable for members to expect qualified judges rather than workshops for Open Class Shows (Kouzes, 2007; Ruiz et al., 2011).

Responsibility comes in all shapes and sizes. Carey (2010a) presents transformational leadership responsibility to be how we live in a successful community with each other. The responsibility of effecting change in any organization is difficult. When the idea of creating

ethically trained judges was originated in 2009, all MAWS members agreed it was a good idea (Bass & Steidlmeier, 2004; Ciulla, 1995). In the intervening years, interested guilds and individuals contacted a local NwRSA member to organize the judging seminars. The individuals would bring the information back to their guilds and communities to share the information, thereby improving the local knowledge. While Missoula Weavers Guild made a good decision to certify the local judges, there was no buy-in for the decision beyond the MAWS representative board because of a lack of communication with the individual guilds (Boseman, 2008; Burns, 2004; Ciulla, 1995; Harrison, 2011; Kouzes, 2007). Unfortunately, this set up a power struggle between the Missoula Weavers Guild and the collective MAWS membership (Harrison, 2011).

Conclusions and Recommendations

In situations like these, hindsight will always be clear. Through the analysis, it became apparent that the use of the Open Class Show as a training workshop was probably inappropriate at this time. Given more time and dissemination of information, the general MAWS public could have warmed to the idea that the Open Class Show could become the best training ground for MAWS judges (Burns, 2004; Ciulla, 1995; Ruiz et al., 2011; Trottier et al., 2008).

In order to improve the situation, there are three recommendations to be made. First, to further the information and ethics of judging, one person from each guild could be trained as a judge to help act as an informal leader and teacher (Appendix B). This person could become a transformational leader and a focal point of judging knowledge, assisting others who wish to become judges, teaching others about improving their work, and preparing their work for display (Appendix A).

Second, serious discussions need to happen at every guild about which NwRSA rules and regulations are practical at their local fairs and festivals (Groves & LaRocca, 2011; Harrison, 2011). Since the purpose of MAWS is to bring peers together, communication lines need to be opened between the different guilds and between MAWS members. If MAWS does not want to adopt the all the rules and standards, the members may wish to adopt some of them. Again, communication lines need to be opened in order to decide which rules and standards are appropriate (Ciulla, 1995; Ruiz et al., 2011; Trottier et al., 2008).

Three, because judging appears to be an educational commitment, MAWS members should decide where certification should take place. While the bi-annual Conference seems to be the best localized option for certifying judges, the decision hinges upon which NwRSA rules and regulations are deemed appropriate for the venue (Burns, 2004; Caldwell et al., 2012; Palmer, 2004; Ruiz et al., 2011; Warrick, 2011). Therefore, it is my recommendation that the Open Class Show becomes the training ground for certifying judges on the condition that certain parameters are met. There should be a student to teacher ratio of three to one. The entire student's work should be verified. Students should have adequate time to complete their task. Given these guidelines, MAWS members may support a workshop for certifying judges. MAWS should also keep and update their online judge's database to include three classifications of judges: NwRSA certified, NwRSA trained, and judges with experience so conferences, fairs, and festivals have easy access to excellent and ethical judges (Delaney, 2012b).

Conclusion

This paper has been a journey not only of a leadership style, but also into a process to a way of living. This approach to leadership was first illustrated by Burns (Burns, 2012) in his

work *Leadership*. His premise was that great leaders were not born, but were individuals who learned practices and created relationships through a method of self-examination.

Living the Way

The process of self-examination is difficult. The procedure is challenging and difficult to teach in a weekend workshop. Palmer (2004) recommended a process of embracing and connecting with our inner voice to begin the development of self-examination. By beginning to listen, one could ultimately become either an *arhats,* one with a "purity of heart" searching for enlightenment (Carey M. L., 2010a, p. 2), or a *Bodhisattva,* one who "stresses compassion, the wisdom of emptiness, openness, altruism, and fearless courage" (Das, 1997, p. 63). Through transforming leadership, the lines blend between *arhats* (follower) and *Bodhisattva* (leader). Ideally, the leader would be the one guiding the follower to enlightenment. In idealized relationships, both leaders and followers co-exist and learn from each other, transcending the traditional morals and values into higher ethical orders. Carey (2010a) describes the ethical orders in terms of verbs: *be attentive, be intelligent, be reasonable, and be responsible* (Carey M. L., 2010a). To transcend these ethical orders, one should not only integrate them as actions, but also integrate them into our living and being selves. In other words, to change these ethical orders from words into a practical application, one should integrate the action, meaning, and intent into one's own existence.

Transformational leadership is similar. Burns (2012; 2004) supported the idea that leadership characteristics could be learned. Bass (2004) supported this idea with a list of identifiable characteristics: *idealized influence*, *inspirational motivation*, *intellectual stimulation*, and *individualized consideration* (Bass, B.M. & Steidlmeier, P., 2004). These

characteristics allow transformational leaders (and pseudo-transformational leaders) to form idealized ethical relationships with their followers. The success of transformational leaders hinges on their ethical standing of the leader. Unfortunately, leaders may begin to use transformational leadership when they have not begun a transformation process themselves (pseudo-transformational leader). As mentioned earlier, relationship between the *arhats* and *Bodhisattva* mirrors the success of the transformational leader because it depends on the support of followers.

Process of Relationships

To build trusting relationships, a transformational leader ought to have concern for others, as pointed out in Carey's (2010a) ethical orders. This means incorporating not only an understanding of others, but also an understanding of the individuals who make up an organization's culture. Effecting change within cultures should be a thoughtful, transparent process. Followers within an organization (potential *arhats*) have the ability to determine an organization's transformational success or failure merely by supporting or trusting the transformational leader if leaders display certain characteristics. These characteristic descriptors are different from Bass' (2004) character traits from a follower standpoint that "leaders who are honest, [forward-looking], inspiring, and competent" are often viewed as trustworthy (Boseman, 2008, p. 36; Kouzes, 2007; Ciulla, 1995). These types of leaders can affect an organization's culture. A transformational leader would focus on raising the follower's ethical and moral ideals. Through coaching and empowering the followers, the result could be an "[improved]… performance of individuals, groups, teams, and organizations and increase innovation, creativity,

and the involvement and engagement of employees in making improvements" (Warrick, 2011, p. 13).

If a leader fails to take into consideration his or her followers, a problem could develop with the over-exploitation of the ethical tension of an organization. Leaders who overstep their power, may lose the support of their followers. If faced with the organization's culture, "power structures push back hard against those who challenge them" (Harrison, 2011, p. 47; Burns, 2004; Gini, 2004). Accordingly, the leader will lose the followers' trust and may lose his or her power position in the organization.

This brings home the idea that leaders not only need strong morals for themselves, but also need to develop strong morals for their community because of the ethical cultural dilemmas. As mentioned earlier, the decisions leaders make will affect the community and will reflect upon themselves.

Implications

Transformational leadership is not a tool to be used and put away; it is a process that requires thoughtful and ethical reflection on the leader's part into his or her life and life style. The effect a transformational leader has on the life of a follower and an organizational culture can be profoundly rich. Even though research has shown us that the relationship between leaders and followers positively affects organizations, many businesses balk at the idea of adopting this form of leadership. Additionally, research would be needed to investigate the effects of transformational leadership and transformational relationships on the communicational aspects within organizations.

Appendix A

Judging: What's It All About?

Judging should be about fairness and consistency not only among judges but also among the fairs and festivals in Montana. The judging and standards committee has been a part of NwRSA for many years to set the criterions and train judges to use the committee's scorecards to evaluate each individual persons yarn against a set standard. Therefore, the answer to the big question is *we are looking for the highest score out of 100 points on a score card for a Grand Champion Skein*. We take away points for each area on the scorecard that we feel could be done better.

Here is the current committee scorecard for handspun yarn.

Handspun Yarn Scorecard - Points are deducted from category totals for criteria not met.

1. General overall appearance	(10 points)	
2. Preparation for exhibit	(10 points)	
a. Clean		
b. properly skeined and tied		
c. of listed yardage and/or weight		
d. blocked as necessary		
3. Suitability of fiber to yarn	(20 points).	
a. amount of twist		
b. diameter of yarn		
4. Technique	(40 points)	
a. fiber preparation		
b. twist evenly executed		
c. appropriate plying twist		
d. diameter consistent throughout		
e. structurally durable		
f. designed yarns consistent		
g. dyeing/blending consistent		
5. Suitability of yarn to use	(20 points)	
a. appropriate fiber choice		
b. diameter of yarn handle of yarn		Total
c. appropriate number of plies		

1. **General overall appearance:** this applies to the look of your yarn. Does it have that WOW factor? Does it catch your attention when you see it lying out on a table? If you were at a yarn store, is it the skein that says "buy me, buy me" and you can't leave the store without it? *That* is what you want the judge to feel when they see your skein.
2. **Preparation for exhibit:** applies to yarn preparation for show. **Clean means clean**: if debris falls out of your yarn, points are deducted. If fiber is not thoroughly washed, we deduct points. Wash your skein and block if necessary. Of listed yardage and/or weight: be sure to read the rules for the event you are entering. Most events vary somewhat so read and follow the "rules". In the NwRSA booklet, it says skeins should be **20-50 yards long**. The preference is skeins should be **25 yards long**. Keep in mind that the bigger the skein the more area to find mistakes. It is also *easier* to judge and display skeins if they are all 25 yards.

   Spinners should get in the habit of properly skeining and tying whether for exhibit or not. The committee **recommends using a 2 yard skeiner**, then measure off 25 yards and use 3-4 figure 8 ties to keep the skein tidy. You can use the ends of the skein to tie the figure-8 or or **similar colored ties**. Do not use a glaring color for exhibit as you will lose points because it distracts from the skein.

   Proper skeining keeps your yarn from becoming tangled. While judging yarn, the skein gets handled by many people. First, the skein is put it in your luggage. It then is given to the gallery person. They make sure the proper tags are attached and is put it in a pile to sort later. It is then categorized and put in another pile for the judges. Someone then attaches a ribbon and more judges might look at it for grand champion selection. Then, someone hangs it for display. If it is not properly skeined, it will become a tangled mess.
3. **Suitability of fiber to yarn:** amount of twist according to fiber length, a good example here is I spun a beautiful alpaca fiber into yarn with way too much twist and it felt like wire, I was trying for a lace shawl. Points are deducted for over twist of this fiber.

   Diameter of yarn means if you are spinning an alpaca yarn for a lace shawl and you spun it as a bulky yarn it is the wrong diameter. The yarn should have the right amount of twist and the right diameter for what the fiber is. This varies widely according to what you are going to do with the yarn and what kind of fiber you are spinning.
4. **Technique**: **fiber preparation** means how was your wool prepared. If you prepare it yourself by either hand carding or combing, it might help to run it through the carder once more to achieve a consistent yarn. If you have lumps in your yarn because it wasn't put through the hand cards enough times you will lose technique points. Good preparation leads to a better-finished product.

   Twist evenly executed means that throughout the yarn you kept your twist even. When I spin and talk I spin faster than when I am at home spinning to unwind. Depending on your project (knitting, weaving, crochet), your yarn will have spots that react differently because the yarn is inconsistent.

   Appropriate plying twist means that for the thickness of the yarn and type of fiber is the amount of twist in the ply consistent. If you have planned to knit a lace shawl with a fine 2-ply yarn and as you knit, you notice the plies begin to separate (laying side by side), you would want a little more twist in the ply. You also don't want over twist in your ply so that the nice soft alpaca feels like wire. Remember you want consistency throughout the skein.

   Structurally durable means that the yarn is going to hold together. If, while we are judging, the yarn starts shedding, will it hold up to wear and tear? If you spin merino wool very loosely and use it as a single, will it hold up? If it is a designer yarn and the elements are falling out, will it hold up?

Designed yarns consistent: if entering a designed yarn meaning it has an extra element added to the yarn. Is it consistent throughout the yarn? If it is a thick and thin yarn does the pattern of thick and thin repeat consistently? If it is a beaded yarn, is the beading consistent? If the designs are not consistent, points will be deducted.

Dying and blending consistent throughout means consistent dying. If the dyed yarn has a light spot in one section and is not a design element, why was the one spot lighter? If blended fiber is inconsistent, it will affect the dye take-up. The ties can affect the dye penetrate underneath as well. All of these can affect point loss.

5. **Suitability of Yarn to Use**: you need to label your entry with an intended use. You will lose 10 points if you don't. Over spun singles can be overspun if used for warp. The judge won't know.

   Appropriate fiber choice means for the final intended use of this yarn is the fiber used appropriate. Would 100% merino wool in a singles and used for a floor rug be a good choice? Would it hold up to foot traffic? How about longwool for a baby sweater? Will a baby ever be able to wear it and not cry!

   The **diameter of yarn** needs to be the right size for the project you are going to use the yarn. If you are making a very fine lace shawl and you have spun a bulky yarn, is it going to be a lacy shawl? If you spun a singles in a soft yarn, is it going to work for that floor rug without felting it?

   Number of plies appropriate means the intended use of the yarn must match the final project. Is it an overkill? Too many plies and the finished project is as stiff as a board. Not enough plies and the project won't wear well.

There are a few things to remember.

1. The biggest thing to remember for entering yarns in any competition is **read the rules.**
2. Whether entering or not, consistency is important for quality of your product.
3. Be sure to label your entry with the intended use.
4. When you have it all spun, washed, blocked, tied and the skein is twisted ready to go to the competition, lay it out for inspection and ask to yourself "Is this skein ready?". If I were going to give this skein to my best friend as a birthday gift would she say "Wow!" when she saw it?

Appendix B

Standardize Fiber Art Shows Montana

Fiber Arts & Yarn Show Rules:

1. Please use a Fiber Arts entry form that gives room to type legibly (198k PDF to fill-in and print is given as an example).
2. Fees: $2 per skein of yarn. $4 per Fiber Arts item. (Higher entry fee does mean more payout. You use American or Dutch systems)
3. All articles, including the yarn in the article and yarns entered must have been finished within the last year (12-18 months) by the entrant from 100% animal fibers (some want 90% natural fibers).
4. Yarn MUST be in skeins with a minimum 25 yards (exception cashmere or silk), appropriately tied**.** NO balls of yarn will be accepted. Skeins must be tied in 3-4 figure-8 ties in similar colored yarn on a 1½ -2 yard skein (exception cashmere or silk).
5. All items must be washed, blocked and dried by entry time.
6. Use the Fiber Arts Card (example) or Yarn Card (example), or attach to each item ***two*** **3 x 5 cards**.
   Card 1: Entrant's name and address.
   Card 2: Include the following:
   - Division, Lot and Class Number of item
   - Fiber content(s), to include breed of animal if known
   - Include a statement of how fiber was prepared.
   - Fleece or fiber sample must be attached to both skeins and finished items. **Skeins** of yarn must also include:
   - A statement of ***intended use*** of yarn or a 3 x 3 inch (minimum size) sample swatch, demonstrating any patterning or techniques to be used. Items not stating intended use will be displayed and not judged.

   Finished items should include descriptive information regarding:
   - Preparation
   - Technique
   - Design used - indicate **"***original design***"** if no commercial pattern was used.
7. Judging criteria established by Northwest Regional Spinners – see below
8. Entries must be in place by the designated time. **The Fiber Arts show will accept mail-in entries received by the given date. Please include mailing label and funds for return postage. Insurance, if desired, to be provided by entrant.**
9. Release - All entries must be claimed.
10. A 10% handling fee will be collected on all items sold at the **Fiber Arts & Yarn Show** if items are to be sold.

Judging -

- 10% overall appearance
- 10% preparation for exhibit
- 20% suitability of fiber to yarn
- 40% technique
- 20% suitability of yarn to use

Proper Presentation of Yarn
For a Fair, Festival or Conference

1. **Best of the Best**
   When spinning for a fair remember that every skein is displayed so the public can come and look at the **best of the best!** This does not mean that you can't enter if you think you might not receive the grand prize, it just means **prepare** the item you are planning on entering with judges and fair goers in mind.
   Item should be **clean**, **proper length** if yarn, **blocked** if needed, **tied** with figure-8's if a skein, and always include an **intended use**. Every fair has its own rules whether it is a county fair, a local festival or a conference. **Read the rules** in the fair book or the festival book and then prepare your yarn accordingly.
2. **Clean**
   Your skein should be washed and blocked. Hanging a milk jug to pull it straight is a little over kill. It doesn't take much weight to block out a skein. A small soup-can will do the trick if necessary. If it is warp singles, please label it.
3. **Length of skein**
   Some fairs ask for 25-yard skeins, others ask for a minimum of at least 1 ounce, some ask for a combination of a sample of the fiber, a certain yardage, usually a 25-yard skein, and possibly a sample swatch, (knitted, crocheted, woven, etc.) So be sure to check to see what is wanted at the fair you plan to enter. Be sure that if it says 25 yards you measure out 25 yards, not 24 or 30 yards as that may lead to point deductions.
   Use a 2-yard skeiner or a 1½ yard skeiner. Avoid using a 1 yard skeiner as it doesn't present as well for display.
4. **Ties on skein.**
   Skeins should have 3 or 4 figure-8 ties. You can use the ends of the skeins for two of the ties and then use self ties or similar colored yarns for the other two ties.
   Split the skein in half, put a tie through the split, wrap around like a figure eight and then tie the ends in a knot, repeat for all four ties. Cut off the excess as long ends distract from the skein. Be sure you *don't use glaring colors* for ties as this is very distracting and may lead to more point deductions. If not using the ends of the skeins for ties they need to be close to a tie but not so close as to fall out when the skein is handled.
   Be sure your ends aren't halfway between ties as then they tend to hang down loose as the skein gets handled. This brings us back to using the ends as ties or tying the ends together; both ways work and are both accepted for judging. You are taking chances if you leave the ends loose, it is very distracting when a judge is looking at the yarn and the ends are tangling around the skein, the skein then can become tangled and that leads to more problems, especially if two or more people are handling the skein.
5. **Blocked**
   As mentioned earlier skeins should be blocked. Skein should hang in a loop if you are trying for a balanced yarn. Not twist back on itself. **A singles** will usually twist back on itself. A singles yarn for weaving warp will not be balanced as it would need the extra twist to be strong enough for a warp – you will explain that to the judge in the *intended purpose*. You also don't want to block so hard that you take all the life out of a yam.

Karen Goodson, 9-2007

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