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LEADING DEEPLY:

A HEROIC JOURNEY TOWARD WISDOM AND TRANSFORMATION

RICHARD WARM

A DISSERTATION

Submitted to the Ph.D. in Leadership and Change Program
of Antioch University
in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy

August, 2011

This is to certify that the dissertation entitled:

LEADING DEEPLY:
A HEROIC JOURNEY TOWARD WISDOM AND TRANSFORMATION

prepared by

Richard Warm

is approved in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Leadership and Change.

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Donna Ladkin, Ph.D., External Reader date

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Dedication

I dedicate this work to my father, who even after I have studied leadership for 5 years, is still the best example and role model of a leader that I know. I miss you.

And I dedicate this work to my mother, who probably does not realize that I am the writer (and cook) that I am today because of her. Thank you.

Acknowledgments

My very deepest gratitude goes to my teacher and guide, mentor and friend, *Sword Made of Clouds*, for always believing in me, always letting me at least try to do things my way, and knowing somehow everything would work out. It has been a great privilege working with you the past five years, Carolyn, and I probably would not be here without you. Thank you from the bottom of my heart. You are the best!! Also my appreciation and respect goes to Laurien, Al, and the entire faculty. My experience in this program has been much more than I imagined it would be. I also want to thank Peter Vaill for his wisdom, his insight, and without whom I would never have heard about Antioch. It's all your fault!

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Abstract

This dissertation will explore leadership as a mytho-poetic transformational journey toward self-knowledge, authenticity, and ultimately wisdom; the power to make meaning and give something back to the world in which we live; and the necessity of transformation. I view leadership as a transformative process and a transformational responsibility. As leaders we must undergo our own transformation in order to lead change on a larger scale. The dissertation will be both philosophical and theoretical, exploring how the threads of the hero's journey, transformation, wisdom, and leadership intertwine. It will also examine the role of education in this process. Education does not necessarily mean institutional learning as it is so often taken to mean. A broader understanding of what education is and how it needs to serve us individually and as a society, particularly with the intention of developing wisdom and leadership (or wisdom *in* leadership) will be explored.

The hero's journey, the mytho-poetic journey toward authenticity and self-knowledge, is the golden thread that weaves itself throughout this dissertation. It is both the idea of developing leadership and wisdom as a journey (as opposed to a destination) and the idea that meaning and authenticity is ultimately what drives wisdom and leadership. These concepts manifest themselves in different ways throughout the chapters. In many ways this is a very unorthodox and unusual way to approach leadership. It asks for full engagement, participation, excellence, and mastery—a *lifelong* dedication. None of these concepts are new, but most of them are often unheeded or not practiced. It also focuses on the common good, an element that research in both wisdom and higher stages of consciousness share. The intent is to explore the transformational process inherent in becoming a leader and consequently leading transformation that ultimately makes the world a better place on a number of different levels—leading deeply.

Leading deeply makes a difference through tapping into meaning and purpose. When our lives are about contribution and giving back, growth and wisdom, evolution and making the world in which we live and in which our children will live a better place, the experience of life becomes deeper, richer. Leading deeply connects us back to life, creates meaning, and helps us understand that what we are doing *does* matter. A leader is one who has gone through his or her own heroic and transformative journey, returning with a gift, and enabling others to do the same. The goal is *development*. It is directed toward growth, flourishing, higher levels of consciousness, and understanding. It is paradoxically rooted in tradition yet always embracing the change in which we live. Leading deeply takes us deeper to what is ultimately important for all of us. This electronic version of dissertation is at OhioLink ETD Center, www.ohiolink.edu/etd.

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Chapter I: Introduction

It is difficult
to get the news from poems
yet men die miserably every day
for lack
of what is found there.

~William Carlos Williams, from *Asphodel, That Greeny Flower* (Williams, Litz, & MacGowan, 1988, p. 318)

This dissertation will explore leadership as a mytho-poetic transformational journey toward self-knowledge, authenticity, and ultimately wisdom; the power to make meaning and give something back to the world in which we live; and the necessity of transformation. I view leadership as a transformative process and a transformational responsibility. As leaders we must undergo our own transformation in order to lead change on a larger scale. Mythology is, in essence, the seed of this work. Myths are, after all, often about transformation. And myth's most abiding story, the hero's journey, represents both an inner journey toward personal transformation, and an outer journey of *leading* transformation on a much larger level—transformation with the intention to make the world a better place.

Leadership as a *mytho-poetic journey*? Who in this decidedly difficult and crazy time needs myth? Who has time for poetry? But for me this is a topic that just won't go away. I have explored a lot of material during my (sometimes heroic) doctoral journey and I have always come back to the same themes. Sometimes, as I will explore in my dissertation, you have to surrender to a higher source of wisdom. When I am asked why I chose a *mytho-poetic* approach, the Williams poem continually comes to mind. If we are to see leadership as creating meaning, transforming ourselves and others to higher levels of understanding, and contributing to a whole

greater than the sum of our parts, we need to look deeper, beyond the news, beyond the data and information which deluge our daily existence. We need to learn to *lead deeply*, a concept illustrated in the following passage from Henry David Thoreau's *Walden* (2004):

> The mass of men lead lives of quiet desperation. What is called resignation is confirmed desperation. From the desperate city you go into the desperate country, and have to console yourself with the bravery of minks and muskrats. A stereotyped but unconscious despair is concealed even under what are called the games and amusements of mankind. There is no play in them, for this comes after work. But it is a characteristic of wisdom not to do desperate things. (Thoreau & Cramer, 2004, p. 7)

It is not my intention to start my dissertation on a low note—quite the contrary. Yet I feel it is important to point out that many of us do "lead lives of quiet desperation." I bring this up in the beginning because this is where *leading deeply* can really make its mark. Leadership can make a difference through tapping into meaning and purpose. When our lives are about contribution and giving back, growth and wisdom, evolution, and making the world in which we live and in which our children will live a better place, the experience of life becomes deeper, richer. Indeed it may be difficult to get the news from poems, but for those of us who would go deeper, who would share in the humanity that life on this planet affords us, poems, along with art and music, are not frivolous and unconnected to life, rather, they embody the experience of life. Leading deeply connects us back to life, creates meaning, and helps us understand that what we are doing *does* matter. It is not separate from poems. Leading deeply is poetry. Wisdom is *art*.

The hero's journey, particularly as it relates to leadership, is a journey toward wisdom, a journey that embraces transformation, and a journey for the common good. Though the path may begin in an egocentric (Wilber, 2006) orientation, the result is always for a greater good. Leading deeply gives "the wisdom and power to serve others" (Campbell, 1988, p. xiv). As we explore what this transformational journey toward wisdom and the common good looks like, we must also take into account how we are to get there. Because, given our natural human tendencies, we

are apt to fall into what Quinn (1996) calls the trap of "slow death." Yet if we listen for the call and pay attention to our gifts, we become attuned to what is is important, what holds meaning.

The hero's journey is ultimately about meaning and purpose. Meaning gives us the understanding to pursue what is important, to contribute to the common good, and the ability to see the big picture—*wisdom*. Purpose is often equated with one's soul (Meade, 2010). "A person either wises up to who they are at their core or else slips into narrow patterns of ego-centricity" (pp. 88-89). This is integral to the process of developing leadership, something Reams (2010a) calls "leadership as opening space" (p. 16). Reams explains, "The essence of our success in realizing our purpose is through the coherence of the heart and the quality of the soul's presence. This quality of presence emanates from us and can be sensed energetically by those around us" (p. 16). Leaders are those that see this, have experienced this, and enable others to become part of the *dance*, encouraging them to contribute their full selves, their souls, their gifts. Thus a leader is one who has gone through his or her own heroic and transformative journey, returning with a gift, and enabling others to do the same. The goal is *development*. It is directed toward growth, higher levels of consciousness, and understanding. It is paradoxically rooted in tradition yet always embracing the change in which we live. Leading deeply takes us deeper to what is ultimately important for all of us.

Purpose

The purpose of this dissertation is to look at leadership through this lens of development and transformation called the hero's journey, while examining the implications of (developing) wisdom in leadership. The ultimate destination, which is really not a destination at all, is arriving at a point of facilitating transformation. Therein lies one of the most important functions of leadership. Like the hero's journey, leadership starts with transforming self, but what

distinguishes leadership from "self-development" is that leadership helps transforms others, helps transform systems, helps direct transformation toward the common good and what benefits broader numbers of people and the planet.

> Leadership is not just something that a leader does to followers; rather, leadership is a process that meaningfully engages leaders and participants, values the contributions of participants, shares power and authority between leaders and participants, and establishes leadership as an inclusive activity among interdependent people. (Komives, Lucas, & McMahon, 2007, p. 53)

We will explore leadership in the context of messy, chaotic, unpredictable change and examine how to better educate leaders who are able to not only survive, not only thrive, but who can honestly help others achieve the same while contributing to a sense of the common good—the environmental, social, and spiritual realities that exist beyond economic profitability that speak to both our humanity and the interconnection we share with all species on our planet. Leadership in this context requires the ability to see change, work comfortably in change, and perhaps even surrender to emergent patterns. It means awareness of adaptive problems and the role that individuals and leaders in particular must play. It also recognizes that as our world has "gotten smaller" there is a *bigger picture* that must be understood, not just because of our interconnectivity and interdependence but also because the big picture represents the scope and responsibility of leadership.

We will also examine leadership in the context of *eudaimonia*, the ancient Greek concept of the good life—the pursuit of happiness. As Aristotle, I see the world as largely motivated by the pursuit of happiness. A greater understanding of happiness is perhaps in order as is the ability to tap into or understand people's intrinsic motivations—what makes them *flourish*. Leadership needs to be grounded in understanding this principle. It is less about looking extrinsically for satisfaction and more about what really matters. This helps us move from being a society that is

short on depth, seemingly uninterested in meaning, though "craving transcendence," and "stuck" in a state of mediocrity. Moving from this *stuckness* requires what Quinn (1996) calls "positive deviance." Heifetz calls this "dancing on the edge of authority, into leadership territory" (Heifetz, Grashow, & Linsky, 2009, p. 25). It requires leading deeply.

This work is influenced in part by a gap in the literature that I have perceived over the past several years. First, there is little to nothing about the hero's journey, particularly as it relates to leadership. Second, wisdom research and interest has made inroads over the past 20-30 years, and there are even a few people writing about wisdom and leadership, but it is not a great deal, and for the most part the focus is on practical wisdom. There is nothing wrong with practical wisdom. It's just not the whole picture. I have found that very few people are exploring how wisdom is developed, which I feel needs to be a primary focus. Transformation has been a topic of interest in the leadership community for quite some time. But there is not enough research on how personal transformation affects leadership and what the connection is to organizational change and transformation. In addition, an important question to ask is, what transformational *responsibility* does someone in a leadership position have? Finally, how do we create educational systems that will both embrace and support the quest for wisdom?

In my research of the literature and through my practice I have witnessed two trends, two lines of thought that have served as lenses for the kind of development I feel is necessary. First, there seems to be a growing recognition of the need for self-development, perhaps as an initial understanding of transformation. Second, is recognition of organizational focus beyond the singular bottom line.

Development of Self

Titles abound on the subject of leadership from the inside out, leading from within, self-leadership. Self-development is seen as essential for both authentic and effective leadership abilities. Goleman (2005) pointed out that it all begins with self-awareness. Self-awareness is the starting point of understanding emotional intelligence. Often this begins with a startling discovery. “You have to become aware that you are not aware” (Boyatzis & McKee, 2005, p. 65). There also seems to be a rediscovery of an ancient understanding of body, mind, emotion, and spirit (B-M-E-S) in leadership development and education (Boyatzis & McKee, 2005; Covey, 2004; Loehr & Schwartz, 2003).

> Leaders are often advised to focus on the rational mind and on the mechanics of business—planning, organizing, and controlling resources (including people)—and to leave the soft stuff alone. They are told to ignore the body, heart, and spirit or, better yet, leave them at the front door when entering the office. But bringing only parts of ourselves to work leaves us feeling lost, dull, or as if we are running on a treadmill… leaders who pay attention to the whole self—mind, body, heart and spirit—can literally be quicker, smarter, happier and more effective than those who focus too narrowly on short-term success. (Boyatzis & McKee, 2005, pp. 73-74)

The focus, as I see it, and as we will explore in later chapters, is on self-knowledge. Self-knowledge encompasses self-awareness and self-understanding. Of course, this is nothing new. Socrates was purported to say that the unexamined life is not worth living. Self-knowledge, as it turns out, resonates very strongly with some of the most interesting and influential leadership theories as authentic leadership, servant leadership, even transformational leadership.

Multiple Bottom Lines

The triple bottom line (TBL) is a fairly recent concept that has begun to reverberate in the corporate and organizational world. Coined by Elkington (1998), it rests on the idea of *sustainability*. “Sustainability is the principle of ensuring that our actions do not limit the range of economic, social, and environmental options open to future generations” (p. 20). On the

outside, the TBL is an expansion of criteria that business and other organizations use to measure success. Success is defined to take into account both ecological and social “performance” along with economic profitability. However, TBL goes beyond the shareholder (profit) maximization model by addressing and including all who are influenced by the actions of the company, indirectly or directly, called *stakeholders*. The TBL has developed in particular with focus upon business and the corporate world. Thus the sustainable corporation “is one that creates profit for its shareholders while protecting the environment and improving the lives of those with whom it interacts (Savitz & Weber, 2006, p. x). Further, Savitz and Weber (2006) write that “Sustainability in practice can be seen as the art of doing business in an interdependent world” (p. x).

Building on the concept of the triple bottom line, my colleague Paul Scheele and I (Scheele & Warm, 2009) have taken this a step further. We began to examine leadership from the perspective of “creating a world that works for everyone,” a quote and idea that has been attributed to both Buckminster Fuller and Werner Erhardt, both early leaders of what has become known as the human potential movement. We have also embraced the purpose of a symposium created by the Pachamama Alliance entitled *Awakening the Dreamer, Changing the Dream* that calls for, “Bringing forth an environmentally sustainable, spiritually fulfilling, and socially just human presence on this planet.” We see leadership, particularly from large organizations and transnational corporations that impact so many of this planet’s people, resources and spirit as having a responsibility beyond the “bottom line” of economic profitability. While profit and even growth may be important for businesses to survive, thrive, and also (importantly) to contribute to the good of the planet, corporations must assume responsibility for the greater good because of their influence. The triple bottom line is a good place to start. We added a fourth, *spiritual*

fulfillment, because we felt something critical was missing. We have subsequently structured our own leadership development agenda around the quadruple bottom line (QBL) of economic profitability, environmental sustainability, social justice, and spiritual fulfillment. Citizenship relates to the bottom lines in that it is a measure of our social sense, our sense of belonging in this world.

Why is this even necessary? We live in a world of evolutionary impulse (Hubbard, 1998). As Einstein said, and is so often quoted, “the problems of our times cannot be solved by the same minds that created them.” Business today has become the largest user and controller of natural and “human” resources on our planet. A majority of people in the West are employed by businesses and corporations. Corporations control the greatest economic resources and either control or exert influence over natural resources and social systems. For many years the citizens of this world have watched as great corporate entities have ruled with regard mainly to profit, the economic bottom line, usually focusing on the short term and without overt concern to the ramifications to environmental or social justice issues. What was once a cry is becoming more of a shout. We need leadership based on wisdom, understanding, and the courage to do the right thing—for the common good.

Position

I have seen leadership played out in many different social systems over the years including family, business, community, national, and international. In the past five years, I have participated with greater awareness and much greater humility, cultivating an active *mindfulness* about leadership. I am a father and a husband. I have four children, each unique, and each one teaches me something new almost daily, even though I find myself often resisting the lesson.

And undoubtedly the greatest leadership lessons I have learned in my life have come from the relationship with my wife.

As a former corporate employee, I recognized early that in most of the organizations of which I was a part, there was not a lot of (good) leadership. At the time I left the corporate world I was not completely aware of why. But over time I have realized that the corporate leadership that I experienced was rarely engaging, generally depleting, and hardly ever empowering. Work has become for many just a job with no vestige of vocation or the possibility of giving of one's gifts. As an entrepreneur and business owner, working mostly in the world of music, I endeavored to be a leader in my own small domain of the industry. I started a company from scratch, created a name and international brand, garnered a Grammy nomination, but also had to "put my business to sleep" because I did not see or understand the change my industry was going through. These were painful lessons learned the hard way, that still haunt me.

I am also a citizen of this planet and I see a world that seeks to reign in rather than bring forth. I see systems satisfied to remain stagnant. Mediocrity is often accepted as "good enough" and status quo becomes our standard of excellence. Yet I know, from both personal experience and shared story, that this mindset is surmountable. Leadership is an important element to help others on this path. Deep leadership helps make change both tenable and sustainable.

I am a practitioner. I have a practice. I also have many practices. My practice is one of the most important elements of my own personal development. As such the elements of my practice inform and influence my position and how I see the world. Practice, when it is fully embraced and embodied, becomes what the Japanese call a Way or *Dō*. Three domains have contributed to my practice for many years:

• Music—I have played music since I was maybe five years old. For a number of years I entertained the idea of becoming a professional musician. Though I love all kinds of music, my greatest learning has been through jazz. Jazz has introduced me to the idea of improvisation, which is a major lens of my focus and development—not just in music. “Improvisation, it is a mystery. You can write a book about it, but by the end no one still knows what it is… Great improvisers are like priests; they are thinking only of their god” (Stéphane Grappelli, quoted in Nachmanovitch, 1990, p. 4). Though I have reluctantly cut back on my musical practice while in school, music itself remains a key part of my life and is a lens I often use to understand and appreciate the world.

• Martial Arts—I am a martial artist and have been practicing since I was 17. Some 12 years ago I switched from a “hard” Japanese art to the “soft” Chinese art of tai chi. The martial arts and elements of Eastern philosophy have long served as lenses to my growth and understanding. No doubt my understanding of self, others, and the world as well as the way I approach my research are attributable to the hours of practice and study I have engaged in over the years. “The Way of the warrior has been misunderstood as a means to kill and destroy others… The real way of a warrior is to prevent slaughter—it is the art of peace, the power of love” (Ueshiba as cited in Raposa, 2003, pp. 9-10).

• Magic—I am also a magician, though I do not practice as much as I once did. I earned enough to live on magic through graduate school at one point. I began to study and perform magic because I lived and traveled so much overseas, I found it a great way to break the ice and communicate with people around me. Like my practices of music and the martial arts, magic took me places I never dreamed I would go, toward a deeper understanding of the psychology of wonder and a desire to know more than what merely meets the eye. Abram (1996) used his

knowledge of magic to travel and study the connection between shamanism and healing in Southeast Asia. He too found that his original intention began to diverge as he began to ponder the "relation between traditional magic and the animate natural world" (p. 5). As his understanding of "magicians" grew, he noticed that they normally lived private lives on the outskirts and periphery, rather than in the heart of villages. Though this might be attributable to the shamans' need for privacy, he also found that it served the purpose of

> providing a spatial expression of his or her symbolic position with regard to the community. For the magician's intelligence is not encompassed *within* the society; its place is at the edge of the community, mediating *between* the human community and the larger community of beings upon which the village depends for its nourishment and sustenance. (p. 6)

Perhaps only coincidentally, I find myself also on the periphery with this study, as it will be revealed in the chapters that follow, and an attempt to mediate between the corporate world and the common good, and bring to light the kind of nourishment and sustenance that wisdom can bring.

Time no longer allows for me to practice everything, but my early practice has informed my current practices, a combination of body, mind, heart, and spirit related work. Daily I do physical exercise, tai chi, seated meditation, and as of late I have sought to begin a yoga practice. I journal most days and have active discussion with friends and colleagues. And I study and write daily. I also read voraciously, within the realm of leadership and without. I am a fierce advocate for liberal arts education and spend time studying the humanities, the arts, and myths of all cultures.

Besides being a student, I have been a teacher for most of my life. With a gift for language discovered as a teenager, I became a foreign language teacher and tutor in high school and college. I later became a martial arts instructor and then leveraged my understanding by

creating a self-defense system for women (mostly). In later life I became a teacher of tai chi. After years of running my music business I was asked to teach a university course on the topic. Most recently I have had the opportunity to teach the capstone course in leadership to graduating undergraduate management majors at Northern Kentucky University. I have taught this course for four years now and have learned a great deal about teaching leadership. I have also learned much about undergraduate education. I see a stark difference between the typical student in their lower 20s and the increasing number of students who return to school in their 30s and later. Experience aside, the difference in level of maturity and understanding is remarkable.

Finally, for the past six years, I have been an executive coach. I am also a man at midlife—one who has (arguably) been through a "mid-life crisis." I say this because, inevitably, over the years a good number of my clients have been men, usually executives, who are going through their own mid-life crises. I am not sure if they come to me because I have done my own work or whether it is a matter of what might be called the "law of attraction" where like attracts like. It has been said that the mid-life crisis begins with this question: "Is this all there is?" In other words, many of us work, get married, have kids, strive for material wealth often without ever really questioning why, looking at a bigger purpose. At some point in life, for many, this question begins to gnaw at them.

> Despite what we say to ourselves about wanting to know who we really are, there is a very strong chance that we will steer clear of decisive meetings with ourselves for as long as possible. It is far easier to walk in shoes too small for us than to step into the largeness that the soul expects and demands. (Hollis, 2009, p. 65)

They may attempt to cover up these socially unacceptable feelings with any number of numbing measures such as drugs, alcohol, TV, etc. This works for some, at least temporarily. For others it does not. And at that point there is a choice. Either one can choose to face this dilemma or one can continue to pretend it does not exist and face the consequences. This is, in the parlance of the

hero's journey, either answering or refusing the Call. That there is evidence of this phenomenon in cultures across the world and through time attests to the fact that this is a serious condition. That we minimize or trivialize it seems to have led to all sorts of serious societal maladies including the highest rate of anxiety and depression in recorded history. The choice seems clear: answer the call or refuse it at your own peril.

Basic Assumptions

Clearly I hold some basic assumptions, I have several philosophical "lenses" which contribute to my thinking, and through my research I have explored different elements that I intend to develop into a theory of *wisdom in leadership*. The bulk of this dissertation will examine the questions of *what* and *why*, while the final chapter(s) will begin to explore *how*. I fully embrace Peter Vaill's (1996) concept of *learning as a way of being* and the need for lifelong learning. This is a work in process, informed not only by the literature and my own practice and experience, but also, hopefully, through the practice of seeing what is trying to emerge rather than predicting where we are headed. It is a study of the journey, not the destination. My hope is that this theoretical journey does not end in dogmatic conviction but begins an ongoing conversation between scholars and practitioners, business leaders and world citizens, about what it takes to "nudge transformation" (Hart, 2009).

As my research primarily is geared toward businesses and corporations, I see how business can and often does bring positive gifts to our world; however, business can be, indeed should be, about more than simply making a profit. And as stewards and guardians of our planet's resources, we all share in this responsibility. Business and social leaders share the responsibility of attempting to create a world that works for everyone. This is where the quadruple bottom line and the idea of the common good come into play. These concepts are in

line with beliefs that we share with Native Americans and other indigenous peoples around the world including the understanding that we live in an interdependent (J. Burger, 1990; Covey, 1989; Ladkin, 2010a; Lipman-Blumen, 2000) and interconnected (Bopp, Bopp, Brown, & Lane Jr., 1984; Cowan, 2008; D. T. Suzuki & Knudtson, 1992; Wheatley, 2005) world.

I believe in the power of human potential and transformation, but I also agree with Quinn (1996) that we have a tendency to stagnate and stop growing. This then becomes the *sacred responsibility of leadership*—to help others transform, to discover and give of their gifts, to at the very least recognize the path of excellence and mastery over the path of mediocrity (Greenleaf & Spears, 2002) and slow death (Quinn, 1996). Life and leadership can be seen through the lens of the heroic journey (Campbell, 1968). It is a journey of transformation. Transformation, though it can be prompted from outside, grows within. Our internal transformation is the true gift we bring as leaders.

I also try to look at the world through a holistic lens. I see both personal and leadership development as an integration of body, mind, emotion, and spirit. Though I've inherited this framework from my years in the martial arts, I have found it to be fairly consistent through many diverse cultures. Our education, practice, and work needs to have a fuller focus to bring about full engagement and ultimately happiness. As we will see, these four "holistic intelligences" or literacies relate to wisdom and the ability to lead deeply.

Organization of the Dissertation

This dissertation is both philosophical and theoretical. I intend to explore how the threads of the hero's journey, transformation, wisdom, and leadership intertwine. And I will also examine the role of education in this process. I have chosen the word and concept of education very purposefully. Education does not (necessarily) mean institutional learning as is so often the

case, but the intention is to explore a broader understanding of education and how it can serve us individually and as a society, particularly with the idea of developing wisdom and leadership (or perhaps wisdom *in* leadership). Finally, I will speculate about how these concepts and ideas relate to business practice and corporate leadership development.

The hero's journey, the mytho-poetic journey toward authenticity and self-knowledge, is the golden thread that weaves itself throughout this dissertation. It is both the idea of developing leadership and wisdom as a journey (as opposed to a destination) and the idea that truth and authenticity are ultimately what drives wisdom and leadership. These concepts will manifest themselves in different ways throughout the chapters. In many ways the hero's journey is an unorthodox and unusual way to approach leadership. It asks for full engagement, participation, excellence, mastery—a *lifelong* dedication to growth and development. None of these concepts are new, but most of them seem to be unheeded or not practiced. Also, there often appears to be a paucity of concern for the common good in many leadership discussions, a common element that research in both wisdom and higher stages of consciousness share. The intent then is to explore the transformational process inherent in becoming a leader and consequently leading transformation that ultimately makes the world a better place on a number of different levels.

So our examination begins with the hero's journey. As we will explore in the next chapter, the hero's journey is a journey of self-transformation that encourages the hero to move beyond his or her comfort zone in an attempt to understand the world, discover a gift, and bring that gift back to the world to make it a better place. This gift, this sense of authenticity, is often what many of us find missing in life. For us to fully engage in leading deeply, we must be fully engaged holistically, spiritually, integrally. Aristotle called this eudaimonic well-being and it has remained an important philosophy for hundreds and hundreds of years. We will explore the

hero's journey using Joseph Campbell's three broad stages: *initiation*, *separation*, and the *return* with a particular focus on the last stage. The return is where the hero brings his or her gift back to the world. This is where transformation meets the common good.

The third chapter will explore leadership. While I do not come up with a definition or support a singular leadership theory, I do feel it is important to explore the concept of leadership in broad brush strokes. Because of the importance of transformation to this study, we will start with a fairly extensive look at transforming leadership after surveying some definitions and trends. We will also examine several other leadership theories and spend some time on the concept of authenticity before moving on to authentic leadership and several other theories. We finish the chaapter by exploring the connection between leadership and the hero's journey. I also draw a parallel between the journey and Scharmer's (2007) Theory U.

Chapter Four begins to explore the complex concept of wisdom. I will approach it primarily from an empirical point of view as we explore the research that has been conducted to date. Chapter Five will pick up on wisdom from a somewhat more philosophical perspective, examining how wisdom may be observed from various angles, including historical, holistic, and the viewpoint of the Native American medicine wheel. In Chapter Six we continue the journey to understand wisdom, focusing on Aristotle and the difference between practical wisdom and theoretical (transcendent) wisdom. We also spend time with Aristotle's notion of excellence (virtue) and then attempt to understand how it all connects to eudaimonia (happiness or flourishing).

Chapter Seven will explore such concepts as expertise, practice, and mastery. In an intentional journey to wisdom and exceptional leadership, one does not stay the course by luck. Practice is a key component. We differentiate between deliberate and transformative practice.

We also explore expertise through the lens of the Dreyfus Model, and close the chapter with some thoughts on mastery. Chapter Eight deals more explicitly with the idea of transformation. We will examine personal transformation as well as organizational transformation, investigate the realtionship between the two, and we finish the chapter with a look at transformation and spirituality.

Chapter Nine will examine education, what it is, what it could be, and how education can be applied to develop leaders on a transformational path toward wisdom. In Chapter Ten we will consider a number of educational models that I feel are important in constructing both a teaching philosophy and eventually a pedagogy for facilitating wisdom in leadership.

The last two chapters will attempt to put together, in some holistic sense, a theory of leading deeply and what that might look like. While drawing on the main themes explored in the first ten chapters, along with new research in positive psychology, happiness, and *flourishing*, I will paint a picture of a leading deeply that is approached like a heroic journey. In Chapter Eleven, we will delve into a model of consciousness and connect it to what we learned from Aristotle in Chapter Six to create a model of wisdom in leadership. The remainder of the chapter serves to explore different elements of leading deeply. Chapter Twelve attempts to *begin* thinking about how one can educate leaders to lead deeply. We start by positioning leadership and education in a world of constant change. Then we take a deeper look at some of the themes we have been discussing and end the chapter with a speculative vision of the kind of leader and leadership that seems to be in the making.

Theoretical Dimensions

A Theoretical Dissertation

What is a theoretical dissertation? Perhaps it is not surprising that definitions and approaches differ among scholars. Fu (2008) writes that the starting point is both a transformational moment and a new vision, an understanding in line with my own experience and in accordance with some of the ideas and theory we will discuss in future chapters.

> A theoretical dissertation is documentation of abstractions (by text narrative, visual, audio, or other means) that captures a personal transforming experience in a pursuit of scholarship. Beginning with a transforming vision, a new theory, one identifies the gap between the current knowing and the desired knowing. By having a continuing dialogue exploring the works of subject area theorists and thinkers, one confirms and refines that new theory and expands one's knowing. (Fu, 2008, p. 2)

Silverman (2010) explains that in a theoretical dissertation we "develop some theoretical insights by means of a critical review of a body of literature." He goes on to clarify, "In the theoretical dissertation, your methodology chapter will need to discuss your rationale for selecting your corpus of literature and any illustrative examples. It will also need to show how you have attempted to produce a systematic analysis, e.g., by considering the arguments for positions that you reject" (p. 330).

Rudestam and Newton (2007) make it clear that a theoretical dissertation "is by no means an easy alternative" (p. 54).

> Original theoretical contributions are a profound intellectual challenge…. To make a genuinely theoretical contribution, you need to know an area of inquiry inside-out and be intimately familiar with the issues and controversies in the field…. If you choose to pursue a theoretical dissertation, you will be expected to argue from the literature that there is a different way of understanding a phenomenon that has heretofore been acknowledged. Some of the more viable theoretical dissertations in the social sciences are those that bring together or integrate two previously distinct areas. (pp. 54-55)

Vaill (2007a) explains that a theoretical dissertation is the most difficult to write because 1) it explains a theory of something that is almost always difficult to explain exactly; 2) it requires

constructing a coherent idea from disparate sources while still making sense; 2a) it needs to be more than just a list of generalizations about the data explored, rather it should be either a guide to action or should lead to an explanation or prediction; 3) the writer necessarily is claiming that the data has never been looked at or explained in this way before; 4) the theory must be persuasive and the explanation adequate; 5) the writer must have some ability to "theorize;" and 6) the writer must possess excellent writing skills. Weick (1995) has this to say about theorizing:

> The process of theorizing consists of activities like abstracting, generalizing, relating, selecting, explaining, synthesizing, and idealizing. These ongoing activities intermittently spin out reference lists, data, lists of variables, diagrams, and lists of hypotheses. Those emergent products summarize progress, give direction, and serve as placemarkers. They have vestiges of theory but are not themselves theories. Then again, few things are full-fledged theories. The key lies in the context—what came before, what comes next? (p. 389)

I have perhaps been most influenced by Vaill's (2007a) definition:

> A theoretical dissertation is one whose process is one of reflection on existing bodies of raw or interpreted data, and whose **output** is a new theory explaining some phenomenon, or a substantial addition or modification to some existing theory which, within the dissertation itself, is not tested against an appropriate body of empirical data. (para. 2, emphasis in original)

This dissertation is based on years of deep reflection that has led me to a unique perspective on the development of leadership. It is also about my own personal engagement with the subject. Bentz and Shapiro (1998) speak of this relationship as well. "The researcher relates to this subject matter in the mode of theoretical reflection, even though she or he may be deeply personally engaged with the relevant theoretical issues" (p. 142). The reflective element is also in line with Mott's (1996) definition of theory building (in practice). Vaill (2007a) goes on to state that the "output" of the theory can take various forms that include reading and reflection, debate, creative exercises, and even dreaming. But, as most agree, the key element is "whether the

thinker can reformulate the insight into a coherent theory without first collecting empirical data" (para. 3).

What is theory?

Lewin, of course, is well known for his frequently cited quote, "nothing is as practical as a good theory" (1945, p. 129), opening the door for would be theorists to make their own contributions. Van de Ven explains, "Good theory is practical precisely because it advances knowledge in a scientific discipline, guides research toward crucial questions, and enlightens the profession" (1989, p. 486). In seeking to distinguish strong theory from weak, Sutton and Staw (1995) are quick to point to the lack of consensus in what theory actually means, which may be why strong theory is difficult to develop. Though they do not to explain what theory is, they describe five elements commonly used in theoretical papers that are often confused with theory: 1) references, 2) data, 3) lists of variables or constructs, 4) diagrams, and 5) hypotheses (or predictions). These elements in and of themselves, the reader is warned, do not amount to theory. They do offer this insight into what good theory looks like:

> We agree with scholars like Kaplan (1964) and Merton (1967) who assert that theory is the answer to queries of *why.* Theory is about the connections among phenomena, a story about why acts, events, structure, and thoughts occur. Theory emphasizes the nature of causal relationships, identifying what comes first as well as the timing of such events. Strong theory, in our view, delves into underlying processes so as to understand the systematic reasons for a particular occurrence or nonoccurrence. It often burrows deeply into microprocesses, laterally into neighboring concepts, or in an upward direction, tying itself to broader social phenomena. It usually is laced with a set of convincing and logically interconnected arguments. It can have implications that we have not seen with our naked (or theoretically unassisted) eye. It may have implications that run counter to our common sense. As Weick (1995) put it succinctly, a good theory explains, predicts, and delights. (p. 378)

Though admittedly, Sutton and Staw's (1995) prescription "reads more like a wish list than a set of realistic expectations" (p. 378), their five elements are presented as a cautionary measure. Weick (1995), however, warns against using such generalizations across the board. It is

one thing to rely upon these elements because of "laziness and incompetence" (p. 385), yet, as he explains, ruling them out may impede progress if the development of a theory is in a nascent stage. Weick also cautions not to equate theory as a product. It is, rather, a *process*.

> theory work can take a variety of forms, because theory itself is a continuum, and because most verbally expressed theory leaves tacit some key portions of the originating insight. These considerations suggest that it is tough to judge whether something is a theory or not when only the product itself is examined. What one needs to know, instead, is more about the context in which the product lives. This is the process of theorizing. (p. 387)

DiMaggio (1995) helps clarify that good theory can come in different forms: 1) covering laws (basic generalizations of the way we see or measure the world), 2) as enlightenment ("surprising" the reader into a higher level of understanding), and 3) as narrative, "theory as an account of a social process, with emphasis on empirical tests of the plausibility of the narrative as well as careful attention to the scope conditions of the account" (p. 391). He concludes that theory is difficult to create because it encompasses many aspects that contribute to its value, often requiring compromise between conflicting values. He also suggests that theory is more of a "cooperative venture between author and readers" (p. 396) which has a different emphasis in the short term than the long run.

> So where does this leave us? It says in part that if much of what we do consists of approximations, then, as Sutton and Staw say, we may expect too much of any one attempt at theorizing. If any explanation will always be deficient in one or more of the qualities of generality, accuracy, and simplicity, then the best we can hope for are tradeoffs. (Weick, 1995, pp. 389-390)

Though "hoping for tradeoffs" may not be the aspiration one aims for in developing theory, it is important to recognize that the process must begin somewhere. Whetten (1989) suggests that seven key questions must be addressed when writing theory:

1. What's new?—Is there a significant new theory or a valuable addition to current thinking?
2. So what?—Is it likely that the new theory will change the associated practice?
3. Why so?—Is the underlying evidence compelling enough to initiate change?

4. Well done?—Is the paper well thought out, thorough, and complete?
5. Done well?—Is it written well, presented well, and does it follow appropriate standards?
6. Why now?—Is it applicable to current concerns and situations?
7. Who cares?—Is the paper ultimately of interest to the community for which it is written? (pp. 494-495)

These are the questions that I will attempt to address in the upcoming chapters. First, we turn to the question of why.

Theory as Vision

Why a theoretical dissertation? It is a good question to pose to someone who has purposely chosen to pursue a Ph.D. for "scholar-practitioners." I first planned on doing phenomenological research to try to understand the *essence* of wisdom in leadership. But the heart of what I have been studying for the past several years, and a desire to contribute to both scholarship and practice, have led me to the "practical" route of "good theory." As such, I have taken the task of writing a theoretical dissertation very seriously. In 2006 I began my Ph.D. work with the distinct goal of exploring how leadership and mythology intersect. I also wanted to investigate a concept I introduced previously, which has been a part of my own practice since I began studying the martial arts over 25 years ago: is there a way in which one can integrate body, mind, heart, and spirit with the concept of leadership development? A third question that surfaced soon thereafter was "what is the practice of leadership?" In other words, if we must practice something to get better, what do we practice to become better leaders? When I began my studies I had a specific idea in mind as to what leadership entailed. I sheepishly admit, five years later, that not only have I changed my point of view many times, but I still struggle to define or explain leadership. Several different theories of leadership and learning have set my mind and spirit abuzz, but none more than the concept of transformation. What is transformation, how does it affect leadership, and what impact does it then have on the world? And, of course, wisdom also

became a major focus as I began to explore what it is, how it is developed, how it might be applied to the development of leaders, and why we seem not to give the development of wisdom much importance in our current society. These are some of the questions I will seek to answer in this dissertation.

Both these questions as well as the "answers" (and subsequent theoretical constructs) we will explore have emerged from a number of sources that have often, to my delight, melded and coalesced in front of me. Certainly the backbone of my research is the vast pool of literature which I have attempted to assimilate—a literature that is diverse and interdisciplinary yet often surprising in what it shares in common. As the scholars cited above have explained, reflection is key to a theoretical dissertation. A great deal of reflection has gone into the writing of this dissertation and the creation of this theory. As detailed in my statement of position, my reflective work also includes the experience I have had for the past several years through my work as both a coach and teacher, and more recently designing adult education programs and putting together a "center" for wisdom in leadership—all of which have focused on the development of leadership. It has also incorporated many elements of my personal practice such as martial arts and meditation as I attempt to fully engage (both myself and my students and clients) as a whole person—body, mind, heart, and spirit. Ironically, even with an extensive martial arts background, this has been particularly difficult for me as I am prone to living in my head and enjoy focusing on the mental aspect of research and theory. But this integration is one of the most important aspects of my research and has asked me again and again to consider the statement made by Teilhard de Chardin that we are not physical beings having a spiritual experience but spiritual beings having a physical experience. As we will explore later, this is also an important element for many leadership experts and scholars (e.g., Reams, 2010a) as well.

What has been particularly important in this process is something that I have found equally important for leadership—the concept of vision. Many of us, leaders in particular, understand vision almost as a personal right—something the leader uniquely bestows upon his or her followers. Senge (2006) writes of personal mastery as the creative tension between current reality and one's personal vision. Indeed understanding the "truth" must also play an equal role in any vision. As Collins writes, "Yes leadership is about vision, but leadership is equally about creating a climate where the truth is heard and the brutal facts confronted" (2001, p. 74). There is often a not-so-fine line that separates one's "personal vision" with an emerging reality (Scharmer, 2007). What we will explore in subsequent chapters is how a leader's vision may be more about "tapping into what is trying to emerge" rather than the imposing of one's personal vision. This, as I explain more fully in Chapter Six, is more in line with "higher" concepts of wisdom and almost Taoist notions of flow and surrender. I bring this up now because, as Fu (2008) stated above, a theoretical dissertation is partially driven by a "transforming vision." I do feel there is a transforming vision for this dissertation, and for my work in general, but I feel strongly that my work here is an attempt to paint a picture (or create a symphony) of what I see and feel is trying to emerge—both in the literature and through my experience. It is clearly impossible to read everything that has ever been published or to experience every possible leadership and life option the world offers. Arguably our minds and mental capacities naturally narrow and focus upon what we find important, what we value, or what we *want* to see. But I have tried to tap into a very broad set of literature and life experiences to begin to make sense of these emerging ideas. In particular, I have explored myths from many cultures and a broad cross section of literature from the humanities. As I stated before, I am an advocate of a liberal

education. I also consider myself a "liberal artist" and feel strongly that leadership itself is a liberal art (Vaill, 1998; Wren, Riggio, & Genovese, 2009).

> Hence the purpose of leadership in the liberal arts is not simply to study leadership or be able to talk about it in academic forums. It is to learn how to read, hear, feel, and respond to what is being called for in the here and now. The leader as a liberal artist is constantly learning to recognize and understand the dictates of the situation and responding to the opportunities and dangers of the present moment. (Maroosis, 2009, p. 178)

Vision also requires courage. It takes a considerable amount of courage to stand up and say that this is indeed a new way of looking at the data (Vaill, 2007a), this is a different way of understanding (Rudestam & Newton, 2007), and here's what comes next (Weick, 1995). Through the lens of the hero's journey, Pearson writes,

> Heroism is also not just finding a new truth, but having the courage to act on that vision. That is, in a very practical way, why heroes need to have the courage and care associated with strong ego development and the vision and clarity of mind and spirit that come from having taken their souls' journeys and gained the treasure of their true selves. (1991, p. 3)

Making sense of the literature, putting my experience into perspective, and finding the courage to take this step, I have found it helpful to refer to Gardner's *Five Minds for the Future* (2007). These five minds have certainly come to play as I have researched and written my dissertation. And I believe that our work as researchers and scholars as well as open-minded practitioners will be enhanced through the active integration of these five minds for the good of the world in which we live. The disciplined mind is the ability to master at least one mode of thinking, one discipline, one profession. It equates to the development of a skill or understanding and relates to mastery, which we will discuss in Chapter Seven. While discipline may be the key to success in some fields, in many ways, this kind of work (like writing a theoretical dissertation) requires the synthesizing mind; and indeed it is this mind that has been at the core of my work: finding information from different sources, evaluating it, and synthesizing it in ways that make sense and are valuable to others. It may also include the ability to synthesize and integrate more than just

what our minds understand but what comes from our bodies (physical intelligence), our hearts (emotional intelligence), and deeper sources like soul or spirit (spiritual intelligence). But our work cannot stop there. The creating mind, often steeped in the new combinations of the synthesizing mind, "puts forth new ideas, poses unfamiliar questions, conjures up fresh ways of thinking, arrives at unexpected answers" (Gardner, 2007, p. 3). Ultimately, this mind begets the crux of the work. The creating mind may also be the line where true vision based on emergence and personal vision, versus vision based on ego, is distinguished. What is created must also serve the common good—an important element of wisdom that we will explore in more detail in upcoming chapters. Not coincidentally, this introduces the *ethical mind*. "This mind conceptualizes how workers can serve purposes beyond self-interest and how citizens can work unselfishly to improve the lot of all" (Gardner, 2007, p. 3). Finally, Gardner (2007) includes the *respectful mind*, always mindful of differences between humans (and perhaps other elements of our world), and welcoming these different understandings.

Creating a successful vision, though, requires more than just a personal vision. As Senge (1990) wrote over 20 years ago, it requires a *shared* vision. In other words, using leadership as a lens, the vision must be something that is cared about by more than just the creator. "When people truly share a vision, they are connected, bound together by a common aspiration. Personal visions derive their power from from an individual's deep caring for the vision. Shared visions derive their their power from from a common caring" (p. 206). Ladkin (2010b) states that vision is "a starting point for aligning meaning among organizational members as a basis for coherent action. Without such a shared vision, leadership visions can be hollow pronouncements" (p. 124). She goes on to explain that the idea of a singular leader with an empowering vision "willingly pursued by placid followers" (p. 125) is not a reality for most of us.

> Attending to the space between "visions" and "meaning-making" instead suggests a far messier type of engagement. The leader may well sight the far-off realm but mobilizing toward it requires stepping back into the maelstrom of followers' realities. It involves discussion, debate, compromise, experimentation, uncertainty, ambiguity, giving up long-held beliefs and taking on new ones on the part of all those involved, including the "leader." (p. 125)

Though steeped in research and philosophy, this dissertation ultimately is just a point of embarcation, a *descent into the maelstrom*, so to speak. I want the ideas to spark discussion, debate, and experimentation. Therein lies the key to the ultimate success of my dissertation (vision)—translating this work from something that I just care about to creating an environment where others care, contribute, and share the vision of developing wisdom in leadership—the capacity for leading deeply.

This kind of quest is in every way a heroic journey. And it is not new. There has been so much great literature that parallels the hero's journey. The theme is always the same, though often implicit—we go through the journey so we can transform ourselves. We then receive our gift so we can return to the world to help make it a better place. This is where the need for wisdom comes into play. Leadership at this level becomes a quest for excellence that starts with self, but does not end there. It becomes a transformative journey that may be taken with the intention of changing oneself, but in the end is about transforming others and affecting the world. It is about giving one's true gift back to the world—the *Return*. Horace Mann invokes our institution, Antioch with the injunction, *"Be ashamed to die until you have won some victory for humanity."* It seems to me that this victory, if it is to be sustainable and life giving, must emanate from authenticity and wisdom. That is what we find on our heroic journeys. That is the gift of leading deeply.

Chapter II: The Hero's Journey

> A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man. (Campbell, 1968, p. 30)

The hero's journey is the timeless story that has been part of our world culture since ancient times. From Gilgamesh and the Odyssey to Star Wars, The Matrix, The Lion King and Spiderman, we have continued to recount this story because it is universal and relates to each of us. The lesson surrounds cultivating one's own inner resources (and doing it with discipline, faith, sacrifice, passion, courage, restraint…). In Spider-Man, Peter Parker uses his newly found gifts to rise above his limitations and achieve self-knowledge. His power is not for his own glory but to make a contribution to others. Joseph Campbell (1968), who became very well known for his research of the *Hero's Journey*, explains that this quest, the heroic journey, is not just the basis of myth and folklore, but represents a map of the journeys taken by humans since the beginning of time. We follow almost predictable paths, though each and every one of us experiences a unique journey. It is indeed a journey of *transformation*. Life, dreams and the desire to contribute are all part of the grand journey all humans are invited to take. This journey has been documented in the myths and literature that have been passed down in every culture across recorded time and geographical space. Understanding the hero's journey allows us to both reflect upon our own destiny and see ourselves in the grand scheme of things. As such it is a tool for reflection, purpose, and vision.

Campbell (1968) saw the heroic journey marked by three major stages, each made up of several steps. The first stage is the *separation*. This is where the hero feels a pull to change. It may be self-directed or it may be almost arbitrary. Many people experience this through "wake

up calls" such as a life-threatening illness, a divorce, or the loss of one's job. This change pushes the hero across the threshold and into the unknown, the beginning of the second stage, *initiation*. The second stage is the part of the journey with which we are most familiar, through stories in books and movies. The hero passes through a number of challenges as his mettle is tested until finally he is thrown into the abyss and has to face his greatest fear. If he is successful, he gets the boon or gift and is transformed. The final stage, and, interestingly, the stage that is often left out of many stories, is called the *return*. The hero now must return with the gift and use it to help his community or world. The return trip in itself can be harrowing and just because the hero has a gift (often a greater understanding of self), it does not mean anyone else cares. So the journey continues even after the "transformation."

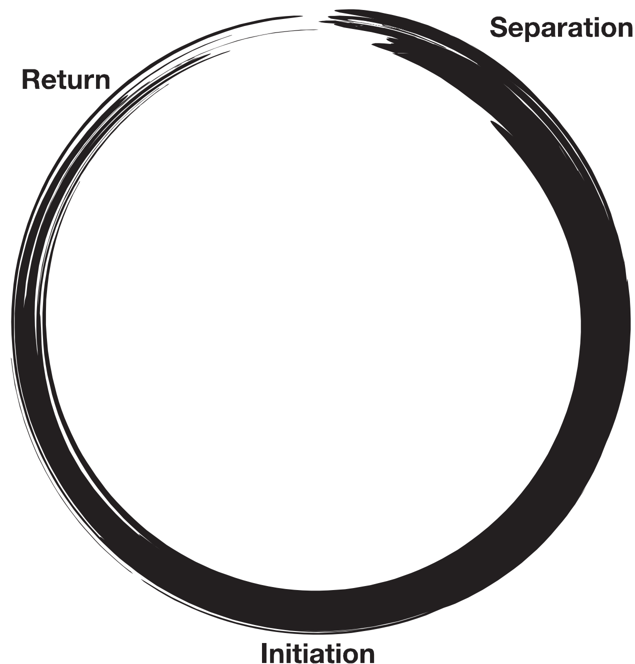

Figure 2.1. The cycle of the hero's journey.

Exploring Mythology

Mythology, or the study of myth, is in itself a large and varied field. In fact, like *leadership*, there is no consensus as to the actual meaning of myths. But there is spirited debate and different points of view that allow us a glimpse into possible motivations. This is not meant as a complete history and literature review but a short overview and introduction. As such, it is impossible to come up with one definition, but we can look at some of the schools of thought that have developed over the years. The English word *myth* comes from the Greek *mythos* which translates as "story or tale." The study of myth can be approached from many different perspectives: anthropology, religion, science (or pseudo-science), philosophy, art and literature, and psychology to name some of the major schools of thought. The field has been studied by such famous scholars as Sigmund Freud, Claude Levi-Strauss, Mircea Eliade, and C. G. Jung among many others. For the sake of perspective it is interesting to look at myth from a few different lenses. In his book *Mythopoesis: Mythic Patterns in Literary Classics*, Harry Slochower (1970) argues that the new interest in myth began in the 19th century due to the threat technology posed to wipe out the "ancient folkways." "The revival of myth in our time is an attempt to satisfy the human need for relatedness to fellow-travelers on our common journey" (p. 15). He states that myth deals with creation, destiny, and quest by asking, "Who am I, where do I come from, where am I going and how do I get there" (p. 15)?

Theologian and scholar Karen Armstrong (2005) argues that from Neanderthal graves we can learn five important points about myth: 1) it is almost always related to death and fear of extinction; 2) it is generally inseparable from ritual; 3) myth is about the unknown and as such forces us to go beyond our own experience; 4) it is not just a story but tells us how to behave and 5) all myth deals with another plane of existence that we do not know but intuitively sense. Her

claim is that myth is not about theology but about the human experience. “Mythology was therefore designed to help us to cope with the problematic human predicament. It helped people to find their place in the world and their true orientation” (p. 6). Contemporary mythologist and professor of humanities and religion William Doty (2004) does not concur with the Campbell school of “essentially Romantic myth theory” (Doty, 2004, p. 22). While pointing out the immense difficulty of defining myth concisely, he does remark that “myths coalesce social values or projections that have been found worthy of repetition and replication” (Doty, 2004pp. 19-20). Gardner and Laskin (1995) add that our conceptions of the world come from two main sources: our own “imaginative constructions” and through the symbolic images of art and mythology. They argue that art and myth are “distillations of the thoughts and experiences of individuals who lived in earlier eras” (p. 57).

For the purpose of this chapter, we will be focusing on the work of Joseph Campbell, his ideas of myth and its importance in modern society, and ultimately his model of the heroic journey. Campbell is probably best known for this work, which he describes in rich detail in *The Hero With A Thousand Faces* (1968). He was not, however, the first to examine the heroic character or archetype through myths and folktales. Otto Rank, a friend and follower of Freud, was perhaps the first to look at the hero in a scholarly context. Drawing on his belief of the commonality of the psyche, he felt the best way to understand the hero was through individual imagination, which could only be accomplished through Freud’s method of psychoanalysis. Rank saw a close relation between dreams and heroic myths and focused his interpretation of myths as did Freud with dreams—based on early childhood experience and fulfillment of Oedipal desires (Segal, 2004).While Rank and Freud focused on the first half of life, Jung’s approach to myth and psychology looked at the second half of life. The second half of life

represented the heroic battle to forge consciousness. It is a journey to the unconscious that marks Jungian psychology, with the goal of returning to the external world. “The ideal is a balance between consciousness of the external world and consciousness of the unconscious. The aim of the second half of life is to supplement, not abandon, the achievements of the first half” (Segal, 2004, p. 103). Van Nortwick (1995) neatly sums up the distinction between Freud and Jung and why modern mythologists such as Campbell may be more resonant with Jung.

> So I am attracted to the insistence in Jung that self-realization is a moral decision, that the tenor of my life is something I to some extent choose. Freud’s model, though hardly discounting conscious choice, sees life more as a kind of holding action, mopping up after the mess of our childhood and the grim realities of the world, trying for some kind of standoff between what one or another part of us wants and what we are likely to get. (pp. 4-5)

Campbell (1988) explains that there are four functions of myth. The first is **metaphysical**, the purpose of which is to awaken humans to the mystery of creation and instill awareness of the mystical source of all things. The second function is **cosmological**, to describe the cosmos in a way that elicits a sense of mystical awe. Third is the **sociological** function, which is culturally mandated and informs the morals and ethics of the people of that culture, ultimately defining the culture and social structure. Finally, there is the **pedagogical** (or psychological) function, which helps lead us through rites of passage that define significant stages in our lives. The significance of this fourth function illuminates that the rites of passage of any culture bring humans into a certain harmony and give a sense of both comfort and purpose in the journey of life.

Segal (1990) calls Campbell’s view of myth “romantic” and opposite of the rationalist view represented by anthropologists such as Frazer and Tylor. For Campbell, myth is eternal and is to be read symbolically. Further, he argues that Campbell does not always stick to the four functions described earlier. “Most often he considers its prime function a revelatory one: myth

discloses a deeper side of both humans and the cosmos" (para. 23). The challenge we face in understanding mythology is that the motifs are the same, but the cultures that they come from have changed. The search is on for a modern mythology we can all embrace. "We need myths that will identify the individual not with his local group but with the planet" (Campbell & Moyers, 1988, p. 30). The contemporary struggle is to read the stories built on generations of wisdom, understand those motifs in a modern context, and allow them to develop naturally, as they have for previous generations and eons.

The Hero's Journey

To be human
is to become visible
while carrying
what is hidden
as a gift to others.

~ David Whyte (1997)
from the poem *What to Remember When Waking*

During the last half of the 20th century, a young scholar began his own journey through the ancient and modern mythologies of the world. Joseph Campbell became arguable the world's best-known comparative mythologist by drawing a unique understanding of the journey of transformation, which he called the *Hero's Journey*, from hundreds of myths of diverse times and peoples across the world (Campbell, 1968). The heroic journey, what Campbell (1968) called the *monomyth*, takes place in the mythic realm and is about our inner quest of development, an attempt to understand our place in the world. It is a journey toward meaning and transcendence. He explains that the basic motif of the universal hero's journey is "leaving one condition and finding the source of life to bring you forth into a richer or mature condition" (Campbell & Moyers, 1988, p. 152), essentially an inner journey. "The passage of the

mythological hero may be overground, incidentally; fundamentally it is inward—into depths where obscure resistances are overcome, and long lost, forgotten powers are revivified, to be made available for the transfiguration of the world" (1968, p. 29). Parker J. Palmer (2000) among others has also called the heroic journey, an *inner journey*. "Go far enough on the inner journey, they all tell us—go past the ego toward true self—and you end up not lost in narcissism but returning to the world, bearing more gracefully the responsibilities that come with being human" (p.73).

The Hero's Journey to Wisdom

Be ashamed to die until you have won some victory for humanity.
~ Horace Mann

What then is the *modern* hero's journey? Campbell (1968) differentiates between two interpretations. As many myths and stories that have been passed down over the centuries, the journey is often assumed to be an *outward journey*, a literal journey. Perhaps someone named Jason really did steal the Golden Fleece. Our modern scientific minds become dubious when we think of such fanciful stories as Prometheus' journey to secure fire for humanity or Zeus hurling thunderbolts as truths; however, this allows us to illuminate the concept of the *inner journey*. The Horace Mann quote above that we are all so familiar with at Antioch is a call, an exhortation to take the hero's journey. The problem is that most people are afraid to take the journey in the first place. We often lack the confidence and foresight to believe that our contribution will truly be a victory for humanity. The first stage of the hero's journey, is a "call to adventure" inviting the adventurer to accept a certain level of responsibility and take a first step onto a path of growth and development. Crossing into the unknown begins the second stage and will test the hero as she faces increasing challenges, culminating in the need to face her greatest fears. But in this stage, the hero goes through a process of transformation and will gain a gift. The gift is normally

connected to some deeper sense of self-knowledge. Self-knowledge, as we will see, is an important key to leader development. It is at this point that transformation can occur.

In the third stage of the journey, the *return*, the hero must now bring her gift to the world. "A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man" (Campbell, 1968, p. 30). The return is a selfless part of the journey and one of vital importance. If transformation were to stop with the hero's individual development, then there would be no further growth in the community. Ironically, the tales of heroes on the journey often ends with the hero's transformation. But this is not the end of the journey. Campbell agrees, "the end of the hero's journey was not the aggrandizement of the hero" (Campbell & Moyers, 1988, p. xiv). The *return* allows for two possibilities after transformation. The transformed hero can choose to share the gift—the Buddha's path, or the hero can choose to bask in the glow of transformation (and enlightenment), keeping the gift for him or herself—the hermit's path. "But no one with a will to the service of others would permit himself such an escape. The ultimate aim of the quest must be neither release nor ecstasy for oneself, but wisdom and the power to serve others" (p. xiv).

The word "hero" though, can be somewhat troubling in this context. In this day and age, we have many conceptions of heroes. A great number of people in our society look up to movie stars and sports figures as personal heroes, whether they have done any significant work for humanity or not. In the business world, superstar CEOs like Jack Welch or Lee Iacocca are often branded as heroes—at least temporarily. And in times of despair, those who really do make some personal sacrifice are reported as heroes, such as the NYC firefighters on 9/11. Indeed *sacrifice* of some type seems to define the heroic passage. Campbell continues:

> If you realize what the problem is—losing yourself, giving yourself to some higher end, or to another—you realize that this itself is the ultimate trial. When we quit thinking primarily about ourselves and our own self-preservation, we undergo a truly heroic transformation of consciousness. And what all myths have to deal with is transformations of consciousness of one kind or another. You have been thinking one way, you now have to think a different way. (Campbell & Moyers, 1988, p. 155)

Though clearly influenced by psychology, principally Jung, Campbell (1968) l also weaved in elements of anthropology and Eastern philosophy into his theories. In fact, it is the embracing of the Orient that differentiates Jung from most social scientists who looked only to Western and primarily Classical myth to formulate their theories. Campbell's development of the heroic journey is an amazing and complex view of human development. The heroic journey was based on the three stages of ritual, more specifically of rites of passage, as first explained by van Gennep (1960). The first stage are preliminal rites, when the initiate is separated from his or her known world. The next stage consists of liminal rites. In ritual this is the actual initiatory process or ordeal. The final stage includes postliminal rites, where the initiate returns to the community and is subsequently considered a full-fledged member of society, an adult. Campbell explains that the quest, the heroic journey, is not just the basis of myth and folklore, but represents a map of journeys taken by humans since the beginning of time. We follow almost predictable paths, though each and every one of us experiences a unique journey.

> Furthermore, we have not even to risk the adventure alone; for the heroes of all time have gone before us; the labyrinth is thoroughly known; we have only to follow the thread of the hero-path. And where we had thought to find an abomination, we shall find a god; where we had thought to slay another, we shall slay ourselves; where we had thought to travel outward, we shall come to the center of our own existence; where we had thought to be alone, we shall be with all the world. (Campbell, 1968, p. 25)

To embark upon a journey of transformation may happen serendipitously, as Campbell (1968) explains but heeding the call can give rise to the power of intentional change (Boyatzis & McKee, 2005). The journey in many ways is also a pursuit of wisdom; however, a pursuit of

wisdom, much like the development of leadership, should be a conscious decision, an intentional path for maximum "benefit." MacDonald (2007), writes of a "Council of the Wise" that gathered in Burkina Faso in the 1990s, a group of people from different countries that met with the purpose of fostering wisdom in Africa. This group identified four levels of wisdom: a) *potential sages*, which includes just about anyone—people who have the potential to develop wisdom "but have never felt the call to intentionally develop wisdom" (Wisdom section, para. 3); b) *sages in intention* understand what wisdom is, that it must be developed, and have made the decision to follow this path; c) *developing sages* are those that are actively involved in activities that will develop wisdom; and d) *established sages* are those people who are already recognized as wise. It is interesting to note that this council has agreed that wisdom is not only the result of a developmental process, but it is a process that must be intentionally engaged. This clearly puts the onus on us, both as individuals and as a society, to engage in the path of wisdom. Yet, as Perkins (2010) so wisely observes, "Aiming at wisdom is one thing, but expecting to get there is something else" (p. 10).

In the hero's journey, the first stage (initiation or preparation) corresponds to the *sages in intention*, those leaders who purposefully choose a path of conscious development toward wisdom in leadership. This stage presumes hearing and answering a *call* and crossing a *threshold* that leads to the unknown world. It is my contention that our lives are built in such a way that we often cannot even *hear* the call, let alone try to answer it. This is the curse of our preoccupation with the material and our predilection toward escape. To hear requires us to listen. And to listen demands some degree of attention—and the understanding that we will have to "leave our comfort zones." The second stage (initiation or journey) represents *developing sages* who are actively doing the work of developing wisdom in leadership. This is the crux of the journey,

though *not* the purpose. In this stage we develop self-knowledge and undergo challenges that ultimately lead to our transformation—not for what some see as a self-indulgent reason for self-transformation, but to prepare us for the final stage. The last stage, the return, in some ways marks the end of the journey and the return of *established sages*, though it would be safe to say that the lessons of wisdom and mastery show that complete wisdom and mastery are never attained and the journey is perpetual. *It is a journey of lifelong learning*. Self-transformation gives us the ability to foster transformation in others—what I believe is the ultimate gift and purpose for the journey.

The Stages of the Journey

Carol Pearson has developed insightful work on the journey by examining the archetypes that are at play in each of the stages (1991, 1998). She explains the importance of the journey and the myth of the hero is that it is a link to our past *and* our future. The paradox of our modern lives is that as we continue to blaze paths and create new possibilities, for many of us, our lives and actions feel empty and devoid of spirit. “To transcend this state, we need to feel rooted simultaneously in history and eternity” (1991, p. 2). This concept sheds light upon the need to learn from history while keeping an eye toward the future and the creation of something new. Ultimately, the hero’s journey is a path that we all must take in one respect or another.

> It is about fearlessly leaping off the edge of the known to confront the unknown, and trusting that when the time comes, we will have what we need to face our dragons, discover our treasures, and return to transform the kingdom. It is also about learning to be true to ourselves and live in responsible community with one another. (p. 2)

Pearson (1991) explains that the three phases of the journey are replicas of the stages of human psychological development. First the ego is developed (Preparation in Pearson’s model; Separation in Campbell’s), then the soul is encountered (Pearson-Journey; Initiation-Campbell) and finally a new and unique sense of self is born (Return-Pearson; Return-Campbell).

Figure 2.2. Diagram of the Hero's Journey (Campbell, 1968, p. 245).

Stage I—Separation/Preparation

Each hero experiences "a separation from the world, a penetration to some source of power, and a life-enhancing return" (Campbell, 1968, p. 35). These phases are akin to a death and resurrection, returning as a new person. Campbell (1968) goes on to explain that the first step of separation, withdrawal or detachment, actually represents a shift of emphasis from the external to the internal world of the hero. *The inner journey*.

> The first work of the hero is to retreat from the world scene of secondary effects to those causal zones of the psyche where the difficulties really reside, and there to clarify the difficulties, eradicate them in his own case…and break through to the undistorted, direct experience and assimilation of what C. G. Jung called "the archetypal images." (pp. 17-18)

Pearson (1991) calls this stage the preparation and introduces the first four archetypes. These archetypes are responsible for building a healthy ego—a prerequisite for the journey and a necessity for our protection. Both Freud and Jung would agree that we all have an inner child

within that bears the scars of our formation. Pearson acknowledges that the Ego's first role is to protect the inner child while its second and most basic task is to mediate our connection with the outside world. Preparation for the journey requires skills of socialization as well as assertion of our own independent values and drives. This must all occur with an eye toward the good of the whole, not as a selfish goal (Pearson, 1991, pp. 30-31).

The first archetype is the *Innocent*, which is our initial attempt to create a sense of self, our "persona" in the world. The *Orphan* takes our persona and decides what parts of our selves need to be sacrificed or hidden to uphold our image. The *Warrior* is often the most developed archetype, or at least the one that gets the most attention. The Warrior certainly exists to help us survive, but at a higher level it also helps us fight for our values and morals. Finally, the *Caregiver* is the development both of morals and concern for others. The Innocent and the Orphan prepare us for the journey by teaching us discernment and helping us differentiate helpers from tempters. The Warrior trains for battle and develops courage, and the Caregiver teaches humanity and compassion. While we are building these attributes, we often experience "the road of trials." Ordinarily, we do not sense its role as a heroic initiation: we just feel that life is very hard (p. 34).

The call. Many people experience a "wake-up call" at some time in their life. Wake-up calls include troubles and failure at work, turmoil in one's personal life including loss of friends or separation from spouse and family, or even the death of family members or friends. The call sets up what Mezirow (1991) calls a *disorienting dilemma*. Campbell puts it eloquently:

> But whether small or great, and no matter what the stage or grade of life, the call rings up the curtain, always, on a mystery of transfiguration, a rite or moment of spiritual passage, which, when complete, amounts to a dying and a birth. The familiar life horizon has been outgrown; the old concepts, ideals, and emotional patterns no longer fit; the time for the passing of a threshold is at hand. (Campbell, 1968, p. 51)

For many, the call is ignored, refused, or not even heard; however, there often comes a point when it is just too uncomfortable to not answer. And yet many still do not hear or refuse to listen. Certainly Thoreau was referring to this when he wrote, “Most men lead lives of quiet desperation.” Parker Palmer speaks to the need of heeding the call:

> As people draw nearer to that place within themselves, they start to feel the painful consequences that can come from leading from their hearts. But they also see that the consequences of not doing so are even more painful. Not doing so results in leading a divided life—behaving one way on the outside while believing or affirming something completely different on the inside. In human terms, that is a recipe for disaster. (Palmer, 2001, p. 28)

An essential part of the journey is recognizing the call to change and perhaps more importantly, realizing when we are rejecting the call. The call, and the forces that often stand in the way, are elegiacally recounted by Mary Oliver (1986) in her poem *The Journey*.

Supernatural aid. At this point in the myths and stories, the hero will often encounter some protective figure that will offer a measure of security (advice, talisman, or amulet) to the hero. This is the first crucial point in the journey where we often find a guide. In organizational life it can be in the form of mentor, coach, or even a boss. Often we find help just at that moment when we fully commit to the journey.

> One has only to know and trust, and the ageless guardians will appear. Having responded to his own call, and continuing to follow courageously as the consequences unfold, the hero finds all the forces of the unconscious at his side. Mother Nature herself supports the mighty task. And in so far as the hero’s act coincides with that for which society itself is ready, he seems to ride on the great rhythm of the historical process. (Campbell, 1968, p. 72)

Crossing of the first threshold. When the call comes, making the first steps and even accepting the call is more about leaving one’s comfort zone than venturing into the unknown. Supernatural aid may confirm that heeding the call is the right thing to do. But the threshold represents the first serious leap into the unknown. It is here that the hero encounters the *threshold*

guardians whose role is to make sure the hero is ready for the journey. Threshold guardians are encountered throughout life. Parents are good examples of guardians that keep their children safe until the point that they are ready to venture out on their own. As adults, guardians come in many forms including family and friends as well as inanimate objects such as our mental and emotional concerns, fears, and doubts that prevent us from changing or doing something new.

> The adventure is always and everywhere a passage beyond the veil of the known into the unknown; the powers that watch at the boundary are dangerous; to deal with them is risky; yet for anyone with competence and courage the danger fades. (Campbell, 1968, p. 82)

The belly of the whale. The hero crosses the threshold and is swallowed in the darkness, the belly of the whale. It is an act of death on the way to rebirth: "instead of passing outward, beyond the confines of the visible world, the hero goes inward, to be born again" (Campbell, 1968, p. 91). Palmer (2001) concurs, "…the only way out of the inner darkness is to go down into it and find out what's there. You have to come to terms with what's in the darkness before you can come through to the other side" (p. 29).

Stage II—Initiation/Journey

The journey is best known through the second stage, which Campbell (1968) calls Initiation. This is where the hero is tested, battles, and eventually wins the prize, finds the boon, or discovers the elixir. Much of the literature of the world is focused on this phase of the journey. In Pearson's language, this stage is called the Journey. The four archetypes of the Journey help us on the Soul level as we seek meaning and become *authentic* in the process. "Soul is the part of the psyche that connects us with the eternal and provides a sense of meaning and value in our lives" (Pearson, 1991, p. 38).

The first soul archetype is the Seeker, who seeks enlightenment and transformation, challenging us to explore our fears and braving the unknown. Next comes the Destroyer, the

archetype that recognizes that the dragon we set out to slay is actually ourselves. The Lover represents our ability to love the person we are by loving and respecting the rest of the world. Finally, the Creator helps to awaken our personal identities, arouses our imagination, and makes the connection to our destinies.

The road of trials. This phase represents the beginning of the tests the hero will face. Here the hero is covertly assisted by helpers or through advice or amulets he received before crossing the threshold. “Or it may be that he here discovers for the first time that there is a benign power everywhere supporting him in his superhuman passage” (Campbell, 1968, p. 97). Hercules’ twelve labors or Theseus’ road of trials are good examples. Our modern lives proffer their own road of trials with both external and internal conflicts that challenge each of us.

At this point we break from Campbell’s model and combine some of the stages both for ease of explanation and because it simply makes more sense when we will be looking at them from a leadership development standpoint in the next chapter. Campbell’s (1968) next four stages a) the meeting with goddess, b) woman as the temptress, c) atonement with the father and d) apotheosis will be summarized in a stage whose name is borrowed from Lash (2002), *Facing the Abyss*.

Facing the abyss. The abyss represents the greatest challenge of the hero’s journey:

> No man or woman, standing at the edge of their own inner pool of darkness, is exempt from the wish to pass by this stage, to find a safe dry land bridge and walk across. We intuit in those waters the potentialities and dreams of a lifetime, but finding them hidden by the strangely irrational depth of our fear, we are not sure they are worth the grief. (Whyte, 1994, p. 33)

At the abyss the hero learns that to succeed, she must surrender herself to the journey, in effect to become one with it. It is this single act of surrender that allows the hero to become transformed.

"When the envelopment of consciousness has been annihilated, then he becomes free of all fear, beyond the reach of change" (Campbell, 1968, p. 151).

The ultimate boon.

> The agony of breaking through personal limitations is the agony of spiritual growth. Art, literature, myth and cult, philosophy, and ascetic disciplines are instruments to help the individual past his limiting horizons into spheres of ever-expanding realization. As he crosses threshold after threshold, conquering dragon after dragon, the stature of the divinity that he summons to his highest wish increases, until it subsumes the cosmos. Finally, the mind breaks the bounding sphere of the cosmos to a realization transcending all experience of form—all symbolizations, all divinities: a realization of the ineluctable void. (Campbell, 1968, p. 190)

This is the point of transformation. The *hero* has overcome his fears, the final dragon has been slain and the *hero* has fully surrendered to himself. This is the moment of death followed by resurrection. Life is renewed and the gift or boon is received.

Ultimately, the hero's journey is a journey of transformation. It is a journey of self-discovery that is at the heart of so many stories, so much literature and perhaps represents the ultimate human quest: the search for purpose. Who am I? Why am I here? And it is discovered that, just as the transfigured butterfly emerging from the chrysalis, the hero had what she needed inside all along. "…for now it appears that the perilous journey was a labour not of attainment but of reattainment, not discovery but rediscovery. The godly powers sought and dangerously won are revealed to have been within the heart of the hero all the time" (Campbell, 1968, p. 39).

> The outcome of this process—if we have been conscious as we have experienced it—is the birth of the Self. This accomplishment marks the return from the journey, which culminates in the transformation of the kingdom, a transformation that can happen only when we not only give birth to the Self but manifest that Self in real and tangible ways in the world. (Pearson, 1991, p. 48)

Stage III—Return

> Heroism is also not just finding a new truth, but having the courage to act on that vision. That is, in a very practical way, why heroes need to have the courage and care associated with strong ego development and the vision and clarity of mind and spirit that come from

> having taken their souls' journeys and gained the treasure of their true selves. (Pearson, 1991, p. 3)

The hard work is over. Now the hard work must begin. The journey does not come to completion until the hero returns with the boon to share it with his community or the world. "His second solemn task and deed therefore…is to return then to us, transfigured, and teach the lesson he has learned of life renewed" (Campbell, 1968, p. 20). This stage is often the most treacherous, because fully transformed, the hero must attempt to reintegrate into life. He or she may choose not to return at all, may be greeted by contempt and disdain or worse, as it relates to us in contemporary context: "Or if the hero, in the third place, makes his safe and willing return, he may meet with such a blank misunderstanding and disregard from those whom he has come to help that his career will collapse" (p. 37).

Pearson also calls this stage the Return, focusing on the "self," the discovery of an authentic identity. The four archetypes of Self mediate the return. "In the process, they help us learn to express our true selves and transform our lives. They take us beyond heroism and into freedom and joy" (Pearson, 1991, p. 29). The first archetype of Self is the *Ruler*, whose function is rule and order resulting in harmony, peace, and prosperity. The *Magician* is the archetype that transforms and heals, particularly when the rules become too strict. The *Sage* is the objective self, watching our thoughts and feelings while helping us to transcend the ego to "at-one-ment" with greater cosmic truths. Finally, the Fool exists to weaken the sense of a unified Self, which ultimately allows each of us expression of who we really are (Pearson, 1991, pp. 49-61).

> Together the four major court figures help us to be integrated and responsible, healthy and connected, honest and wise, multifaceted and joyous. They are, indeed, the reward at the end of the journey. As we express our Selves in the world—having experienced suffering and loss, and having discovered that we do survive them—we are no longer controlled by fear. Therefore, we are more free to take risks. Because we have discovered our identities and vocations, we make a genuine contribution to the world. Because we have tapped into our creativity, we are likely to be rewarded for our efforts. Because we

> have learned how to love, we tend to receive love from others as well… Slowly, but surely, we begin to discover that we do not need to climb the ladder of success to be happy; we need only be ourselves. If we do so, we have everything. (Pearson, 1991, pp. 60-61)

Again, taking the liberty to combine several of Campbell's stages of the return, there is yet another threshold to cross. Before crossing the hero may refuse the return for any number of reasons. Reflecting back, it is easy to get seduced by the adrenalin of the adventure. Having discovered the gift and undergone transformation, it is natural to want to remain sheltered in a place of bliss. Also, upon return, a fear of the consequences may set in—for going away, bearing a message that will be difficult to understand or act upon, or worse—taking the blame for misunderstanding or short-term declines; however, this is not an option for the transformed hero.

The crossing of the return threshold. "Nevertheless—and here is a great key to the understanding of myth and symbol—the two kingdoms are actually one. The realm of the gods is a forgotten dimension of the world we know" (Campbell, 1968, p. 217). The hero thus crosses the threshold, transformed, with the knowledge and wisdom of the journey and the potential to become transformational for the organization, community, or world. Therein lies the gift of the inner journey.

Master of the two worlds. "Freedom to pass back and forth across the world division, from the perspective of the apparitions of time to that of the causal deep and back—not contaminating the principles of the one with those of the other—is the talent of the master" (Campbell, 1968, p. 229). Mythological stories often portray this step as trascendence, a hero like the Buddha or Jesus that has travelled between the mortal and the immortal. In our lives, it is a step not often achieved, but represents a balance between the material and spiritual, the ability to journey both inward and outward, and the knowledge that rebirth follows death.

Freedom to live. "The hero is the champion of things becoming, not of things become, because he is" (Campbell, 1968, p. 243). The Hero's Journey is also the journey of re-integration both with the self and the world. This may be the supreme lesson. The quest may begin with a desire for self-knowledge, but experienced fully, with reflection, the hero's journey brings the initiate back to a state of understanding what needs to be done, how to facilitate change, and how to help others through the process. "The goal of the myth is to dispel the need for such life ignorance by effecting a reconciliation of the individual consciousness with the universal will" (p. 238).

Heroes and Heroines

One additional dimension should be understood from the outset. Both scholarship and practice of the hero's journey may have the potential to marginalize some audiences. While research and the literature about the journey have included diverse cultures and different historical eras, the history and literature of mythology is often centered in the province of the masculine. Indeed "Classical mythology" while including stories of women and goddesses, focuses its attention on the white Western male. The beauty of comparative mythology and Joseph Campbell's work in particular is that the hero's journey draws from all cultures and points of the globe. Unfortunately, we live in a world where written history is still dominated by tales of men, and the masculine energy and mindset prevail.

Seeking to tell the other side of the story, Murdock (1990) differentiates between the male centered hero's journey and the *heroine's journey*. As some current interpretations and many marketing schemes using the hero's journey tend to portray, the focus of the journey is often upon such masculine virtues as success and winning. I stated earlier that many modern and popular stories of our culture end before the hero or heroine actually complete the *return*,

resulting in an incomplete journey and often a skewed understanding of personal gain above all. Murdock (1990) argues that the impetus for the heroine's journey is "a resounding cry of dissatisfaction with the successes won in the marketplace" resulting in the question, "What is all this for?" (p. 1).

The heroine's journey is initially marked by a rejection of the feminine and the attempt to reach success as characterized by masculine energy in our society.

> Everything is geared to getting the job done; climbing the academic or corporate ladder; achieving prestige, position and financial equity; and feeling powerful in the world. This is a heady experience for the heroine, and it is fully supported by our materialistic society, which places supreme value on what you *do*. Anything less than doing "important work in the world" has no intrinsic value. (p. 6)

Though current society and most of recorded history appears to be male dominated, that may not have always been the case. Citing Eisler (1987) and Gimbutas (1980, 1982), Houston (1992) describes the old European culture, (c. 7000 to 3500 B.C.) as "essentially a Neolithic agrarian economy centering around the rites and worship of the Great Goddess… with women playing key roles in all aspects of life and work" (p. 47). Foreshadowing elements of wisdom we will examine in upcoming chapters [e.g., the Be-Know-Do framework (Army, 2004; Cowan, 2008)] and the importance of *being* in the new evolution of leadership, Houston describes the cultures under the goddess archetype:

> In all likelihood the emphasis was on being rather than doing, on deepening rather than producing and achieving. Process was more important than product, for the Great Goddess was preeminently a deity of process, of the natural rhythms of life and their unfolding in the cycles that govern nature… Most important of all, her ways were ones of peace. Thus, in the period under consideration, the art is non-heroic; indeed, there are no representations of heroes, conquests, or captives—that came later… The artistic emphasis is never on the straight line but on the meander and the spiral, implying the many turnings of the dance of life. All in all, one gains the impression of a gentle, high culture, nurturing, playful, and pacific. (1992, pp. 47-48)

Murdock (1990) depicts a journey, similar to Campbell's model, yet uniquely feminine in

characteristic (see figure 3 below), describing it as "the art of deeply listening once again to self: of *being* instead of doing" (p. 8).

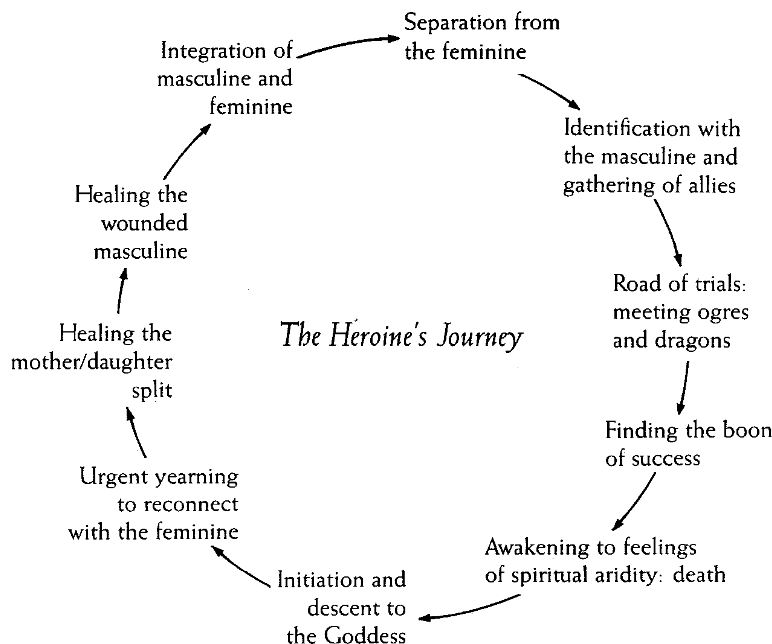

Figure 2.3. The Heroine's Journey (Murdock, 1990, p. 5).

While there is value in understanding that males and females may undergo a substantially different journey, particularly "overground," upon close scrutiny both the hero's and the heroine's journey are, in their essence, an inner journey. Even Murdock (1990) admits that it is at its core inclusive (while foreshadowing yet another element to be explored in subsequent chapters—the plight of growth and progress, and the quadruple bottom line):

> The model I am presenting does not necessarily fit the experience of all women of all ages, and I have found that neither is it limited only to women. It addresses the journeys of both genders. It describes the experience of many people who strive to be active and make a contribution to the world, but who fear what our progress-oriented society has done to the human psyche and to the ecological balance of the planet. (p. 4)

"The Hero is neither an archaic structure from a paternalistic period nor a strictly masculine image, but an aspect of human nature, the aspect that hears the call from the deeper self and

answers it" (Rebillot & Kay, 1993, p. 14). The heroine's journey "begins with our heroine's search for identity" (Murdock, 1990, p. 6), which is in line with the masculine journey: "The hero does what we would like to do; he literally 'finds himself'"(Leeming, 1998, p. 6). What may differentiate the two approaches is ultimately our understanding of the process. Murdock explains, "This is unlike any struggle I've had before. It's not the conquest of the other, it's coming face to face with myself" (1990, p. 9). Murdock clearly differentiates between the "outer journey of recognition" and the "inner terrain" (p. 10). In fact, this may be more of an understanding that both men and women need to embrace the feminine and let go of the dominance of masculine archetypes and energy. "This may be why so many women and men are looking to images of the Goddess and to ancient matristic cultures to understand modes of leadership that involve partnership rather than dominance and cooperation rather than greed" (p. 11).

Yet the beauty of myth is its transcendent properties and motifs that pertain to the human condition, no matter the gender. "The ultimate hero's journey is an internal one—from innocence to awareness, from psychological dependency to personal responsibility, from indifference to intentionality, from blindness to vision, from fear to courage, and from a stance of neutrality to one of moral purpose" (J. L. Brown & Moffett, 1999, p. 150). The journey is gender neutral, but it will be carried out differently by people of different gender, race, culture, etc. Perhaps it is more appropriate to specify that the hero's journey is a personal quest that will be unique for everyone, and yet the journey is common to us all. It is important to acknowledge differences while finding common ground. "As we explore new forms of leadership that rely on some of our more feminine aspects, men and women alike, we find that we are larger than just our own day-to-day individual lives. We are part of the large imaginal world that is our mythic life"

(Broersma, 2007, p. 13). From here we leave, at least momentarily, the imaginal realm and enter the province of leadership. After exploring leadership from different perspectives, I will attempt to weave the development of leadership together with the hero's journey.

Chapter III: Leadership

The intention of this chapter is not to be an exhaustive study of leadership but to explore the literature and theory in broad strokes, in search of resonance with the concept of the hero's journey. The chapter is divided into three parts. Part I explores leadership theoretically from several vantage points and through the voices of leading scholars. Part II attempts to illuminate some of the key themes that are both found in the leadership literature (as outlined in Part I as well as in other literature) and correspond to the hero's journey. Part III will show the connection of leadership development with the heroic journey, with particular focus upon the final stage.

Part I—Exploring Leadership

The intention of this section is not to *define* leadership, but to *explore* it, particularly in light of the parameters I have set for this dissertation; however, we begin by examining the definition of leadership by a few select scholars. Next, we review some leading leadership theories and ideas. Without attempting to review of all the categories or the major theories of leadership, we will examine those that are particularly foundational to my understanding of leadership and the way I see the conception of leadership evolving.

While I am not inclined to offer a definition of leadership, I am also very mindful of Rost's (1991) criticism that "Without an agreed-upon definition, all kinds of activities, processes, and persons are labeled as leadership" and leadership often ends up meaning " very different things that have little to do with any considered notion of what leadership actually is" (p. 6). That being said, I would argue that leadership is actually "complex and multidimensional" (as I will argue about the concept of wisdom in Chapter Four). Defining leadership, in this case, would essentially limit it to the parameters suggested by such a definition, and as our understanding of leadership continues to grow and become increasingly multidisciplinary in approach, a singular

definition does the concept of leadership a disservice. That said, it still makes sense to explore some of the popular and not so popular definitions, as well as a few of the key theories that have resonated with my own understanding and the way I have been able to teach others about leadership and coach executives who are attempting to increase their leadership abilities.

Almost in contrast to Rost's (1991) claim of no common definition, Bass et al. (1990) write, "There are almost as many different definitions of leadership as there are persons who have attempted to define the concept" (p. 11). Citing Pfeffer (1977), he concedes to Rost that a large percentage of these definitions are ambiguous. He goes on to explain, however, that there are enough similarities to "permit a rough scheme of classification" (Bass et al., 1990, p. 11), which includes leadership as: a focus of group processes, a matter of personality, a matter of inducing compliance, the exercise of influence, particular behaviors, a form of persuasion, a power relation, an instrument to achieve goals, an effect of interaction, a differentiated role, an initiation of structure, and a combination of these and other elements (pp. 11-18). Northouse (2010) defines leadership as "a process whereby an individual influences a group or individual to achieve a common goal" (p. 3). Back to Rost, who after his criticism of the field, offers a definition that shares commonalities with Northouse and with Burns (1978), who we will examine next. "Leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes" (Rost, 1991, p. 102). The four essential elements of Rost's definition are:

1. The relationship is based on influence.
2. Leaders and followers are the people in this relationship.
3. Leaders and followers intend real changes.
4. Leaders and followers develop mutual purposes. (p. 104)

It is interesting to note that while both Northouse and Rost recognize influence as a key factor, Rost emphasizes both leaders *and* followers in his definition, speaks of *mutual* purposes, and

focuses on the idea of (real) *change*. These are important milestones in the rapid evolution of leadership at the turn of the millennium.

Exploring Reciprocal Leadership Theories

There are, of course, many ways to categorize leadership. Komives et al. (2007) have researched the evolution of leadership theories and summarized them simply as follows:

1. Great Man approaches
2. Trait approaches
3. Behavior approaches
4. Situational contingency approaches
5. Influence theories
6. Reciprocal leadership approaches
7. Chaos theories

Several *reciprocal* theories of leadership in particular have impacted my thinking and bear additional exploration on these pages. Komives and her colleagues explain that in this category,

> leadership is not just something that a leader does to followers; rather, leadership is a process that meaningfully engages leaders and participants, values the contributions of participants, shares power and authority between leaders and participants, and establishes leadership as an inclusive activity among interdependent people. (2007, p. 53)

Leadership and Transformation

Because we will be exploring the concept of *transformation* throughout this dissertation, it makes sense to examine *transformational leadership* in some detail as well. Burns (1978), who wrote one of the most influential books on the subject, defines leadership as “leaders inducing followers to act for certain goals that represent the values and the motivations—the wants and the needs, the aspirations and the expectations—*of both leaders and followers*” (p. 19, emphasis in the original). Burns (1978) found that the needs and goals of leaders were inseparable from those of their followers. He then goes on to distinguish what he calls *transforming* leadership. “Such leadership occurs when one or more persons *engage* with others in such a way that leaders and followers raise one another to higher levels of motivation and morality” (p. 20). He calls

transforming leadership moral because the process raises the level of ethical and human conduct of both leader and follower, thus transforming both. Additionally, he takes his definition a step further.

> Transcending leadership is dynamic leadership in the sense that the leaders throw themselves into a relationship with followers who will feel "elevated" by it and often become more active themselves, thereby creating new cadres of leaders. Transcending leadership is leadership *engagé*. (p. 20)

Continuing the development of his thesis, in his follow-up book, *Transforming Leadership*, Burns (2003) further elaborates on the topic, arguing that *the pursuit of happiness* for both leaders and followers is the ultimate test of leadership success; he also calls leadership a "moral necessity" (p. 2).

> Summoned forth by human wants, the task of leadership is to accomplish some change in the world that responds to those wants. Its actions and achievements are measured by the supreme public values that themselves are the profoundest expressions of human wants: liberty and equality, justice and opportunity, the pursuit of happiness… Hence I would call for the protection and nourishing of happiness to all people, as the core agenda of transforming leadership. (pp. 2-3)

Here Burns foreshadows some important themes we will explore in subsequent chapters. First he challenges that leadership is in response to human wants. He does not say that leadership comes forth from *the leader's wants or vision*. It is about sensing what is emerging and helping to lead that change. Second, he challenges that the basis of the emerging wants and thus transforming leadership, comes from the essence of democracy, and some of the key virtues that philosophers, namely Aristotle, have championed as the "right thing to do." Third, and perhaps most challenging is the role of happiness. As we shall explore in Chapter Six, Aristotle challenges that happiness (eudaimonia) is the ultimate "human want." If indeed happiness or the pursuit thereof is what ultimately motivates our lives (thinking, action), then successful and transforming leadership would first acknowledge this fact, then serve to protect and nourish happiness.

Judging the current state of affairs, and perhaps more importantly the dissatisfaction many people feel about life and work (see Chapter Eleven), we are not doing a good job. In fact, I suggest we are not doing anything like what Burns is suggesting, particularly in the corporate world. Hence, the need for wisdom, which we will explore in the next chapters.

Moving on, simple change, Burns (2003) argues, is the domain of *transactional leadership*, but true transformation, "a radical change in outward form or inner character" (p. 24), can only be effected through *transforming leadership*. "By pursuing transformational change, people can transform themselves" (p. 26). He calls this process *empowerment* and explains that transforming leaders inspire others, encouraging them to transcend goals and ultimately become leaders themselves. Burns, perhaps almost singlehandedly, brought about a transformation in the way many of us still view leadership today (although arguably not necessarily the way it is practiced).

Others have weighed in about transformational leadership including Bennis and Nanus (1985), Kouzes and Posner (2002), Tichy and Devanna (1997) and of course the entire corpus of works by Bass, Avolio, and Riggio in various combinations almost too lengthy to list. Still, all roads lead back to Burns. Burns (1978) sets the standard and turns up the heat about truly *transformational* issues. While the contributions of the other researchers are significant, they tend to focus on performance and/or measurement. Burns, however, generally deals with the *loftier* issues of transformation, though not everyone necessarily agrees with him—including Rost. Rost (1991) also equates leadership with transformation. He writes, "Leadership is about transformation" (p. 123). But he criticizes Burns for not going far enough with his thesis. "I want transformation to be the cornerstone of the postindustrial school of leadership. Real transformation involves active people, engaging in influence relationships based on persuasion,

intending real change to happen, and insisting that those changes reflect their mutual purposes" (p. 123).

Rost's (1991) main criticism of Burns' original idea is that he sees transforming leadership based only on the moral development of leaders and their followers. In other words, the changes brought about by transforming leadership, by Burns' definition, *must* raise both parties' levels of morality. Rost seems to be unable to see beyond this point of Burns' thesis. Burns (2003) responds by switching the focus to what he calls *transforming values*. "By transforming values, I mean such lofty public principles as order, liberty, equality (including brotherhood and sisterhood), justice and the pursuit of happiness" (p. 28). He further clarifies that transforming leaders actually *define* the greater values that make up the people they serve. These principles and values may not have their place in common parlance but,

> at testing times when people confront the possibilities—and threat—of great change, powerful foundational values are evoked. They are the inspiration and guide to people who pursue and seek to shape change, and they are the standards by which the realization of the highest intentions is measured. Transforming values lie at the heart of transforming leadership, determining whether leadership indeed can be transforming. (p. 29)

Rost (1991) continues that transformation occurs on many levels and in different areas of our personal and professional lives. He criticizes Burns for implying that transforming leadership does not take this into account. "Leadership, properly defined, is about transformation, all kinds of transformations" (Rost, p. 126). But he goes on to insist that the changes intended by the leadership process must reflect the *mutual purposes* of both the leader and followers and is the crux of transformation. "Changes that realize mutually held independent goals may have some impact, but they will not often engender transformation" (p. 124).

Servant Leadership

Another key *reciprocal* approach that has exhibited a significant amount of influence over the past 30+ years is *servant leadership*. Greenleaf (Greenleaf & Spears, 2002) was perhaps the first to take the emphasis off of leaders except for their responsibility to serve others. In Greenleaf's (Greenleaf & Spears, 2002) own words,

> The servant-leader *is* servant first… It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is *leader* first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions…The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature. (p. 27)

Like transformational leadership, servant leadership requires some hard, cold reflection on the nature of leadership and why one *wants* to be a leader. As Greenleaf points out, it is not about a drive for status or wealth. "Servant leadership emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in the decision making" (Greenleaf & Spears, 1998, p. 3). Spears (Greenleaf & Spears, 1998) goes on to explain,

> It is important to stress that servant-leadership is *not* a "quick-fix" approach. Nor is it something that can be quickly instilled within an institution. At its core, servant leadership is a long-term, transformational approach to life and work—in essence, a way of being—that has the potential for creating positive change throughout our society. (p. 3)

Of course, servant leadership is not without its critics. Eicher-Catt (2005) in particular is critical of the theory on at least three levels. She examines the words used in the language of servant leadership with an eye toward "innocent speech;" she discovers gendered connotations and paradoxical language that she believes accentuate gender bias rather than reducing or neutralizing it; and, finally, she argues that servant leadership operates more as a myth with "overriding masculine connotations stemming from religious, patriarchal ideology" (p. 23).

Regardless of one's interpretation of servant leadership, Eicher-Catt does point out that leadership and organizational discourse should focus upon denoting "a genuine ethical stance" and instead of basing leadership philosophy and practice on the "artificiality" of a myth, theorists should "investigate alternative discursive practices derived from more genuine modes of communication" (p. 23).

We have now looked at two major reciprocal theories on leadership that are larger in scope than what I believe most people think of when they hear or use the word "leadership." There are several reasons for heading down this particular path. First and perhaps foremost, it is consonant with the idea of wisdom as we will explore in the next chapter. Next, as Rost (1991) pointed out earlier, all of these theories are about change, and in most cases deep, transformational change, the likes of which we will examine more closely in Chapter Eight. And, finally, related to this idea of deep change, this kind of work is not easy; it is not accomplished overnight; and it requires a sense of interdependence, hope, an ability to see or sense the bigger picture, and a commitment toward the common good. Or as Greenleaf (Greenleaf & Spears, 2002) writes,

> The best test, and difficult to administer, is: Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived? (p. 3)

Leadership as an Industrial Paradigm

I am also painfully aware, as was Rost (1991), of the "confusion" between leadership and management, particularly in the business world. As my work is aimed mainly in this sphere, I think it is appropriate to broach this subject as well. To begin, let's turn back to Rost who initially complains that there is no good or common definition for leadership in the literature of the 20th century. In the course of his research, Rost discovers or rather uncovers an underlying

paradigm that seems to have evaded his consciousness. In the 20th century, the industrial paradigm was such that leadership and management indeed were the same thing. “They did not distinguish between leadership and management because in their minds there was no need to do so. They were one phenomenon” (p. 93). Rost goes on to say, “Leadership as good management is what the twentieth-century school of leadership is all about. Leadership as good management is the twentieth century’s paradigm of leadership” (p. 94). From there Rost presents his case for changing the paradigm for the 21st century, from the industrial model to a *postindustrial* paradigm. This is, of course, the impetus for his definition, which we have already examined in the first part of this chapter. Rost wrote his book in 1991, over 20 years ago.

Barker (1997) sees many of the same patterns continuing at least in the academic evaluation of leadership, insisting “that most authors are unaware of their reliance upon a very old paradigm of leadership that is beginning to conflict with the realities of the modern world” (p. 345). He explains that leadership studies is based on a “feudal paradigm of governance and social structure” (p. 346).

> The influence of the feudal leadership paradigm is so compelling, that many authors feel no need to define the word *leadership*. The feudal view of leadership has become a permanent fact upon which industrial leadership theories are supposed to be built. Differing categorical terms of leadership—e.g., transformational, transactional, and charismatic—all use the same model as a source for their meaning and application. In other words, the function of each of the terms commonly used within the industrial paradigm leadership is to indicate a variation of the form “man at the top,” and how that form is manifested. The term leadership, then, is defined ostensively while pointing to someone who occupies a high position. (pp. 346-347)

In my own work, whether I am teaching a class at a university, conducting a workshop with executives, or doing one on one coaching, I generally begin the same way. At some point early in the process I ask each participant to prepare a definition of leadership. It can be their own understanding (as is often the case) or a definition they have found that resonates with them.

Inevitably, a very large percentage of my students and executives define leadership in the same terms that Rost (1991) and Barker (1997) see as the industrial or feudal paradigm. Most people I have worked with equate leadership with good management. Occasionally, some highfalutin, transformative thought will be a part of someone's definition, but not often. After five years of studying leadership as well as teaching/facilitating leadership, it occurs to me that perhaps many of our ideas and theories about "postindustrial" leadership are just that—ideas and theories. However, there may be good reason for this state of being. First and foremost, a concept we will revisit revolves around *stages of consciousness* or *development* (e.g., Beck & Cowan, 1996; Wilber, 2000a, 2006). This, to me, is one of the key concepts in understanding leadership as well as contributing toward the ability to transform. Next, I would say that it is *what* we teach our children. This is very much in line with the kind of values one embraces (both as an individual and a society) at a certain level of consciousness. But it is also *how* we educate. Education does not seem to result in wisdom or the ability to transform and reach higher levels of understanding. Finally, we have turned a blind eye to prosperity in the name of growth and progress. Again, this is likely to be related to consciousness level, but even *rational* science seems to tell us we can do better. Certainly Aristotle did. And I contend that we have gotten stuck in a culture of mediocrity (see Chapter Eleven). This shows up in many ways: lack of engagement, pursuit of distraction, false sense of happiness, etc. We have responded in the business world by aiming for (and trying to measure) excellence, but excellence at what? When people do not share the same values and purpose, it is difficult to mobilize anyone to act together.

Leadership as a Process

Attempting to come up with a solution, Barker (1997) suggests the following: "Perhaps the problem with the old paradigm is, as Rost and Burns have suggested, a focus upon the leader

rather than upon the *process* [emphasis added] of leadership. Is leadership all about an ability, or about a relationship?" (p. 347). In Chapter One I presented a simple but concise definition of leadership from Komives et al. (2007):

> Leadership is not just something that a leader does to followers; rather, leadership is a *process* [emphasis added] that meaningfully engages leaders and participants, values the contributions of participants, shares power and authority between leaders and participants, and establishes leadership as an inclusive activity among interdependent people. (p. 53)

Ladkin (2010b) too agrees that leadership is a process, a *collective process*, that includes both leaders and followers, whose roles are not necessarily static and leaders can be followers and vice versa. She also writes that the "experience" of leadership emerges from specific historical and social contexts so that a leader in one context may not be considered a leader in another. Like Barker, Ladkin (2010b) does not look at qualities, traits, and abilities:

> What has often passed as leadership scholarship has, on closer examination, been dedicated to understanding "leaders"; those individuals who grab our attention amidst what is perhaps a much more complex intersection of contextual and personal factors. This one-pointed focus, I believe, allows limited scope for comprehending the full range of options available to anyone in an organizational system wishing to influence it in particular ways. (p. 11)

Barker (1997) agrees with Ladkin's stance, pointing out that leadership as a "*dynamic* process of interaction that creates change" (p. 351) allows leadership roles to be fluid thus minimizing the importance of leadership abilities, behaviors, and skills (characteristic of the industrial paradigm).

> To simplify, philosophically, the essence of the emerging view of leadership, it is necessary to move from the concept of leadership as a relationship to the concept of leadership as a social process that contains complex relationships. The emerging paradigm characterizes leadership as "*a process of change where the ethics of individuals are integrated into the mores of a community.*" (p. 352, emphasis in the original)

Authentic Leadership

One of the more recent and interesting theories of leadership is that of authentic leadership. In Komives et al.'s (2007) categorization it seems to stand alone—not a reciprocal theory but not exactly a chaos approach either. Though authenticity as a concept is certainly not new, and the understanding of authenticity tends to vary by culture and context, there do appear to be periods of time when authenticity becomes more pronounced (Novicevic, Harvey, Ronald Buckley, & Brown, 2006). "The concept of authenticity gains prominence in times when individuals facing conflicting social pressures become entrapped in moral dilemmas that are engendered by the complex evolution of modern civilization" (p. 65).

There are a range of definitions for authentic leadership and authentic leaders. Authentic leadership, depending on who is defining it, is a salad of positive psychology, moral or ethical leadership, sometimes a bit of transformational leadership theory, and positive organizational scholarship, among other elements. May, Chan, Hodges, and Avolio (2003) write, "Starting from a very basic point of view, authentic people are at the center of authentic leadership, and authentic leadership is at the base of all positive, socially constructive forms of leadership" (p. 249). Avolio, Gardner, Walumbwa, Luthans, and May (2004) state that authentic leaders are "persons who have achieved high levels of authenticity in that they know who they are, what they believe and value, and they act upon those values and beliefs while transparently interacting with others" (p. 802). Neither of these two articles explore in any depth the concept of authenticity.

Self-awareness is generally a consistent component of most definitions. Authentic leaders have been defined as leaders "who possess self-awareness of, and act in accordance with, their values, thoughts, emotions, and beliefs" (Harvey, Martinko, & Gardner, 2006, p. 1). Luthans and Avolio write, "The authentic leader is confident, hopeful, optimistic, resilient, moral/ethical,

future oriented, and gives priority to developing associates to be leaders. The authentic leader is true to him/herself and the exhibited behavior positively transforms or develops associates into leaders themselves" (2003, p. 243). Fry and Whittington add that authentic leadership "requires leaders to act from a set of internal values that are consistent with their attitudes and behavior" (2005, p. 186).

Though many definitions and explanations share similar qualities, the theory is still evolving and it may be too early to come up with one definitive view. In addition there are no "founding scholars" such as Burns (or Greenleaf) to claim the rights to do so. There are, however, a few unique points of view that are worthwhile to point out. One of my favorites is Karin Klenke's (2007) model. Her fundamental premise is that "spirituality and spiritual identity are at the core of authentic leadership" (p. 68). She puts forth a theoretical framework that emphasizes the self in authentic leadership through three separate lenses: self-identity, leader identity, and spiritual identity. This is one key difference from other definitions. "Klenke's model explicitly incorporates a spiritual component as a determinant of authentic leadership" (p. 73). She posits that spirituality (self-transcendence, self-sacrifice, and a sense of meaning and purpose) is in fact an antecedent to authentic leadership.

> The context for authentic leadership is the complex organization characterized by uncertainty, turbulence, high velocity, and ambiguity. Additional contextual elements relevant to authentic leadership are organizational cultures characterized by caring, nurturing of the human spirit at the workplace, and providing opportunities for all members of the organization to develop their full potential. (p. 73)

In addition, Ilies, Morgeson, and Nahrgang (2005) present an interesting approach exploring the influences of authentic leadership and authenticity on the eudaemonic well-being of both leaders and followers. Eudaimonia is a concept we will explore in greater depth in upcoming chapters. Finally, Ladkin and Taylor (2010) present a theory of *embodied* authentic leadership.

> Although "authenticity" may be defined fundamentally in self-referent terms… it is the way in which that "true self" is enacted which is critical to followers' experience of authentic leadership. In this way, we would suggest that authenticity could be seen as an aspect of the aesthetic dimension of leadership… and as such includes both the embodied, as well as the intentional aspects of a leader's enactment of their role. (p. 64)

As Dirkx suggests, "self-knowledge is at the heart of authenticity" (2006, p. 29) and as such, an exploration of self-knowledge and leadership are in order.

Transcendent Leadership

Though the concept of transcendent leadership seems to have developed almost simultaneously with several different authors, Gardiner (2006; Gardiner & Walker, 2009) has emerged as the voice of authority. In fairly simple terms, Gardiner (2006) writes that "It is the ability to lead from a consciousness of wholeness, modeled by Gandhi, that most distinguishes the transcendent leader" (p. 64). Following on Zacko-Smith's (2010) contention that authenticity is more about transcendence than transformation, Gardiner (Gardiner & Walker, 2009) explains, "The emerging metaphor of transcendent leadership moves us away from the tired language of our transactional/transformational status quo into a reality worthy of a united planet" (p. 244). Acknowledging Greenleaf's (Greenleaf & Spears, 2002) contribution to the theory, Gardiner (Gardiner & Walker, 2009) points out that servant and transcendent leader are different only in "emphasis." The purpose of transcendent leadership is in service to the planet. "Both metaphors point to a movement away from an emphasis on interdependence to one of wholeness; both embody the emergent consciousness of 'quiet presence'" (p. 244). I find this an extremely interesting and rich theory, but as of yet it is just an ideal and I do not believe Gardiner has talked about ways to "measure" or develop transcendent leaders. There is definitely overlap between elements of this theory and what we will explore in coming chapters. There are also differences.

Spiritual Leadership

As a final stop on our tour, I would like to just briefly explore spiritual leadership, if for no other reason, because it does have a connection to the direction in which we are heading, which appears to be fairly "spiritual." For many of us, the realm of spirituality is rather "uncomfortable" and begs the question of what, if anything, it has to do with leadership. Fry (2003) defines spiritual leadership as:

> 1. creating a vision wherein organization members experience a sense of calling in that their life has meaning and makes a difference;
> 2. establishing a social/organizational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and feel understood and appreciated. (p. 695).

Fry's definitions are certainly in line with what we have examined so far in regard to the hero's journey, callings, and authenticity; however, as Americans we generally try to practice a separation of Church and State. Do we dare consciously bring spirituality into the workplace? Wheatley (2005) believes it to be a necessity. She argues that there is no way to create stability and control for people to feel secure so it is essential for leaders to develop a relationship with uncertainty and chaos. She explains that this has always been the work of spiritual teachers and as leaders we must enter this domain to be successful. Wheatley (2005) describes several "principles" that explain why spiritual work is essential (p. 126).

> • Life is uncertain
> • Life is cyclical
> • Meaning is what motivates people
> • Service brings us joy
> • Courage comes from our hearts
> • We are interconnected with all life
> • We can rely on human goodness and
> • We need peace of mind. (pp. 126-131).

Sherri Hoppe (2005) posits the following four attributes of spiritual leadership, based on the definition of spirituality as: "the search for depth and meaning in our entire being" (p. 84).

1. Inner Journey—discovery of who we are (following similar themes as explored in this chapter).
2. Meaning and Significance—an attempt to make sense of the world and one's place in it. She suggests leaders must continuously ask themselves why they want to be in positions of leadership. This can be done as Palmer (2000) suggests through reading, reflection, seminars and daily introspection.
3. Wholeness—this is both the act of giving and receiving as well as an active seeking of relationships in opposition to individualism. She cautions separating the business side and the spiritual side as it creates the risk of work becoming only a way to make a living instead of an opportunity to make a difference. Wholeness is explained as a self-transcendent awareness of our connection with others and our place in the world.
4. Connectedness—to reach wholeness we need to be connected. Because work is the place most of us spend the most amount of time, there almost seems to be a requisite spiritual connection. "For a leader, this means first connecting with one's own self before connecting with the world and its inhabitants—at work and in life at large." (p. 87)

What these writers and thinkers have in common is that their descriptions and suggestions all require action. That action may be passive or contemplative, but it is action nonetheless. Buddhist teacher and writer Jack Kornfield (1993) explains the need to include spiritual life and vision in our being and doing. He clarifies that to be helpful, spirituality needs to be grounded in personal experience. That experience is rooted in a practice or a discipline. "Until a person chooses one discipline and commits to it, how can a deep understanding of themselves and the world be revealed to them? Spiritual work requires sustained practice and a commitment to look very deeply into ourselves and the world around us…" (p. 33). Leadership as a practice will be explored in greater depth in Chapter Seven. In part II we begin to examine some of the common themes shared between these lines of inquiry and the hero's journey.

Part II—Common Themes between Leadership and the Hero's Journey

Though my own *call* to explore leadership and the hero's journey began with an intuitive leap of faith, I quickly found that the leadership literature indeed was full of many of the same

themes that the journey details. In this section we begin to explore a number of these themes before attempting to tie them together, in the final section of the chapter, with an overview of what the hero's journey to leadership actually looks like.

Authenticity

We start with the concept of authenticity because this topic is so germane to my research and theories, and is important for our understanding of how the hero's journey and leadership integrate in the next section. Current perceptions of authenticity seem relatively consistent. Anton (2001) claims, "In a word, many people today feel that it is their right to live personally meaningful lives. Guignon (2004) writes, "the modern picture of the ideal person is a picture of an independent, self-directed individual whose actions clearly manifest what he or she really is" (p. 150). Taylor (1991) explains that authenticity is a concept that has evolved over the centuries, handed down to us with developments from great thinkers, the last of which was Herder who stressed,

> There is a certain way of being human that is *my* way. I am called upon to live my life in this way, and not in imitation of anyone else's. But this gives a new importance to being true to myself. If I am not, I miss the point of my life, I miss what being human is for *me*. (Taylor, 1991, pp. 28-29)

This essence is what Herder passed down as a "powerful moral idea."

> It accords crucial moral importance to a kind of contact with myself, with my own inner nature, which it sees as in danger of being lost, partly through the pressures of outward conformity, but also because in taking an instrumental stance to myself, *I may have lost the capacity to listen to this inner voice* [emphasis added]. (p. 29)

Being able to hear one's inner voice is in many ways the crux of the hero's journey. Having the capacity to listen to that voice requires an inner journey and a capacity to reach silence, where it

may be heard. This is one of the *practices* of leading deeply which we explore in Chapter Eleven. Taylor continues,

> Being true to myself means being true to my own originality, and that is something only I can articulate and discover. In articulating it, I am also defining myself. I am realizing a potentiality that is properly my own. This is the background understanding to the modern ideal of authenticity, and to the goals of self-fulfilment or self-realization in which it is usually couched. (p. 29)

Originality can, at one level, be a display of ego—look at me, this is what makes *me* different. But from the perspective of authenticity, the expression of one's true self, it is really the *gift* of the journey and it is beautifully recounted by May Sarton (1993) in her poem, *Now I Become Myself*.

Authenticity is the quest for self-knowledge—a gradual unfolding of coming to know and understand oneself, while understanding that the self is always changing and evolving.

Self-Knowledge and the Inner Journey

> *O wad some Pow'r the giftie gie us*
> *To see oursels as others see us!*
> ~Robert Burns (from the poem "To a Louse")

Reportedly inscribed on the entrance to the Oracle of Delphi, seekers were admonished to "Know Thyself." Increasingly, the leadership literature seems to be addressing this very issue. It often comes in the form of leadership with heart, soul, or a spiritual connection. Palmer (2001) claims that the inner world is the true source of reality and power and it is important to take this journey not only so we can live better and happier lives, but so we can impact our world in a more positive and life-giving manner: "the best leaders work from a place of integrity in themselves, from their hearts. If they do not, they cannot inspire trustful relationships. In the absence of trust, organizations fall apart (p. 27).

Rick Lash, director for the Hay Group's leadership and talent practice, argues that top leaders need to take "an inner journey of self-growth to achieve outstanding results for themselves and their organization" (Lash, 2002, p. 45). Research by the Hay Group shows that leaders of successful teams needed mental and emotional maturity along with other importance leadership aptitudes and competencies. Before leaders can develop others and help their own teams' effectiveness, they first have to understand themselves. He goes on to say,

> The journey is the way in which leaders develop socialized power and find new ways to lead and achieve better results for their organization. It is an ancient theme of self-growth. It has been described as a passage from the secure and familiar into the unfamiliar and mysterious, and back again. (p. 45)

Likewise, Scharmer's (2007) Theory U addresses the inner journey. "We know a great deal about *what* leaders do and how they do it. But we know very little about the inner place, the source from which they operate. Successful leadership depends on the quality of attention and intention that the leaders brings to any situation" (Scharmer, 2008, p. 52). Scharmer (2007) explains that all leaders do the same thing that artists do by creating something new and presenting it to the world (p. 22). Yet the core of leadership deals with how both individuals and groups respond to a given situation. "The essence of leadership is to shift the inner place from which we operate both individually and collectively" (Scharmer, 2008, p. 11). This is facilitated by different types of listening:

1. Listening 1: Downloading—reconfirming what you already know.
2. Listening 2: Factual—paying attention to the facts and confirming data (no judgment, this is the basis of scientific thinking).
3. Listening 3: Empathic—seeing and *feeling* from another's perspective.
4. Listening 4: Generative—connecting to something larger than yourself.

This last level requires accessing your open will and connecting to future possibilities or a deeper source. The U is the process of getting to this level of listening (pp. 11-12). The process of traveling the U follows the hero's journey very closely. Scharmer (2007) adds that the U, like

the heroic journey, is not often taken in organizations "because it requires an inner journey and hard work" (p. 56).

The theory and practice of emotional intelligence speaks to the idea of self-knowledge through the concept of self-awareness. Goleman explains that it is simply "an ongoing attention to one's internal states" (2005, p. 46). In Emotional Intelligence (EI) parlance, self-awareness, like the other competencies, revolves around our emotions. When looking at issues of leadership, the effective leader is one who can best "control" his or her emotional responses. But it all begins with a true awareness of self. "Self awareness is not an attention that gets carried away by emotions, overreacting and amplifying what is perceived. Rather, it is a neutral mode that maintains self-reflectiveness even amidst turbulent emotions" (p. 47). Further research shows that self-awareness is the basis of the competency of empathy (the chief competency of the social awareness domain) and the domain of self-management, which ultimately result in good relationship management, the last EI domain (Goleman, Boyatzis, & McKee, 2002, p. 30). Other than a deep understanding of one's emotions, self-awareness shows a deep knowledge of one's values, goals, and dreams. Interestingly, self-awareness shows itself most often through self-reflection and thoughtfulness (p. 40).

Goleman et al. (2002) further posit that self-awareness creates additional benefits. "Intuition, that essential leadership ability to apply not just technical expertise but also life wisdom in making business decisions, comes naturally to the self-aware leader" (p. 42). They go on to relate the ability to create and see a vision directly to intuition. Finally, self-awareness leads to a sense of what matters most—a purpose, both in personal as well as organizational terms. The authors apply this to organizational leadership through the idea of motivating followers. The key to self-awareness is to understand where your followers' passions and

interests lie. "Wherever people gravitate within their work role indicates where their real pleasure lies—and that pleasure itself is motivating. Although traditional incentives such as bonuses or recognition can prod people to better performance, no external motivators can get people to perform at their best" (p. 42).

In the end, knowing oneself seems to come down to happiness in some way. "Today's visionary leaders echo the most ancient wisdom: To be happy for life, you must first try to know yourself" (Csikszentmihalyi, 2003, p. 19). To Csikszentmihalyi (2003), self-knowledge is learning one's strengths and weaknesses so as to find that cross between skills and challenges that creates *flow*. Then one can focus attention on "mastering consciousness—knowing how to control one's attention and use one's time" (p. 19) as the necessary next step to achieving both happiness as the leader as well as for the organization. In short, it is first a matter of finding individual flow for the leader and then turning to an exploration of creating greater flow for and within the organization, community, or social system.

So how does one go about knowing themselves? Csikszentmihalyi (2003) describes two paths. The first involves introspection and critical reflection—the philosopher's route. He believes, though, that business leaders in particular consider self-knowledge a means and not an end. Thus he illustrates a way of "action" that embraces a core belief that the leader feels can sustain them. This is often a belief learned very early in life. In either case, he acknowledges that the road to self-knowledge is a difficult one and requires reflection. Csikszentmihalyi adds, "Knowing oneself is not so much a question of discovering what is present in one's self, but rather of creating who one wants to be" (p. 169). He quotes Max DePree's distinction between management and leadership:

> Management has lot to do with answers. But leadership is a function of questions. And the first question for the leader always is: "Who do we intend to be?" Not "What are we going to do?" but "Who do we intend to be?" (p. 169)

This is what Campbell might consider a compelling call. It is the beginning of the journey, the separation from the known, and it all begins through the quest for self-knowledge. Gardner and Laskin (1995) concur that it is up to the individual to create a sense of self or identity. Leadership goes a step further. "Leaders who help individuals conceptualize a personal identity perform a crucial function" (p. 52). This is the starting point of both personal transformation and transformation of others through the leadership process.

Exploring Authenticity and Self-Knowledge in Light of the Hero's Journey

Authenticity. I have begun to see authenticity as the real purpose of the hero's journey. It is a quest of finding ourselves (and our unique gifts and contribution) and a journey back to ourselves. It does not happen just once; it is a continual cycle. It is akin to peeling back the onion to find the core of who we are—our authentic self. And then doing it again, and again. That is the gift we receive. The real transformation is "turning back into who we are." This echoes a beautiful West African story Michael Meade (2010) tells about when the soul is reborn. On the way to birth, the soul encounters a spirit who becomes its divine twin and clarifies the image the soul has seen that impelled it to rebirth. This is called the "first commitment," a divine contract that spells out the purpose of life and what kind of life will be lived. The divine twin agrees to accompany the soul to "protect the understanding they share and shape together" (p. 123). Immediately before the soul is embodied it passes a beautiful tree and stops to hug it. It is the Tree of Forgetfulness. Upon embrace, the soul immediately forgets its purpose and is born.

> This is the original irony and enduring enigma of human existence. Being born on this earth is both a begetting and a forgetting and what becomes forgotten is the very reason why each soul first agreed to enter the body and incarnate. The rest of life will be a drama

> through which the soul attempts to remember why it came to life in the first place and what it agreed to do with its allotment of time on earth. (p. 124)

Authenticity thus begins with the journey to becoming who we are. It can then turn into authentic leadership when we help others become authentically who they are. This is the gift of leadership. It is represented by the *return* in the hero's journey. It is also how we fully engage others.

The journey to authenticity is not easy. What makes one stay the course of authenticity while others clearly reject the call? I imagine on some level, when you hear an authentic call, it is so compelling that you have to follow it. There are two challenges though. First is hearing the call in the first place. There is so much noise, inside and outside, that we easily miss hearing our call. Second, there is great resistance to following one's path because following someone else's path is much simpler. The way is already known.

The "ought" self. The ought self is an image or idea of who we "should" be—it comes from outside of us. It stands in stark contrast to the ideal self—our authentic selves. "It can be all too easy to confuse the ought with the ideal self and to act in ways that are not authentic" (Goleman et al., 2002, p. 118). In leadership development, discovering the ideal self is especially important, but many leadership development programs assume that the participant simply wants to maximize performance at work. "They skip that vital exploration and neglect to link individuals' learning goals with their dreams and aspirations for the future" (p. 119). The gap, often unconscious or unnoticed, between the ideal self and the imposed or ought self results in apathy, resistance, or outright rebellion.

The hero's journey is a process of uncovering this authenticity, so that we are able to hear our callings and discover our voices. The trouble is that callings often speak in whispers (Levoy, 1997). In a world where media rules and all attention is directed toward creating a greater ought

self (buy this, spend your money here, make more money so you can spend more…) we need a way to get quiet and listen (again) to the true self.

Gifts. The hero's journey as a journey to authenticity is about discovering meaning, our gifts, and a way to give back to the world. "In classical myth, the gift was usually tangible: a sword, a golden fleece, a kingdom. In real life, our gifts are more intangible: skills, knowledge, understanding, wisdom, perspective, patience, etc." (Harris & Thompson, 2005, p. 42). Inevitably, however, the gift bestows a greater sense of self—self-knowledge, self-awareness. A more modern interpretation of gifts may lend itself to the strengths movement (Buckingham & Clifton, 2001; Fox, 2008; Rath, 2007). As Jennifer Fox (2008) explains, children do much better in school when focusing on their strengths. True strengths are not only what one is good at, but also what makes one feel strong. One can only imagine the impact this might have in the corporate world. Strengths, too require the element of practice.

Transformation and gifts. Transformation is really the recognition of one's gift. It does not necessarily occur in an instant, though for some it can be finally grasped as an "a ha" moment. It is usually a more gradual progression, a change over time. In fact, it can be argued that the entire heroic journey embodies the transformation. But it is finally recognizing one's *gift*, which more often than not, is some deeper sense of self-knowledge, that marks this step of the journey. It is not usually a lightning strike or a sudden inspiration. I know this because I have been waiting for my own "a ha" even while writing this dissertation, only to find that the transformation has been in process ever since I heard the call to pursue a Ph.D. and finally made the decision to do so. I recall a moment of angst, certainly deep in my own abyss some time ago, feeling I was unable to handle the changes I was living through, and wondering what was the value of a "Ph.D. in leadership and *change*" if I could not weather the storm myself. I reached

out to my friend, colleague, and fellow cohort-mate Paul Scheele, who is also a teacher, long-steeped in Eastern spiritual traditions. Here is what he wrote me:

> Poignant question about why a PhD in change…I think it is because we need to set up a very strong perimeter around ourselves that will constantly bring us back to ourselves. When we commit to being the change we want to see in the world, we recognize that the only person we can ever change is ourselves. As we do that work, that powerful adaptive and transformative work, we ultimately realize, that the world has been waiting for us to make that change all along. (Scheele, personal communication, 2009)

By being the change you want to see in the world, you are embodying your gift. Leading from your gift is authentic leadership.

Vocation, callings, and gifts. Vocation is from the same root as calling: vocare—to call. The hero's journey begins with a call and ends with a call. The first call is, as Campbell (1968) writes, a "call to adventure." The *hero* almost certainly does not know what he or she is being called to do, but does know that "a change is gonna come…." The journey ends after the initiate is transformed and receives a gift. The gift is normally equated with some element of greater self-knowledge and thus in many respects is a deeper knowledge of one's true calling, one's vocation. Then the initiate is liberated to be him or herself and "return" to do the vital work he or she was meant to do. This does not mean that the return path is easy. It is not. In many ways it can be more difficult than the first part of the journey. There is now much at stake. How does one recognize a calling and know that the path is authentically theirs?

> I often think that a good diagnostic feature that you are doing something unique, something that is true to the complexion of your character, one of the diagnostic features is that other people should not understand entirely what you're doing. And if they do understand completely the direction in which you are going, you might want to think about it actually and you might want to think that perhaps it isn't the right direction after all. Because it's too available, it's too common, it's too much a life that anyone could lead. I take it actually as a compliment if people do not completely understand what you are about. Because when you think about it, we are a mystery, even unto ourselves, and it's only in the depths of the conversation that the fruits of your labor can be harvested. (Whyte, 2002)

Whyte uses an excerpt from Wordsworth's *The Prelude* as an example.

> Two miles I had to walk along the fields
> Before I reach'd my home. Magnificent
> The Morning was, a memorable pomp,
> More glorious than I ever had beheld;
> The Sea was laughing at a distance; all
> The solid Mountains were as bright as clouds,
> Grain-tinctured, drench'd in empyrean light;
> And, in the meadows and the lower grounds,
> Was all the sweetness of a common dawn,
> Dews, vapours, and the melody of birds,
> And Labourers going forth into the fields.
> --Ah! need I say, dear Friend, that to the brim
> My heart was full; I made no vows, but vows
> Were then made for me; bond unknown to me
> Was given, that I should be, else sinning greatly,
> A dedicated Spirit. On I walk'd
> In blessedness which even yet remains. (Wordsworth & Gill, 2008, p. 430)

Whyte (2002) points out that when we choose our work based on *shoulds* and *oughts*, we have created constraints and limited possibilities. "And the work that really beckons to us always asks us to step into the unknown, but ultimately enables us to be far more generous than if we simply carried those we wanted to serve as a weight right from the beginning." By stepping over the threshold and into the belly of the whale, we in effect die and are reborn to a higher sense of self. Wordsworth writes, "I made no vows, but vows were made for me," implying that answering one's call is not a cognitive choice but a rediscovery of one's true nature. For if he had not chosen the path of a poet, he would be "sinning greatly." And even though Wordsworth knew deep down that his life would not be *easy*, he writes, "On I walk'd in blessedness which *even yet* remains" (Wordsworth & Gill, 2008, p. 430). Whyte (2002) continues,

> I often feel that if we have chosen a work which is truly germane to us, which is really an open ended conversation, which takes us to horizons and over horizons that we could only see from a distance at the beginning, then almost always our work will take us into realms that we could not have imagined in the first place. And I think this is always a good diagnostic feature that we're on the right track. (2002)

Another distinctly poetic look at one's authentic vocation is what Robert Frost calls uniting avocation with vocation. This is an excerpt from *Two Tramps in Mud Time*.

> But yield who will to their separation,
> My object in living is to unite
> My avocation and my vocation
> As my two eyes make one in sight.

Two contrasting definitions of avocation are as follows:

> An avocation is an activity that a person does as a hobby outside their main occupation. There are many examples of people whose profession was the way they made a living, but whose activities outside their workplace were their true passions in life. (Avocation, 2011a, para. 1)

> A calling away; a diversion; A hobby or recreational or leisure pursuit; That which calls one away from one's regular employment or vocation; Pursuits; duties; affairs which occupy one's time; usual employment; vocation. (Avocation, 2011b, para. 3)

It is really a beautiful concept, that of uniting vocation and avocation—"where love and need are one and work is play for mortal stakes." Palmer (1993) has the last word:

> My vocation (to use the poet's term) is the spiritual life, the quest for God, which relies on the eye of the heart. My avocation is education, the quest for knowledge, which relies on the eye of the mind. I have seen life through both these eyes as long as I can remember - but the two images have not always coincided... I have been forced to find ways for my eyes to work together, to find a common focus for my spirit-seeking heart and my knowledge-seeking mind that embraces reality in all its amazing dimensions. (pp. xxiii-xxiv)

Vocation, career, job. Why bother spending so much time examining the hero's journey in light of authenticity? Because, the journey ultimately reveals *vocation*. I have come to believe that vocation is important for leaders on two levels. First, on a personal level, to be a leader means to hear and accept the call to leadership. As in the hero's journey, the call is not always heard nor followed intentionally. Sometimes it is serendipitously discovered. Sometimes it is ignored. Often it is not even heard. If (and this is a "big if") one is to see leadership as I argue in chapter 1, as a sacred responsibility, I think on some level it must be a vocation, a call, and one

must lead from their gift, whatever that may be. “Unless a leader feels that his or her organizational role is a ‘calling,’ the heavy burdens of leadership become separated from the spiritual journey, a separation that often contributes to burnout and cynicism” (McGee & Delbecq, 2003, p. 97). Second, and perhaps more important as a leader, one whose responsibility is to lead and serve others, the idea behind vocation is extremely powerful. It is beautifully portrayed in the poems above and really our task as leaders is to help others discover their vocations. Imagine how powerful it would be to lead a company where the employees *walk in blessedness*.

Does this sound ridiculous? Wrzesniewski, McCauley, Rozin, and Schwartz (1997) conducted a research study based on a segment in the book *Habits of the Heart* (Bellah, Madsen, Sullivan, Swidler & Tipton, 2007) which suggests that people see their work in one of three ways: as a job, where the focus is on necessity and/or financial reward; as a career, where the focus is on advancement; or as a calling, where the focus is on fulfilling work that is generally of social value. The research indicated that these three categorizations were distinct and easy to distinguish. Focusing on the respondents with a calling, this is work that is largely inseparable from one’s life, “A person with a Calling works not for financial gain or Career advancement, but instead for the fulfillment that doing the work brings to the individual” (Wrzesniewski et al., 1997, p. 22). The people with callings scored much higher in well-being than those in job or career categories. Well-being was measured in terms of life and job satisfaction along with better health and factors such as fewer work days missed.

The intent here is not to determine the type of employee with which one works or how one leads or manages one group as opposed to another. I simply submit at this time the possibility of imagining work life where satisfaction is the standard. This relates to the concepts

of eudaimonia, mentioned earlier, and flourishing, both of which we will explore in Chapters Six and Eleven. I bring up the point because much of the literature and sadly the practice that I have seen around authentic leadership is entirely too leader focused. I have been part of a special interest group on Linked In organized around authentic leadership and I have yet to see the discussion focus on anyone but the leader. Like the hero's journey, authenticity needs to be developed not just so one can *be* an authentic leader, but so one can *help others find their authenticity* and contribute their gifts, making the world a little better place to live.

Transformation versus transcendence. As a final element of authenticity, Zacko-Smith (2010) points out that, from a philosophical perspective, authenticity means becoming who we are. He writes, "this provides a more transcendent lens from which to view authenticity because it requires, in achieving authenticity, that we both accept and go beyond that which we already are versus becoming something new" (p. 16). Becoming something new is transformation. Acceptance and going beyond are transcendent. He explains that transformation implies seeking external answers to our problems as opposed to looking within for the knowledge we already have. "This change is important since it serves to relocate authenticity from the realm of something to be searched for and, hopefully, discovered, to something that is innate to each person and able to manifest; it implies choice and developability" (p. 17). Zacko-Smith makes a good point, however, I feel much of the literature implies that transformation is, at least, some combination of the two. It is good insight to keep in mind for future research. And it also points toward another leadership theory that is worthwhile to examine.

Part III—Leadership and the Hero's Journey

The development of leadership is as much a journey as it is a process. People end up in leadership positions for many different reasons. Some actively choose to pursue this path, others

experience leadership foisted upon them. Some stumble into leadership roles and others become informal leaders but leaders nonetheless. In most cases of organizational leadership, there is a learning process or a learning curve. Some people keep an open mind and learn and grow along the way while others do not and "lead" in dissonance (Boyatzis & McKee, 2005). In each case there is a journey to be experienced and this is the connection with the hero's journey.

Though leadership is not generally considered a journey, nor is it necessarily considered a transformational process, I see it as a developmental process that is clearly both a journey and a transformation—a process that has the potential to transform both the leader and ultimately those led, as well as the larger social systems in which the leader interacts. If the aim of the hero's journey is to cultivate our own inner resources, the connection to leadership is to do so in the name of serving and facilitating the transformation of others. It is also a journey to authenticity. One must go through the necessary transformation and come to know oneself before one can effectively lead. This section will first explore the connection of leadership and myth. It will then look at leadership as a heroic journey first from a broad perspective and then from a more micro point of view, as we examine the stages and steps of the hero's journey of leadership. Finally, after answering the question "why take the journey," we conclude with the simple but profound observation that leadership actually *is* the Return.

Leadership and Myth

Can we really equate myth and leadership? Gardner and Laskin (1995) claim that the effectiveness of leaders is achieved through the stories they use. They divide leaders into three categories: ordinary leaders use traditional stories, innovative leaders bring a renewed focus or a new take on a known story, and visionary leaders actually create or introduce a new story to their group. "Leaders and audiences traffic in many stories, but the most basic story has to do with

issues of *identity*" (p. 14). Campbell would agree that stories are the basic language of myth. But myths have since outgrown local and regional differences. "We need myths that will identify the individual not with his local group but with the planet" (Campbell & Moyers, 1988, p. 30). The contemporary struggle is to read the stories built on generations of wisdom, understand those motifs in a contemporary context, and allow the stories to develop in meaning, organically, as they have for previous generations. The challenge is remarkably similar to Gardner and Laskin's thoughts on visionary leadership.

> The formidable challenge confronting the visionary leader is to offer a story, and an embodiment, that builds on the most credible of past syntheses, revisits them in the light of present concerns, leaves open a place for future events, and allows individual contributions by the persons in the group. (1995, p. 56)

Rost posits that the concept of leadership has become so popular because it has "taken on mythological significance" (1991, p. 7). Clearly a devotee of Campbell, Rost references Bill Moyers' celebrated interviews with Campbell (Campbell & Moyers, 1988) to explain myth as the search for meaning, truth, and significance. He goes on to equate myth and leadership:

> Campbell's understanding of mythology helps explain what has happened to the concept of leadership in the United States. Leadership helps Americans find significance in their search for the meaning of life, helps them reconcile the harsh realities of life. It helps people explain effectiveness and concomitantly allows them to celebrate the people that achieve that effectiveness; the lack of leadership helps them explain ineffectiveness and concomitantly allows them to blame certain people for that ineffectiveness. (Rost, 1991, pp. 8-9)

Gemmil and Oakley (1992) help explain the social myth of leadership.

> There exists a strong tendency to explain organization outcomes by attributing causality to "leadership"… This attributional social bias creates the illusion that "leaders" are in control of events. The use of leadership as a cause or social myth seems to stem, in part, from the natural uncertainty and ambiguity embedded in reality which most persons experience as terrifying, overwhelming, complex, and chaotic… The terror of facing feelings of helplessness and powerlessness can lead a society…to focus on one person who is imagined to be all powerful ("the leader"). The attribution of omnipotence and omniscience allows the terror to be focused in one place instead of it being experienced as diffused in a seemingly random universe. (pp. 117-118)

In these instances, the leader is often viewed as "a saviorlike essence in a world that constantly needs saving" (Rost, 1991, p. 94). From the industrial paradigm, leadership success is determined by the leader's skills and traits. "Focus on the leader's abilities and traits serves two important social functions: hope for salvation and blame for failure" (Barker, 1997, p. 348).

Leadership as a Contemporary Hero's Journey to Wisdom

> *Be ashamed to die until you have won some victory for humanity.*
> ~ Horace Mann

What then is the *modern* hero's journey and how does it relate to leadership? Looked at through a leadership perspective the first stage of the hero's journey is a "call to adventure" inviting the leader (or would-be leader) to accept a certain level of responsibility and become a (better) leader. Crossing into the unknown begins the second stage and will test the hero/leader as they face increasing challenges, culminating in the need to face one's greatest fears. But in this stage, as the leader goes through the process of transformation he or she will gain a gift. The gift is normally connected to some deeper sense of self-knowledge. Self-knowledge, as we will see shortly, is a vital key to leader development. It is at this point that deep leadership can happen.

In the third stage of the journey, the *return*, the leader must now bring his or her gift to the world. "A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man" (Campbell, 1968, p. 30). For leaders, the return is a selfless part of the journey and one of vital importance. If transformation were to stop with the hero's individual development, then there

would be no further growth in the community. *It is therefore my conviction that the leader's sacred responsibility is to develop others, to help others transform.* Ironically, the tales of heroes on the journey often end with the hero's transformation. In many of our current leadership models this has led to what Stech (2004) calls *ordinary leadership*—leadership that is often self-centered, dependent on acquisition of power, and is motivated by material payoff. Alternately, the *transformed leader* is an individual who "possesses certain characteristics that are acquired not by training, but rather through a series of experiences. Those experiences consist of various tests and trials to which the individual responds in a maturing way" (p. 18). Campbell agrees, "the end of the hero's journey was not the aggrandizement of the hero" (Campbell, 1988, p. xiv). The *return* allows for two possibilities after transformation. The transformed hero can choose to share the gift—the Buddha's path, or the hero can choose to bask in the glow of transformation (and enlightenment), keeping the gift for him or herself—the hermit's path. "But no one with a will to the service of others would permit himself such an escape. The ultimate aim of the quest must be neither release nor ecstasy for oneself, but **wisdom and the power to serve others [emphasis added]**" (p. xiv).

Leading deeply starts with this journey of transformation. Covey says first you "find your voice" (2004, p. 26). He describes the journey of leaders and people that have initiated great change: "They learn of their true nature and gifts. They use them to develop a vision of great things they want to accomplish. With wisdom they take initiative and cultivate great understanding of the needs and opportunities around them" (p. 26). Further he expounds, "They apply PRINCIPLES that govern growth and prosperity in human beings AND in organizations—principles that draw the highest and best from a 'whole person'—body, mind, heart and spirit" (p. 26, emphasis in original). Second, and perhaps most importantly to the notion of leadership is

to “inspire others to find their voice.” It is a necessary path. First you work on yourself. Only then can you help (lead) others. This is *the return*, in hero’s journey parlance. It is about ultimately creating an environment of group transformation that promotes a shift to higher levels of consciousness. That is how widespread shifts of consciousness can happen, and what Burns was suggesting when he wrote: “Essentially the leader’s task is consciousness-raising on a wide plane” (1978, pp. 43-44).

Ultimately, the hero’s journey is a path that all leaders must take in one respect or another. Robert Quinn and his colleagues explain the journey with a leadership focus. “The hero’s journey is the experience of separating oneself from the increasingly dull and disempowering status quo, initiating the engagement of uncertainty, constructing a new and more efficacious meaning-making system, and then returning self-empowered and empowering to others” (Quinn, Spretizer, & Fletcher, 1995, p. 17).

The Heroic Journey to Leadership

As explained in Chapter Two, there are three major *stages*: preparation, journey, and return [using Pearson’s (1991) terminology]. Each stage has a number of *steps* as well (see figure 2.2 in Chapter Two). As these stages and steps have already been explained, in this chapter we will discuss them in light of developing as a leader. We will proceed in the same order as in Chapter Two, though some of the steps will be combined. At the end of each stage we will also take a look at how stages of Theory U (Scharmer, 2007, 2008) compare with the hero’s journey.

Stage I—Separation/Preparation

The call to adventure. It is important to distinguish the call to adventure from a “calling.” They are related but not the same. The journey may indeed lead to a sense of calling, and if one is to function as a leader, a sense of calling will be important. But here, as Campbell

(1968) explains, the call to adventure is essentially a call to change. If one is paying attention, one may “hear” the call. It may come as dissatisfaction, the knowledge that someone else could do “it” better, or simply the need to move on. Oftentimes, though, we do not hear the call. Either we are not paying attention, or we don’t want to hear—we don’t want to change. In those cases, if we ignore the call, it often will come back to find us in the form of a “wake-up call.”

In *Resonant Leadership*, Boyatzis and McKee (2005) discuss the nature of the wake-up call that most leaders go through. This is often the point where the leader falls into “dissonance,” the opposite of the desired and more effective “resonance” to which leaders should aspire. Wake-up calls include troubles and failure at work; turmoil in one’s personal life including loss of friends, spouse, and family; or even the death of family members or friends. Another classic wake-up call is a medical emergency. This often results from not taking care of oneself. For many leaders, the call that was ignored, refused, or not even heard results in increasing “dissonance” (Boyatzis & McKee, 2005, p. 59) and ultimately the inability to do one’s job as a leader.

Supernatural aid. We often think of the hero’s journey as a solo trek, a lonely path that one must travel alone. That is, however, not true. Help is often available at almost every step. Sometimes it is as easy as asking, and sometimes it requires more vigilance. In classical myths, help often comes in supernatural form, or from a magical gift or amulet. Our modern lives offer many different forms of help from the animate to the inanimate.

> The very act of crossing a threshold attracts those who can help. Reflecting on their own journey, many leaders have said that someone or something always came to their aid when they passed the bounds of their known experience and were both open and vulnerable. The role of the helper is to provide practical tools, perspective and reassurance. These help the leader interpret events that are happening both internally and externally. *Helpers are those who have been through the journey of self-growth themselves and know, at emotional and cognitive levels, what the leader is going through* [emphasis added]. (Lash, 2002, p. 47)

Crossing of the first threshold/the belly of the whale. The amount and pace of change being faced today are forcing both individuals and organizations to learn new ways to operate, clarify values, and constantly develop new strategies for survival. Campbell (1968) called this pervasive change the *belly of the whale*; Vaill (1996) calls it *permanent white water*. Heifetz and Laurie (1997) call the skills to deal with permanent whitewater *adaptive work*. “Adaptive work is required when our deeply held beliefs are challenged, when the values that made us successful become less relevant, and when legitimate yet competing perspectives emerge” (p. 124). It requires moving from the known world to the unknown. Heifetz and Laurie (1997) say that the hardest task of leadership is getting people to do adaptive work. Encouraging adaptive work often means encouraging or allowing one’s followers and constituents to embark on their own heroic journey. They believe many leaders lead by “authoritative expertise” and what is necessary to move to an adaptive model consists of two steps. First, leaders need to stop providing solutions as the form of leadership. This practice can serve as a *threshold guardian* by preventing the need for others to find solutions. Solutions must come from the people in the organization and be built upon collective intelligence. Second, adaptive change must be experienced by everyone (Heifetz, 1994).

> Rather than fulfilling the expectation for answers, one provides questions; rather than protecting people from outside threat, one lets people feel the threat in order to stimulate adaptation; instead of orienting people to their current roles, one disorients them so that new role relationships develop; rather than quelling conflict, one generates it; instead of maintaining norms, one challenges them. (p. 126)

In many ways adaptive leadership helps push employees over the threshold. The collective call goes beyond survival. It becomes a call to contribute, make a difference, enjoy the journey, learn, and create a flourishing organization that accomplishes its goals and works well. How to accomplish that, will only come from tapping into each individual’s understanding and

experience through adaptive work and the experience of going through their own journey. This chaotic time will require leadership. "Leadership is a razor's edge because one has to oversee a sustained period of social disequilibrium during which people confront the contradictions in their lives and communities and adjust their values and behavior to accommodate new realities" (p. 128).

The preparation and Theory U. In Theory U terms, the preparation stage can be represented by the first movement Scharmer (2007) calls *Sensing*. It is also referred to as "observe, observe, observe" and is about stopping the habitual ways of reacting and operating and starting to listen. This phase consists of two of seven sequential "leadership capacities":

1. *Holding the Space*: Listen to what life calls you to do—very similar to heeding the call, but from a collective point of view. This requires intention and a focus on the future of the group.
2. *Observing*: Attending with your mind wide open—this requires suspension of judgment and opening to wonder and inquiry. (Scharmer, 2007, 2008)

Stage II—Initiation/Journey

The road of trials. Our modern lives proffer their own road of trials with both external and internal conflicts that challenge each of us.

> These tasks propel us into action, and it is through repeated action that thinking, emotions and values begin to change. With each personal success, each setback and the seemingly endless, repetitive days of endurance, our passion for a higher set of values is forged in the furnace of action and experience." (Lash, 2002, p. 47)

In the book *Leadership Passages*, Dotlich, Noel, and Walker (2004) outline 13 common passages that executives may go through on their way to the growth and learning that make them effective and experienced leaders. Each passage described has the following characteristics: First, they are predictable—this means they are inevitable and will combine both personal and professional events. Though they are predictable, the journeyer's response is not. Second, the passages are all intense, uncomfortable and will push the leader out of his or her comfort zone.

"To respond productively to the intensity, you need to grow, and growth means change. If you respond negatively, a passage can destroy your career or even your marriage. The good news, though, is that intensity is a wonderful catalyst for growth" (Dotlich et al., 2004, p. 6). Finally, each is a "passage" signifying transition. Each passage will require a change in perspective, new skills or behaviors, and personal growth. Examples of passages include dealing with failure, being part of a merger or acquisition, taking a foreign assignment, and even finding balance between work and family.

Facing the abyss. The abyss represents the greatest challenge of the hero's journey. For a leader, it may be any one or a combination of the passages outlined by Dotlich and his colleagues (2004), or a different passage altogether. But each *hero* will have to face a task or challenge that seems to be insurmountable. "It is the place where we come face to face with ourselves and, in many ways, our demons. It is the greatest challenge that leaders face on the journey" (Lash, 2002, p. 47). This may be or induce an act of deep reflection, causing the hero to come head to head with something that they think they have already conquered, solved or outgrown. "The abyss is always the point in the journey where emotions take over, and where, to gain control, we must let go in order to find ourselves again" (Lash,2002, p. 48). Robert Quinn (1996) adds:

> Because there is much at stake, we must engage and resolve the problems before us. To do this successfully, we must surrender our present self—we must step outside our old paradigms. This venture outside of our current self will cause us to think differently. To continue our journey is to reinvent the self. It is then that our paradigms change and we experience an "expansion of consciousness." We begin to realign ourself with our surrounding environment. Not only do we view the world differently, but we view it more effectively. (pp. 45-46).

The ultimate boon. This is the point in the journey where our transformation is complete. Sometimes there is a revelation. Transformation is a new way of being and behaving

as a result of becoming a new person. At this moment, we are given a gift or boon. Most mythic tales describe the hero receiving a tangible gift, such as a sword or a power. Our gifts generally are intangible. It may be knowledge, understanding, or even wisdom, however, the gift, almost always, encompasses a greater sense of self-knowledge.

> People who think they can be truly great leaders without personal transformation are fooling themselves. You cannot inspire others and create resonant relationships that ignite greatness in your families, organizations, or communities without feeling inspired yourself, and working to be the best person you can be. You must "be the change you wish to see." (Boyatzis & McKee, 2005, p. 201)

The journey and Theory U. From a Theory U perspective, the initiation or journey is akin to the second movement, called Presencing or "retreat and reflect." It requires going inside to stillness—the heart of the inner journey. Senge, Scharmer, Jawarski, and Flowers (2005) describe this phase as "seeing from the deepest source and becoming a vehicle for that source… to arise from the highest possibility that connects self and whole" (p. 89). They claim the challenge inherent in this stage is not that it is abstract and hard to define but that it is subtle and requires attention. The second two "leadership competencies" are contained in this phase:

1. Sensing: connect with your heart—this is the surrender required when crossing the threshold and being swallowed by the whale. It requires an opening of the heart. Going down the U starts with an opening of the mind (1 & 2), proceeds to the heart (3) and will reach the bottom of the U in the next phase
2. Presencing: connect to the deepest source of your self and will—an open will allows action from the "emerging whole." (Scharmer, 2007, 2008)

Theory U ultimately is a journey of collective change and growth, tapping into what is already emergent (Senge et al., 2005). By accepting the journey with an open mind, open heart, and open will, the *hero* is also, in some ways, joining fellow adventurers on a communal quest for the common good.

> Good leaders make the mind of the community their mind, and never let their minds indulge in private prejudices. They make the eyes and ears of the community their eyes and ears and never let their eyes and ears be partial. Thus they are ultimately able to

realize the will of the community and comprehend the feelings of the community. (Cleary, 2004, p. 45)

Stage III — Return

The crossing of the return threshold. The leaders, now transformed, must return from where they started.

> But they come back bearing a gift—their enhanced capacity as a mature individual and leader. They bring new knowledge and skill, more compassion and a commitment to the growth of others. They have a better understanding of themselves and a stronger sense of their own identity—what they value and what gives them meaning and purpose. Many people report a greater sense of inner peace and perspective. (Lash, 2002, p. 48)

Quinn (1996) writes of the Transformational Cycle. His four phases parallel closely with Campbell's (1968) (*Initiation*-Separation; *Uncertainty*-Initiation; *Transformational*-Return), with the fourth phase, *Routinization*, ultimately leading to the next journey. Still the focus is upon transformation. "The transformational phase of the cycle is the essence of deep change. Having a new paradigm integrates the previously contradictory elements of the system and results in synergy" (Quinn, 1996, p. 169).

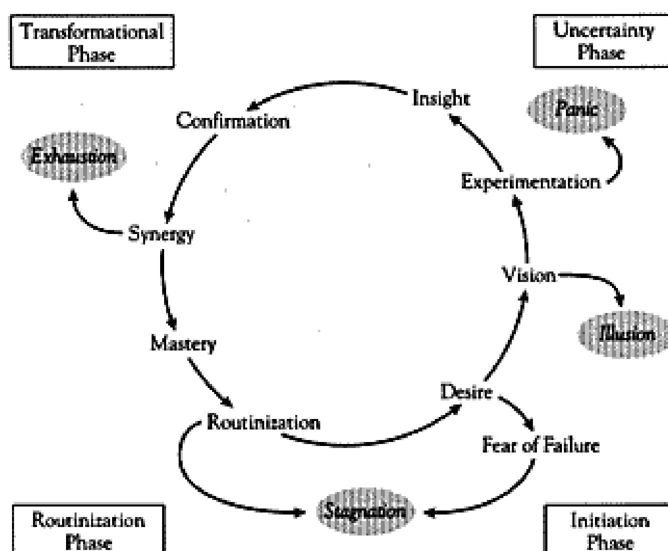

Figure 3.1. Diagram of the Transformational Cycle (Quinn, 1996, p. 168).

Master of the two worlds. The idea of mastery of the two worlds is exemplified elegantly by Heifetz (1994). “Leadership is both active and reflective. One has to alternate between participating and observing. Walt Whitman described it as being ‘both in and out of the game’” (p. 252). In Heifetz’ terms, this is the ability to be both on the balcony and on the dance floor. He also outlines the insightful strategies that transformed leaders can use once they are able to integrate both worlds: identifying the adaptive challenge, regulating distress, directing disciplined attention and giving work back to the people. These insights and the wherewithal to make them work are a result of the growth the leader makes on the journey.

Freedom to live. “The hero is the champion of things becoming, not of things become, because he is” (Campbell, 1968, p. 243). At this point, the hero-leader represents a word that Greenleaf hoped to restore to use, *entheos*. He defines entheos as “the power actuating one who is inspired” (Greenleaf & Spears, 1998, p. 72). To Greenleaf (Greenleaf & Spears, 1998), entheos is a process—it cannot be willed or controlled, but is like a beacon. Entheos can grow within. He lists six possible indicators of the growth of entheos: 1) a paradoxical concurrent satisfaction and dissatisfaction with the status quo; 2) a growing sense of purpose; 3) changing patterns and depths of one’s interests; 4) more of a willingness to be seen as one really is; 5) conscious use of time, and 6) the sense of achieving personal goals through work (pp. 72-74). Far from inferring that this last phase of the journey is the end, entheos helps us understand that the journey is cyclical and constant. It perhaps represents the willingness to accept challenges and keep growing.

The hero’s journey is also the journey of re-integration both with the self and the world. This may be the supreme lesson. The quest may begin with a desire for self-knowledge, but experienced fully, with reflection, the hero’s journey brings the initiate back to a state of

understanding what needs to be done, how to facilitate change, and how to lead others through the process. “The goal of the myth is to dispel the need for such life ignorance by effecting a reconciliation of the individual consciousness with the universal will” (Campbell, 1968, p. 238). Gardner and Laskin concur: “The leader who would succeed, then, is the one who best senses and delivers what an audience already desires” (1995, p. 17). This is what Scharmer (2007) calls “*heading up the U*.”

The return and Theory U. The final movement on the journey of the U is called *realizing*, or “acting in an instant.” This is the phase where exploration by doing and creating is accomplished. The emphasis is on the natural flow of things. People at this point feel connected to one another and the world. “The self and the world are inescapably interconnected. The self doesn’t react to a reality outside, nor does it create something new in isolation—rather, like the seed of a tree, it becomes the gateway for the coming into being of a new world” (Senge et al., 2005, p. 92). This movement incorporates the last three “leadership capacities”:

1. *Crystallizing*: accessing the power of intention—once the emergent is observed and understood, it becomes an act of co-creation with intention.
2. *Prototyping*: Integrating head, hand and heart—reflecting the opposite side of the U (opening up, resistance), this is an intentional reintegration of faculties, heart, mind and spirit.
3. *Performing*: playing the macro violin—operating from the larger scheme of what has emerged (Scharmer 2007, 2008). This directly corresponds to Campbell’s “freedom to live.”

Why Take the Journey?

Heeding the call and taking one’s own journey contributes to a level of authenticity and purpose that is difficult to gain without having “been there” as Nouwen (1972) says. “the practice of leadership requires, perhaps first and foremost, a sense of purpose—the capacity to find the values that make risk-taking meaningful” (Heifetz, 1994, p. 274). Heifetz (1994) explains that it is a sense of purpose that allows us, both as individuals (leaders) and

organizations to step back and analyze the current realities, to see the orienting values and make the changes necessary to take corrective action. It provides the ability to discover and create new possibilities. This requires a learning strategy.

Perhaps no one explains learning strategies more elegantly than Peter Vaill. As mentioned earlier, Vaill's take on the need for adaptive thinking comes as a result of *permanent white water* (Vaill, 1996). Permanent white water, he explains, is not external to us. "It is *felt*—as confusion and loss of direction and control, as a gnawing sense of meaninglessness" (p. 43). For many, this is the set up for heeding the call and taking the journey. Vaill goes to great lengths to explain that in this light, people have to be effective learners and understand the importance of lifelong learning. Vaill also concurs with Heifetz (1994) in the importance of purpose. Though lots of money and time are spent each year to train and develop leaders, managers, and employees in key skills and qualities, Vaill says there is still a gap:

> What is still missing are the core values of the person who would do this thing I am calling purposing. What does that person *care* about? What *matters* to the person? What does the person have genuine, spontaneous, unrehearsed, unmodulated, and unhomogenized energy for? What is at the core of the person's *being*? (Vaill, 1998, p. 210)

This is what the journey accomplishes. It forces us to face our fears, to clarify our values, and to become effective learners. Why take the journey but to learn at a deep level who we are and what we are made of. Back to the idea of "know thyself," the self-aware leader is a more powerful and effective leader. The journey allows us to discover our *purpose* as Vaill and Heifetz explain.

Leadership *Is* the *Return*

> the function of leadership is to mobilize people—groups, organizations, societies—to address their toughest problems. Effective leadership addresses problems that require people to move from a familiar but inadequate equilibrium—through disequilibrium—to a more adequate equilibrium. That is, today's complex conditions require acts of leadership that assist people in moving beyond the edge of familiar patterns into the

> unknown terrain of greater complexity, new learning, and new behaviors. (Parks, 2005, p. 9)

The *function of leadership* as Parks (2005) explains it, follows the heroic journey stage by stage. She describes the journey through what Heifetz (1994) calls *adaptive work*, which we have briefly discussed and will visit again subsequently. Adaptive work like the hero's journey is not easy work; it is not work that can be tackled by technical or expert knowledge. It is work where there is much at stake—often for both the individual as well as the organization. "They ask for more than changes in routine or mere preference. They call for changes of heart and mind—the transformation of long-standing habits and deeply held assumptions and values" (Parks, 2005, p. 10). Leadership is thus essential to help lead both other individuals as well as the organization or social system through their own hero's journey. Couto and Eken (2002) call their understanding of this process *innovative democratic leadership*:

> Innovative democratic leadership moves people to unimagined places first by helping them discover their own talent and gifts, which in turn take them and others to that new and better place. The process of discovery that triggers individual and group change begins with compassion, which means accepting the starting point of people in their effort to reach a better place. (p. 207)

We turn again to Covey's (2004) exhortation to find your own voice, and then to help others find theirs. Through our journeys we discover our voice, our gifts. When we *return*, it is essential that we use our new understanding to help others discover their gifts and embark on their own journeys of development.

> The ultimate purpose and outcome of the hero's journey is the return of the protagonist to her point of origin, knowing and contributing to the place in a new, more fully conscious way. The hero's experiences have been transforming and have equipped her with newfound powers of insight, wisdom, efficacy, and commitment. In turn, the individuals, empires, and kingdoms touched by the heroic figure as she continues on the path toward transformation are, in turn, transformed themselves. (J. L. Brown & Moffett, 1999, p. 146)

Therein lies the key—our personal transformation helps to transform others. As I stated earlier, *this is the sacred responsibility of leadership*. This transformation begins in earnest with discovering our gifts. At this moment, it is worthwhile to restate one of Campbell's key assertions, quoted in the last chapter. *"The passage of the mythological hero may be overground, incidentally; fundamentally it is inward—into depths where obscure resistances are overcome, and long lost, forgotten powers are revivified, to be made available for the transfiguration of the world"* (1968, p. 29). The journey may be outward in manifestation, but its essence is always an inner journey. The quest allows us to rediscover parts of ourselves often dormant and bring our gifts to the light—always to be used for the common good.

The expression and embodiment of personal and collective values in working towards the uplifting of our spirit or consciousness in the pursuit of both individual and communal transformation is the goal toward which leadership ultimately strives. And while perhaps appearing simplistic, the journey is not direct but circuitous. It is not linear, but cyclical in nature. While every voyage begins with a new call, the hero's journey does not end with each return. It is a process of growth that envelops and demands constant change. The journey teaches us to seek to understand and embrace this change. Quinn (1996) depicts the sequence clearly through his Transformational Cycle (see figure 3.1). And thus, whether it is an individual on her own heroic journey or a group, team or organization "riding the U," we come back to the place we began—the quest for understanding and the search for meaning, a journey of change and transformation—the hero's journey.

> *What we call the beginning is often the end*
> *And to make an end is to make a beginning.*
> *The end is where we start from.*
> ~T. S. Eliot
> *Little Gidding* from *Four Quartets* (1952, p. 144)

In the next chapter we begin our exploration of wisdom. The journey to wisdom, as we will see, is also a heroic journey. The journey of wisdom in leadership is as arduous as any classic hero's journey, and, like all journeys, will offer transformation and a unique gift. And so the end of this chapter's heroic journey will mark the beginning in our quest for wisdom (in leadership).

Chapter IV: Wisdom

Most of us would probably agree that we would rather have wise leaders than unwise leaders. But why? What is wisdom and what does it contribute toward leadership? Wisdom, like leadership, is actually a difficult concept to define. We all inherently understand and have witnessed wisdom in action, as most of us have experienced good (and bad) leadership. But explaining it is another thing altogether. That is because wisdom is a *multidimensional construct* (Bassett, 2006). Wisdom researcher Bassett (2005b) explains that there are two things she knows about wisdom. "One is that it does not consist of only one quality. The other is that wise people are not perfect" (p. 6). This makes it difficult to explain. Robert Sternberg (2001) views wisdom as a "practical intelligence." Although it requires explicit knowledge, it draws extensively from *tacit knowledge*. Furthermore, and more importantly to this discussion, it balances self-interest with the interests of others and aspects of context (such as community or environmental factors). "In wisdom, one seeks the **common good** [emphasis added], realizing that this common good may be better for some than for others" (Sternberg, 2001, p. 231).

Likewise, leadership is "complex and elusive" (Komives et al., 2007). One simple yet profound definition of leadership is "a relational and ethical process of people together attempting to accomplish positive change" (p. 13). Komives and her colleagues explain that the central idea of leadership at one point was to *control* follower behavior whereas now it is more about *empowering* followers to be a central part of achieving sought after outcomes. Further leadership must be practiced in a way that is *socially responsible* and for the common good. "The concept of **common good** [emphasis added] does not mean the majority view but does mean shared purposes and common vision. This commitment to the public good or common good is a valuing of the role of social responsibility" (Komives et al., 2007, p. 19). This is a key

point that both leadership and wisdom share and is in line with both Bassett (2006) and Sternberg's (2001) understanding of wisdom. We will come back to it again in this chapter and the next.

Exploring Wisdom, Knowledge, and Understanding

> *Where is the wisdom we have lost in knowledge?*
> *Where is the knowledge we have lost in information?*
> ~ T. S. Eliot (from *The Rock*, 1934)

One of the dangers in exploring the concept of wisdom is not just the lack of consensus of definition, but also the layers of related terms and concepts. Before moving ahead it is important to come to an understanding of *understanding*, *knowledge*, *intelligence*, *information* and *data*. Ackoff (1989) is often cited as the first to propose a hierarchy and progressional sequence from data to wisdom (DIKW hierarchy). In fact this hierarchy has earlier appearances (Cleveland, 1982; Cooley, 1987; Zeleny, 1987) as well as differing interpretations. It is often depicted as a pyramid (see figure 4.1):

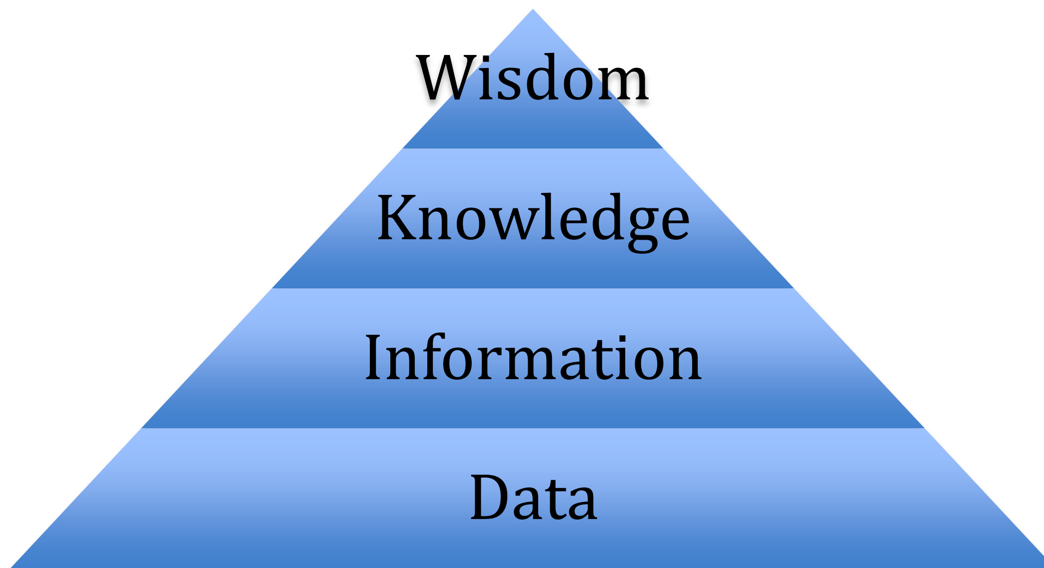

Figure 4.1. The DIKW pyramid.

Hart (2009) looks at the hierarchy a little differently (see figure 4.2), including an additional "layer" above wisdom—*transformation*. Additionally, his base layer is *information*,

"the fire around which we gather" (p. 8). Information represents the currency of trade, the facts and figures which make up the base of the hierarchy. The next level, *knowledge*, takes information a step beyond by constructing patterns. Instead of discrete pieces of information, knowledge holds the pieces in pattern and allows some basic ability to use the information. At the level of information, the inherent skill is acquisition, but with knowledge the skills of mastery, quality, and talent become predominant. The following layer is *intelligence*, "which cuts, shapes and creates knowledge and information" (Hart, 2009, p. 9). Hart says that what distinguishes intelligence from the previous two layers is the cultivation of thinking rather than a mandate of what to think. Intelligence at this level involves the development of the mind in wider realms than what mere IQ embraces including intuition, creativity, imagination, and synthesis, as well as analysis. It harkens Gardner's work with multiple intelligences (1993, 1999, 2006) and his latest research in *Five Minds For The Future* (2007).

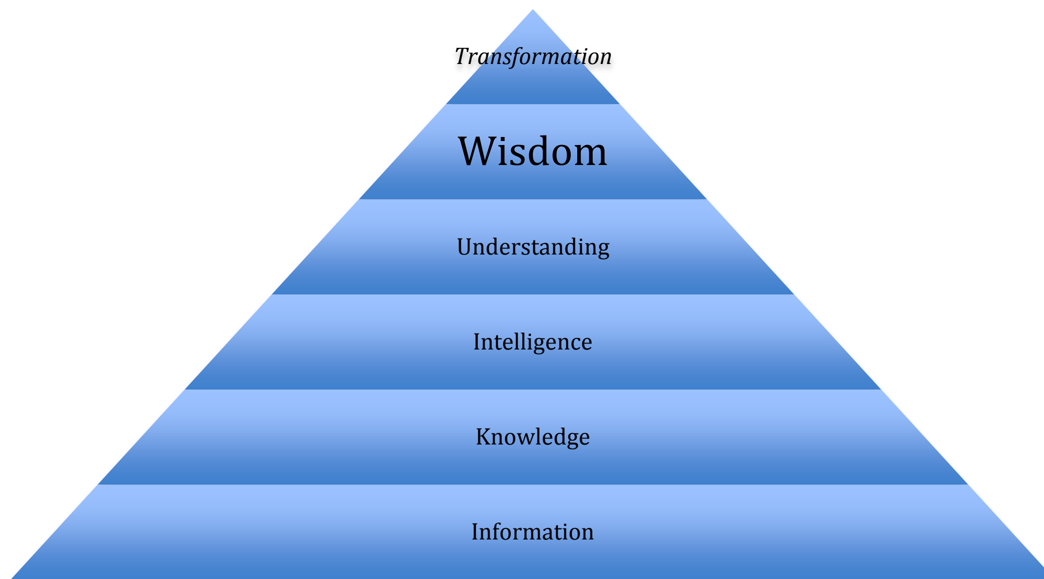

Figure 4.2. One possible graphic rendering of Hart's (2009) model.

The jump to the next level of *understanding* is based on seeing through the heart, a move toward embracing empathy and intimacy. "Standing among, or 'heartfulness,' provides a

balance to an objectivist style of knowing and transforms both information and the perceiver… Understanding requires a fundamental shift in the way we know" (Hart, 2009, p. 10). *Understanding* is understood through examples of empathy, Buber (1958) (I and Thou), and characterized through the idea of service and servant leadership. *Wisdom* is the next level, "which blends an ethic of what is right, with insight about what is true" (Hart, 2009, p. 11). Wisdom integrates all of the previous levels, incorporating the ability to listen and take appropriate action. **Wisdom goes beyond self-interest and serves beyond self-growth to a wider evolution** [emphasis added]. It also embraces paradox and wonder. Ultimately it is about "discovering the nature of the Self" (Hart, 2009, p. 12).

The final layer is that of *transformation*, which is ultimately the driver of this movement toward *depth*. It is not just an outcome but also a process that drives self-organization and self-transcendence. Hart (2009) explains:

> Transformation is a movement toward increasing wholeness that simultaneously pushes toward diversity or uniqueness, becoming more uniquely who we are, and toward unity and communion, recognizing how much we have in common with the universe. In this way, self-actualization and self-transcendence are not contradictory but form a part of the same process. We actualize our ever-expanding potential by transcending current self-structure. (p. 13)

In a seemingly simple statement that might be overlooked, Hart (2009) cuts right to the heart of the connection between leadership and transformation. "The reaction of transformation often catalyzes growth that extends beyond the individual" (p. 13). Transformation is at the heart of leadership as it catalyzes development that may begin with the individual but reaches further to affect larger groups and social systems. He continues:

> Interdependence at all levels reminds us that social structures, cultural beliefs or values, and consciousness of the universe as a whole may be changed as the ripple of individual transformation grows to a wave… transformation is about waking up. Since personal and cultural awakening are intertwined, the primary constituent of education for

> transformation is neither culture and society nor the student but the consciousness that underlies both (p. 13).

So the question that results is not whether transformation is real. We all change, we all grow, we have all been part of transformational processes both individual and social. But as leaders we must ask how we can help the transformation along. Can we create businesses, governments, organizations and educational systems that not only invite but also “nudge[s] transformation” (Hart, 2009, p. 13)?

Studying Wisdom

What is wisdom? This is an exploration I have undertaken for several years leading up to the writing of this dissertation. It all started sometime during the first year of my Ph.D. program, as I began to consider wisdom (as opposed to just knowledge) as a possible factor for both leadership and life success. I remember the question crystallizing one afternoon as a friend and colleague of mine and I discussed the subject of wisdom. I explained that I saw it largely as the product of external sources, such as sacred texts, myths, and stories. My friend, who is long-steeped in various internal and meditative traditions, argued with me that wisdom came from within. Wisdom was more about what he calls “tapping into Source.” I admit that I had not thought too long and hard about wisdom at that point and I certainly had read little and had conducted no research. His point of view should not have surprised me, but given my own background and experience (including the many years of martial arts) I had not even considered an internal perspective. Shortly after this conversation, I discovered Copthorne MacDonald, a writer and researcher of wisdom. Though “unpedigreed” and clearly an autodidact, MacDonald is a prolific writer and thinker about wisdom. In a particularly insightful article, MacDonald writes of a two-pronged approach for developing wisdom, “Go outward and acquire relevant intellectual knowledge. Go inward and find self-knowledge and a quiet mind” (2000, In

Summary section, para 1). With vindication for both external and internal sources of wisdom, I began my research in earnest.

For several years now I have been researching, discussing, and postulating about wisdom and its relationship, if any, to leadership. I started with a supposition, based on discussions with quite a number of people over the past few years, which I stated in the beginning of this chapter: I think most of us would agree that we would rather have wise leaders than unwise leaders. This naturally led to the question, what is wisdom and what does it contribute toward leadership?

What *Is* Wisdom?

"To understand wisdom fully and correctly probably requires more wisdom than any of us have" (Sternberg, 1990a, p. 3). It is enough to examine some of the definitions and problems with wisdom to get an understanding of the complexity of the subject. Yet we also see statements from "hardened" researchers that point to the ineffable qualities of wisdom. Taranto wrote, "…wisdom as a concept remains wonderful and wondrous but not very clear (1989, p. 2). Bassett (2006) contends not only is wisdom rich, abstract, and complex as a topic, but even the word itself has many meanings. Furthermore, it is difficult to study and a positivist orientation may actually limit our understanding of the topic.

Categorizing Wisdom

One major research project I conducted was directed to gain a deeper understanding of the major empirically studied research theories in wisdom as well as a few that I feel are interesting and promising. One of the best ways to get an understanding of the depth of wisdom as a subject is to look at what has been written over time and attempt to categorize it. As one may imagine, this is not an easy task as so much has been written and there are not necessarily any clear boundaries or distinctions when classifying wisdom literature. Of the many possible

ways to categorize wisdom and wisdom research, Bassett (2006) has come up with a fairly simple graphic representation:

Figure 4.3. Categorization of wisdom by (Bassett, 2006, p. 283).

Bassett (2006) divides wisdom into three major components, each with its own subcategories: *metaphysical, analytical,* and *word arts*. The metaphysical component includes the areas of philosophy and religion. *Word Arts* is how Bassett describes "other sources of wisdom that can be studied" (p. 282) including biographies, myths and folk sayings, and the literary arts (fiction, poetry, drama). The analytical component is divided into two subcategories:

1) conceptual/theoretical/descriptive (CTD) and
2) empirical.

The conceptual, theoretical, and descriptive literature vastly outnumbers the empirical research on wisdom. Bassett posits that this is due to "the difficulty in operationalizing and using

positivist science to grapple with a subject as diffuse as wisdom" (p. 284). Bassett further breaks down the empirical dimension into three areas: practical knowledge/expertise, developmental, and personal attributes, while acknowledging a connection to the CTD component as well (see figure 4.3). That is because much of the CTD literature is based on one or more empirical studies. While I strongly resonate with Bassett's model at large, her empirical distinctions are not in line with the majority of the empirical research on wisdom. Specifically, she does not distinguish between implicit and explicit theoretical models of wisdom, which the majority of researchers tend to acknowledge (though not necessarily agree upon). Because the dominant research is in this realm, it is important to review it before moving ahead.

Early psychological categorization. Robert Sternberg is one of the acknowledged leaders and an early researcher in the domain of wisdom. In perhaps the first organized collection of wisdom research, predominantly by professionals in the field of psychology, Sternberg (1990a) attempts to categorize the extant research, most of it written in the 1980s, into three broad categories. Though admittedly the attempt is an "oversimplification" and the categories are "distinctive, although overlapping" (p. 3), Sternberg gives us:

1) *Philosophical conceptions of wisdom*—which look at mostly historical, philosophical and early psychological literature to attempt to understand the subject (Csikszentmihalyi & Rathunde, 1990; and Labouvie-Vief, 1990; Robinson, 1990).
2) *Folk conceptions of wisdom*—which use popular conceptions of wisdom to serve as a basis or "springboard" (Sternberg, 1990b, p. 5) for explicit psychological theories (Baltes & Smith, 1990; Chandler & Holliday, 1990; Sternberg, 1990b; and Orwoll & Perlmutter, 1990).

3) *Psychodevelopmental conceptions of wisdom*—which use a number of developmental theories to increase understanding of the subject (Arlin, 1990; Birren & Fisher, 1990 Kitchener & Brenner, 1990; Kramer, 1990; Meacham, 1990; & Pascual-Leone, 1990).

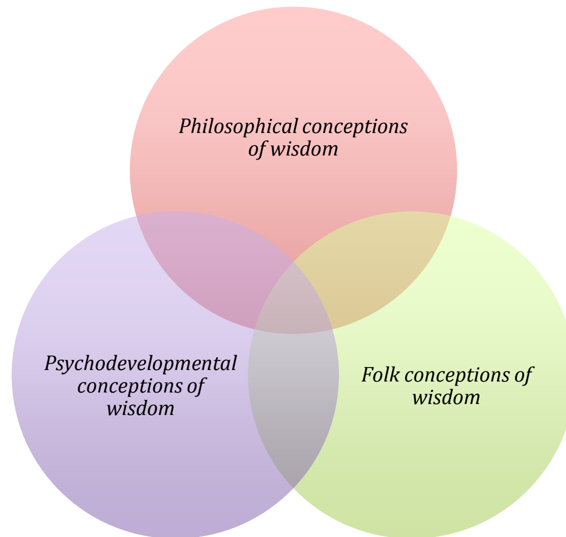

Figure 4.4. Sternberg's categories.

Implicit and Explicit Wisdom Theories

Since the publication of Sternberg's book, wisdom research has taken some different paths. Modern scholars, intending to study wisdom beyond social constructions and cultural-historical or philosophical dimensions, began to use psychologically defined constructs. Of the psychological approaches to researching wisdom, two prominent theories have emerged, *implicit* and *explicit* (Kunzmann & Baltes, 2003; Sternberg, 1998, 2001). The implicit theoretical approach or lay theory focuses on wisdom in everyday language and situations. The explicit theoretical approach, or scholarly theory looks at wisdom from an abstract, analytical, and ideal conception of the topic (Stange, 2005).

Implicit-Theoretical Approaches

The implicit theorists align with Sternberg's (1990b) categorization of folk conceptions of wisdom. The studies from this realm focus on wisdom from a *lay* perspective, attempting to

identify what the general public would define as wisdom and who they would consider as wise. "Thus, the goal is not to provide a 'psychologically true' account of wisdom, but rather an account that is true with respect to people's beliefs, whether these beliefs are right or wrong" (Sternberg, 1998, p. 348). "Right" or "wrong" cannot be determined from this research. Empirical studies of implicit wisdom theories usually entail participants "rating" a set of attributes in accordance with their concept of wisdom or people that are wise. Many studies also include similar research for additional related concepts such as intelligence and creativity. The implicit view is central to the pioneering work in wisdom from Clayton and Birren (1980); as well as Holliday and Chandler (1986), Sternberg (1985, 1990b), and Orwoll and Perlmutter (1990).

Kunzmann and Baltes (2003) have cited two outcomes from this research. First, participants are able to clearly differentiate wisdom from other capacities such as creativity or intelligence. Second, the common conception of wisdom points toward its *multidimensional* quality. "Wisdom is thought to be 'more' than exceptional understanding, interpersonal skills, rational thought, or high emotional competence" (p. 330). Though the nature and number of dimensions differ across studies, all past studies show a lay understanding of wisdom to include cognitive, social, emotional, and motivational capabilities. Baltes, Gluck, and Kunzmann (2002) further comment as follows:

> The cognitive components usually include strong intellectual abilities, rich knowledge and experience in matters of the human condition, and an ability to apply one's theoretical knowledge practically. A second basic component refers to reflective judgment that is based on knowledge about the world and the self, an openness for new experiences, and the ability to learn from mistakes. Socioemotional components generally include good social skills, such as sensitivity and concern for others and the ability to give good advice. A fourth motivational component refers to the good intentions that usually are associated with wisdom. That is, wisdom aims at solutions that optimize the benefit of others and oneself. (p. 330)

Baltes and Staudinger (2000) draw five conclusions from implicit conceptions of wisdom:

> 1. As a concept, wisdom has a specific meaning that is both shared and understood through language.
> 2. Wisdom relates to both excellence and the ideal of human development, and is often judged as an exceptional level of human functioning.
> 3. Wisdom is a state of mind and behavior, including balanced and integrated interplay of cognitive, affective, and emotional aspects.
> 4. Wisdom is associated with high levels of personal and interpersonal ability that includes listening and evaluative skills as well as the ability to give advice.
> 5. Ultimately wisdom involves good intentions and is used not only for the well-being of self but of others as well.

As Baltes and his colleagues pursued in earnest their research on wisdom (later to become known as the Berlin Wisdom Paradigm), Baltes himself based part of his early research on philosophical and cultural-historical perspectives of wisdom, which he found had significant overlap. Rather than focus on implicit theories, which he did not find as broad and consistent, he chose historical and philosophical writings.

> If anything, however, the philosophical-historical analysis of wisdom is more general, as it integrates the beliefs held by many individuals into a common set of properties about which there is much collective and scholarship-based intersubjectivity. The beliefs of single individuals, in other words, are usually less developed (comprehensive and organized) than those offered by philosophical and cultural-historical analyses. (Baltes & Staudinger, 2000, pp. 123-124)

Baltes synthesized seven properties of wisdom from cultural-historical sources:

1. Wisdom addresses important and difficult questions and strategies about the conduct and meaning of life.
2. Wisdom includes knowledge about the limits of knowledge and the uncertainties of the world.
3. Wisdom represents a truly superior level of knowledge, judgment, and advice.
4. Wisdom constitutes knowledge with extraordinary scope, depth, and balance.
5. Wisdom involves a perfect synergy of mind and character, that is, an orchestration of knowledge and virtues.
6. Wisdom represents knowledge used for the good or well-being of oneself and that of others.
7. Wisdom, though difficult to achieve and to specify, is easily recognized when manifested.

Baltes and his colleagues present yet another way to look at implicit wisdom, which has come to define their unique approach (the Berlin Wisdom Model) that will be examined in the next section. The core of the implicit theoretical approach is built upon the research of Clayton (1975, 1976) who identified conceptions of wisdom by asking groups of lay people and experts (college professors) to come up with a list of characteristics typical of wisdom. Subsequent factor analysis (Clayton & Birren, 1980) uncovered three dimensions typical of wise people: cognitive (experience and intelligence), affective (empathy and compassion), and reflective (intuition and introspection). Over the years, other researchers have extended this research and added other dimensions (e.g., Bluck & Glück, 2005, Hershey & Farrell, 1997) though for some, Clayton and Birren's (1980) original three are considered sacrosanct (Ardelt, 1997, 2003).

Berlin researchers also discovered additional dimensions when asking participants about their own wisdom (e.g., Baltes, Staudinger, Maercker, & Smith, 1995). Further, Bluck and Glück (2005) uncovered three dimensions related to personal wisdom and everyday life: a) empathy and support, b) self-determination and assertion, and c) knowledge and flexibility. Also, researchers have begun to look into the cross-cultural conceptions of wisdom, particularly differences between East and West. In comparing implicit definitions of wisdom among groups of young adults in the United States, India, Australia, and Japan, Takahashi and Bordia (2000) discovered that cognitive variables are not as important in the East as they are in the West. Certain characteristics such as *aged, experienced,* and *discreet* were more important in the East for wisdom than the West. Summarizing cross-cultural research in wisdom Staudinger (2008) found four noteworthy findings: a) wise people are "carriers of wisdom," b) wise people combine both mind and character and balance many choices and interests, c) there is a very strong interpersonal and social element to wisdom, particularly in its application (advice), and d)

wisdom seems to be interpreted differently when describing others than when looked at personally.

Explicit-Theoretical Approaches

Sternberg (1998) explains that explicit theories are based on constructs from human developmental psychology by (supposed) experts and researchers, rather than from laypeople (as in implicit-theoretical approaches). Baltes, Glück, and Kunzmann (2002) add, “They are meant to focus on cognitive and behavioral expressions of wisdom and the processes involved in the joining of cognition with behavior” (p. 331). One of the principal objectives, as such, is to “develop theoretical models of wisdom that allow for empirical inquiry—by means of quantitative operationalization of wisdom-related thought and behavior—as well as for the derivation of hypotheses that can be tested empirically (e.g., about predictors of behavioral expressions of wisdom)” (p. 331). Starting with a-priori definitions of wisdom by experts, explicit theorists often attempt to define the wisdom in an ideal scenario (; Baltes, 2004; Baltes & Staudinger, 2000; J. Smith & Baltes, 1990).

The Berlin Wisdom Paradigm (discussed shortly) also has a fairly complex view of explicit-theoretical wisdom that has developed over years of research. Initially, the studies conducted were on wisdom in general. They now distinguish between *general wisdom*, which is “concerned with what an individual knows about life from an observer’s point of view” (Staudinger, 2008, p. 111) and personal wisdom, which “refers to a person’s insight into his/her own life (pp. 110-111). (My research has focused more on general wisdom than personal as seen through the Berlin model, as the personal wisdom element is rather new and research is limited). A depiction of the Berlin model conception of explicit research (based on Staudinger, 2008) may be depicted as follows:

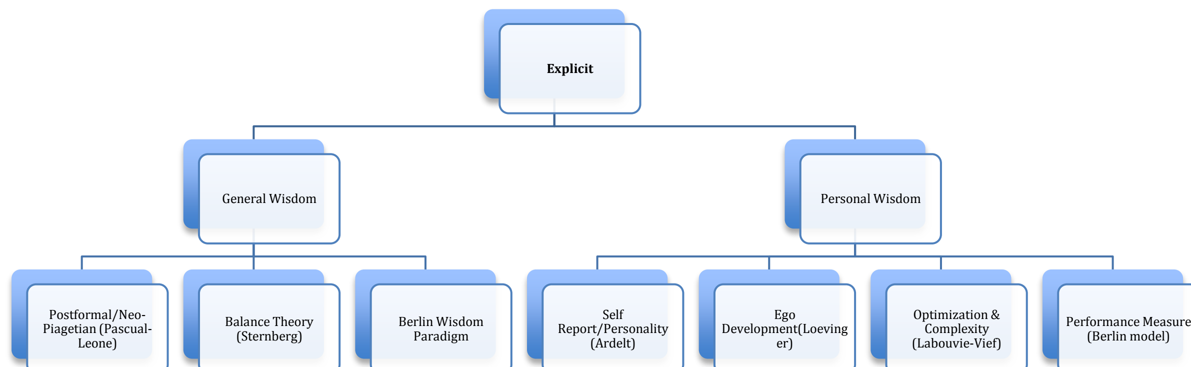

Figure 4.5. The explicit approach as seen through the Berlin model.

Interestingly, in earlier Berlin model studies (Baltes, Glück, & Kunzmann, 2002; Kunzmann & Baltes, 2003), Baltes and colleagues posit that there are (at least) three types of explicit approaches that have been developed in the literature and do **not** include Sternberg's Balance theory (1998) as an explicit theory but as an implicit one. Because the majority of the Berlin model research uses this second conception of explicit-theoretical models (as depicted above), Sternberg's model will be discussed here. The first approach is wisdom as an element of personality development in adulthood. This includes research by Erikson (1959), who saw wisdom as a personality component, and Wink & Helson (1997) who distinguish between practical and transcendent wisdom. The second conceptualization is wisdom as postformal dialectic thinking (Kunzmann & Baltes, 2003) or post-formal operational thinking (Sternberg, 1998), which views wisdom through a neo-Piagetian lens as stages of thought or intelligence. Researchers who fall in this category include Kramer (1990), Labouvie-Vief (1980), Kitchener and Brenner (1990), and Pascual-Leone (1990). The third explicit approach defines wisdom as a heightened form of intelligence or knowledge. This tact has its basis in psychometric models of

intelligence, though distinction is made between wisdom and intelligence.

Sternberg (1998, 2001) sees the division of explicit theories slightly differently. He acknowledges that the most extensive research has been conducted by Baltes and his colleagues. In his own research, Sternberg (1990b) proposes that six antecedent components make up the development of wisdom. These components consist of:

> a) knowledge, including an understanding of its presuppositions and meaning as well as its limitations; b) processes, including an understanding of what problems should be solved automatically and what problems should not be solved; c) a judicial thinking style, characterized by the desire to judge and evaluate things in an in-depth way; d) personality, including tolerance of ambiguity and of the role of obstacles in life; e) motivation, especially the motivation to understand what is known and what it means; and f) environmental context, involving an appreciation of the contextual factors in the environment that lead to various kinds of thoughts and actions. (1998, p. 350)

These antecedents are incorporated into Sternberg's balance theory, which will be examined shortly.

The first category he discusses is the Berlin model. The next category of explicit theory Sternberg specifies is wisdom in terms of *post-formal-operational thinking*. Acknowledging Piaget as the source of this point of view, wisdom "might be a stage of thought beyond Piagetian formal operations" (p. 350). Citing research by Basseches (1984), Kitchener (1983, 1986), Kitchener and Brenner (1990), Kitchener and Kitchener (1981), Labouvie-Vief (1980, 1982, 1990), Pascual-Leone (1990), and Riegel (1973), Sternberg summarizes that wise people can "think reflectively or dialectically, in the latter case with the individuals' realizing that truth is not always absolute but rather evolves in a historical context of theses, antitheses, and syntheses" (1998, p. 350).

A third category suggests knowing the limits of one's knowledge and then attempting to go further. Meacham (1990) writes of wisdom as knowing what one knows and what one does not

know, as well as having an understanding of one's own fallibility. Arlin (1990) sees *problem finding* as part of wisdom, requiring understanding the inadequacy of how one actually defines a problem as the first step. Kitchener and Brenner (1990) also stress understanding limitations to one's knowledge. A final grouping seems to include only the writing of Csikszentmihalyi and Rathunde (1990), which Sternberg calls *philogenetic* (evolutionary), as opposed to most of the other "developmental" approaches, which he calls *ontogenetic*. In this case, the main point is that wise ideas survive over time precisely because they are wise.

The Berlin Wisdom Paradigm

The Berlin Wisdom Paradigm represents the work of Paul Baltes and a number of close associates affiliated through the Max Planck Institute in Berlin, Germany. As has been noted, a majority of the explicit-theoretical research on wisdom has come from this school of thought. The Berlin model is based on a theoretical framework for studying intellectual development that focuses on *cognitive mechanics* and *cognitive pragmatics*, two elements of intellect that are distinct yet interact. Cognitive pragmatics, which refers to culturally transmitted knowledge, deals with *experience* in acquiring "knowledge based skills," and remains stable or may even grow with age. "In our view, wisdom represents one prototypical example of the cognitive pragmatics. The bodies of knowledge that are typical of wisdom, however, go beyond those subsumed under other more limited pragmatic forms of intelligence" (Kunzmann & Baltes, 2003, p. 332).

Baltes used his cultural-historical analysis of wisdom described earlier to define wisdom as "expert knowledge about the fundamental pragmatics of life" (Baltes & Smith, 1990; Baltes & Staudinger, 2000). Baltes and Staudinger (2000) acknowledge that this definition is not the only way to understand wisdom nor does it account for the entire meaning of wisdom. "Wisdom as a

theoretical and cultural construct is more than any given empirical method can achieve" (p. 124). The concept of *fundamental pragmatics of life* "refers to knowledge about important and difficult aspects of life meaning and conduct and includes knowledge about life planning, life management, and life review" (Kunzmann & Baltes, 2003, p. 333). Wisdom is a key factor in creating a "good life" and the pragmatics of life are to serve to this end. Kunzmann and Baltes (2003) give four central characteristics of the Berlin Wisdom Model to help further clarify the definition:

1. *Wisdom is defined as expertise in the fundamental pragmatics of life*—"wisdom results from an extended and intensive process of learning and practice that requires both an extremely high degree of motivation to strive for excellence and environmental contexts that support the search for wisdom" (p. 333). Wisdom as expertise translates into very broad and developed knowledge. Few will ever reach this ideal, but past empirical research shows that people have knowledge of the pragmatics of life that can be evaluated on a "wisdom-scale."
2. *Wisdom is defined as knowledge in the fundamental pragmatics of life*—wisdom is not a "property of individuals" but is more likely to be found in written form, such as sacred texts, "cultural products that transcend the limited experiences and horizon of an individual person" (p. 334).
3. *Wisdom-related knowledge is oriented toward the common good*—wisdom requires not just knowledge of the self (values, interests, desires) but also knowledge that transcends the self toward a common good "in which conceptions of individual and collective well-being are tied together, and it involves the insight that one cannot exist without the other" (p. 335). This is in line with Sternberg's (1998) balance theory on wisdom.

4. *Wisdom-related knowledge is different from the abilities included in conventional intelligence models*—conventional intelligence is measured in academic or intellectual terms, are often well defined, can be answered directly and require a certain methodology to solve. Wisdom-related knowledge is used to address complex, uncertain, and difficult life problems that are, by definition, poorly defined and may be solved in multiple ways.

As such, the Berlin Model has identified five criteria to describe the system of knowledge that constitutes wisdom and assesses the quality of wisdom-related performance (Baltes & Smith, 1990; Staudinger, Smith, & Baltes, 1992).

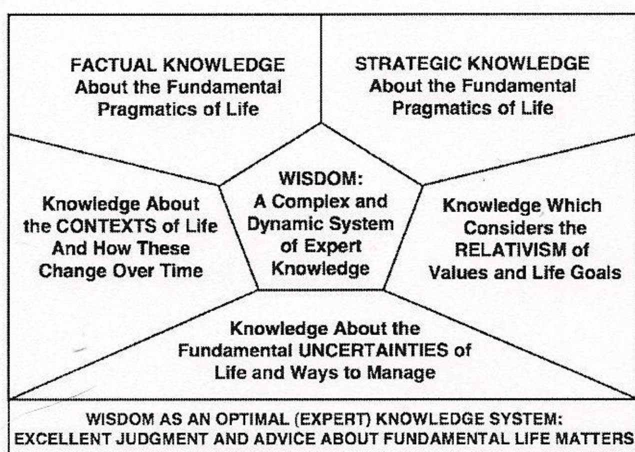

Figure 4.6. The five wisdom-related criteria of the Berlin model (Baltes & Smith, 2008, p. 58). The first two are basic and general criteria, originating in research on expertise: a) rich factual knowledge and b) rich procedural knowledge—about the fundamental pragmatics of life. The remaining three are considered *metacriteria* that are "unique to wisdom" (Stange & Kunzmann, 2009, p. 26) and "work together to further specify the unique aspects of a wisdom-related expert knowledge system" (Baltes & Smith, 2008, p. 58): c) life-span contextualism (normative and non-normative influences on one's life), d) value relativism (differences in values, priorities and goals), and e) the recognition and management of uncertainty. These criteria are used to describe

wisdom-related knowledge in both people and "cultural-historic products, such as wisdom writings, religious texts, and constitutions. A specific text is considered wise only if it reflects all five criteria to a high degree" (Stange & Kunzmann, 2009).

Measurement of wisdom-related knowledge and performance is conducted by collecting "thinking-aloud protocols about difficult and uncertain life dilemmas" (Staudinger, Maciel, Smith, & Baltes, 1998, p. 8). Participants are given a dilemma or *vignette* (relating to *life-management, life-planning,* or *life-review*) and asked to "think aloud" about it. Responses are evaluated by a panel of (usually well-trained) raters using a seven-point scale according to one or more of the five wisdom-related criteria. Rating a participant as "wise" is rare and the participant must rate higher than a five on all five of the criteria. "This approach implies that higher levels of wisdom differ from lower levels of wisdom quantitatively but not necessarily qualitatively" (Stange & Kunzmann, 2009). In most of the Berlin group's published research, rating a group of participants typically serves as the starting point for various research questions. Studies assessing this standardized approach appear to be valid and reliable (e.g., J. Smith & Baltes, 1990; Staudinger et al., 1992; Staudinger & Baltes, 1994; Baltes & Staudinger, 2000).

The Berlin group has also designed a theoretical working model depicting the conditions leading to the acquisition of wisdom-related knowledge. Wisdom is recognized as a result (*expertise*, based on the five wisdom criteria) and as a process, "the orchestration of intellect and character, or mind and virtue" (Stange & Kunzmann, 2009). Three antecedent conditions, all empirically identified and validated, interact in each developmental context (*life-management, life-planning,* and *life-review*) and presumably contribute to the development of wisdom: a) *general person factors*, b) *expertise-related factors*, and c) *facilitative experiential contexts* (or *context-related factors*—see chart below).

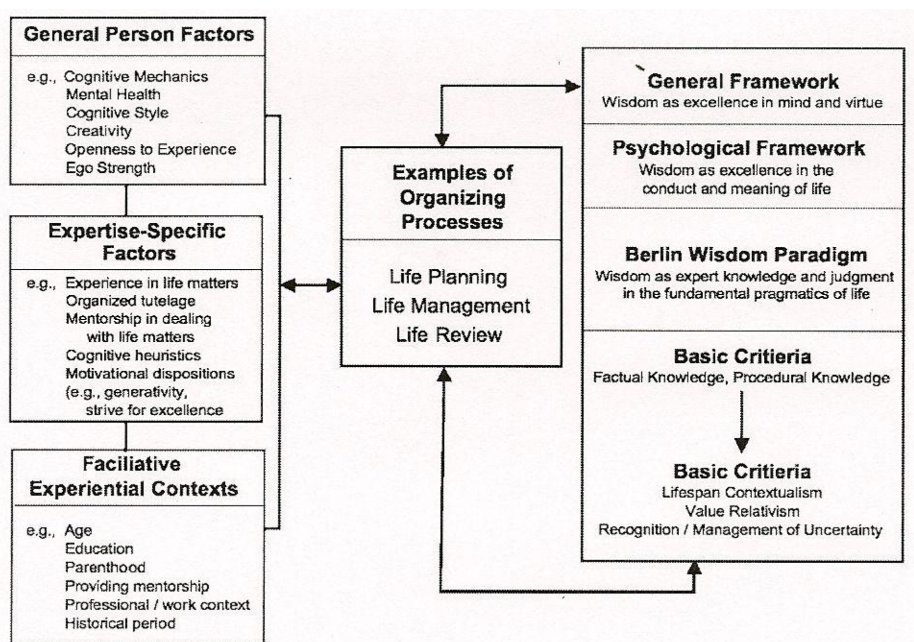

Figure 4.7. The Berlin Wisdom Paradigm: Antecedents, correlates, and consequences of wisdom-related knowledge and behavior (Baltes & Smith, 2008, p. 59).

With a working understanding of the Berlin model, many studies have been carried out to explore the development of wisdom. In a study to determine the external validity of the Berlin model, people nominated as wise (based on the nominators' subjective beliefs about wisdom) received higher scores than a control group consisting of various ages and professions (Baltes, Staudinger, Maercker, & Smith, 1995). The relationship of age and wisdom has been central to the Berlin model as well. Wisdom-related performance has been found to notably increase between the ages of 15-25 (Pasupathi, Staudinger, & Baltes, 2001), remains relatively stable from 25-75 years of age, but often peaks in the 50s and 60s, and may begin to decline around age 75 (Baltes et al., 1995). Findings also indicate that specific wisdom-related knowledge changes as one ages. In research, as the tasks are matched according to age group, higher levels of both performance in life planning and life review are apparent (J. Smith & Baltes, 1990; Smith, Staudinger, & Baltes, 1994; Staudinger, 1999). Age in itself does not account for wisdom. "It takes a complex coalition of enhancing factors from a variety of domains (psychological, social,

professional, historical) to achieve peak levels of wisdom" (Baltes & Smith, 2008). Such a coalition, though, does contribute to increasing levels of wisdom so there may be a disproportionate amount of wise people at older levels of age.

Many other findings have been uncovered using the Berlin model including understanding the role of professional experience in wisdom (Staudinger et al., 1992; Smith et al., 1994); uncovering the role of intelligence, cognitive style, and personality (Staudinger, Lopez, & Baltes, 1997); and of course the possibility of wisdom-related potential (Staudinger, 1999). Though undoubtedly the leading body of research on wisdom, the Berlin model is not without its criticisms. The scholarly community in the realm of wisdom seems to have gotten along for years, with researchers and theorists coexisting side by side because of the complexity and multidimensionality of the subject. Monika Ardelt (2004) dared upset the apple cart with a critical review of the Berlin Wisdom Paradigm. Her critique begins with the Berlin paradigm definition of wisdom ("expert knowledge in the fundamental pragmatics of life"). Ardelt argues that wisdom (in definition, operationalization, and measurement) cannot be reduced to expertise. Wisdom may be found in books and cultural artifacts, but "wisdom cannot exist independently of individuals. If this is true, then wisdom itself cannot be preserved outside of individuals. Its distribution in society depends on the personal development of the people who make up society and not on the development of a cultural 'software'" (p. 260). She goes on to say, "I argue that wisdom should be measured by assessing the wisdom of people rather than the 'wisdom' of their knowledge" (p. 263).

In commentary to the Ardelt critique, in the same issue of *Human Development*, Baltes & Kunzmann (2004) of course disagree. They explain that the Western tradition looks at wisdom in an analytic fashion around the same elements that the Berlin model describes. By contrast, the

Asian tradition, they claim, sees wisdom through wise people (and their "products") that can only approximate "an analytically constructed utopia of wisdom" (p. 290). Several other wisdom scholars respond in this issue as well. Sternberg (2004) makes it clear that there is room for both perspectives and that, in fact, there is a need for both implicit (Ardelt) and explicit (Berlin model) research, as well as studies that compare the two. He also agrees with Ardelt's call for the need for longitudinal studies. Achenbaum (2004) adds that Ardelt includes the reflective and affective components to her research which is not strong in the Berlin model, but points out that Ardelt's and the Berlin's understanding of the cognitive differ substantially. In deference to the complexity and multidimensionality of the subject, it is safe to say that there is not only room for more than one path, but wisdom research will certainly be the richer with multiple perspectives.

Ardelt's Three-Dimensional Wisdom Theory and Scale

Ardelt (2003) presents a model that defines, operationalizes, and measures wisdom through the integration of three characteristics of personality: the cognitive, reflective, and affective. Based on the research of Clayton and Birren (1980), Ardelt finds the model compatible with both ancient and modern literature on wisdom while also enabling distinction between wisdom and other characteristics such as intelligence, creativity, and altruism. The cognitive component encompasses a desire to know the truth while searching for deeper life understanding, specifically toward intra and interpersonal matters. The reflective dimension includes self-awareness and insight as well as the ability to see from different points of view. Reflective practice enables one to perceive current reality more accurately while gaining a better understanding of oneself as well as others. The affective dimension is made up of one's "sympathetic and compassionate love for others" (Ardelt, 2003, p. 276). Through self-reflective

practice (transcendence of subjectivity, reduction of self-centeredness), one gains deeper understanding into the motives and behaviors of both self and others, which allow wiser interaction with others (more constructive, greater sympathy and compassion). Though wisdom may represent an ideal that is difficult to attain, it may also be seen on a continuum that ranges from low to high and thus it is possible to assess where people rank.

In her first study, Ardelt (1997) measured wisdom in the three dimensions (cognitive, affective, and reflective) in old age using extant scales. A follow up study (Ardelt, 2003) used semi-structured interviews to rate participants again on the three dimensions. Characteristics of each dimension were used to assess the relationship of wisdom to life satisfaction. In comparison with other objective indicators (physical health, socio-economic status, finances, physical environment, and social involvement), wisdom was discovered to be a greater predictor of life satisfaction and was found to be unrelated to these other measures, with the exception of physical health. An earlier study (Ardelt, 2000) found that a supportive social environment during early adulthood had a significant impact on wisdom in old age while other factors such as quality of childhood (benign childhood and supportive social environment in childhood) and mature personality characteristics in early adulthood did not have any lasting effects. "In a sense, this is good news: Psychosocial and spiritual development in later life is not necessarily determined by the quality of one's childhood or personality characteristics in early adulthood" (p. 383). One surprising finding was that mature personality characteristics in early adulthood had no relation to wisdom, however, were found to have positive influence on both relationship quality and life satisfaction in old age. Analysis of this study also indicates that "wise individuals age more successfully than people low on wisdom" (p. 383).

Because she believed that there still was no comprehensive and testable scale for the

concept of wisdom, Ardelt (2003) developed and tested her Three-Dimensional Wisdom Scale (3D-WS). As in her previous research, wisdom was measured and operationalized as a latent variable with the same three indicators, cognitive, affective, and reflective. The analysis shows the instrument as valid and reliable when used in large standardized samples of an older population. While not measuring wisdom directly, the instrument does assess the cognitive, affective, and reflective dimensions of wisdom as a latent variable. This study also assesses the relationships between the 3D-WS and measures of mastery, general well-being, purpose in life, depression, and fear of death. These are correlated with such factors as education, occupation, marital status, gender, age, etc. Though further research is needed and it is likely that wisdom encompasses other qualities and attributes not represented by cognition, reflection and affect, the 3D-WS has proven to be a positive step forward. Ardelt has called for more longitudinal research and research between other wisdom assessments and theories as well.

Sternberg's Balance Theory of Wisdom

The balance theory of wisdom is Robert Sternberg's (1998) contribution to explicit-theoretical wisdom research. The genesis of the theory begins with earlier research (Sternberg, 1985) on wisdom, intelligence, and creativity. In this study, Sternberg uncovered different *dimensions* for each attribute. The six dimensions that describe wisdom are a) reasoning ability, b) sagacity, c) learning from ideas and the environment, d) judgment, e) expeditious use of information, and f) perspicacity. Among wisdom, creativity, and intelligence, the largest overlap was found between wisdom and intelligence. Only one dimension was found to be specific to wisdom—that of *sagacity*. In a later article Sternberg (1990b) expands on his explicit theory, tracing the development of wisdom to six antecedent components:

> a) knowledge, including an understanding of its presuppositions and meaning as well as its limitations; b) processes, including an understanding of what problems should be solved

> automatically and what problems should not be solved; c) a judicial thinking style, characterized by the desire to judge and evaluate things in an in-depth way; d) personality, including tolerance of ambiguity and of the role of obstacles in life; e) motivation, especially the motivation to understand what is known and what it means; and f) environmental context, involving an appreciation of the contextual factors in the environment that lead to various kinds of thoughts and actions. (p. 350)

The balance theory "specifies the processes (balancing of interests and of responses to environmental contexts) in relation to the goal of wisdom (achievement of a common good)" (p. 350). Sternberg begins by differentiating *explicit knowledge*, which is knowledge learned directly both in school and in life, with *implicit* or *tacit knowledge*. In order to judge wisely, Sternberg says that explicit knowledge must be complemented with implicit knowledge. "The balance theory of wisdom emphasizes the role of tacit knowledge (TK) not because explicit knowledge is unimportant, but because it is believed that TK is more likely to be a source of individual differences than is formal knowledge (Sternberg, 2001, p. 230). TK has its roots in Polyani (1976) and has 3 features: "a) it is procedural; b) it is relevant to the attainment of goals people value; and c) it typically is acquired with little help from others" (Sternberg, 1998, p. 351).

Wisdom draws from both the understanding of TK as well as the idea of balance. Sternberg sees wisdom as a *practical intelligence*, but the application must be far reaching. Sternberg (2001) defines wisdom as:

> the application of tacit as well as explicit knowledge as mediated by values toward the achievement of a common good through a balance among a) intrapersonal, b) interpersonal, and c) extrapersonal interests, over the a) short and b) long terms, to achieve a balance among a) adaptation to existing environments, b) shaping of existing environments, and c) selection of new environments." (p. 231)

The following diagram helps to explain the model:

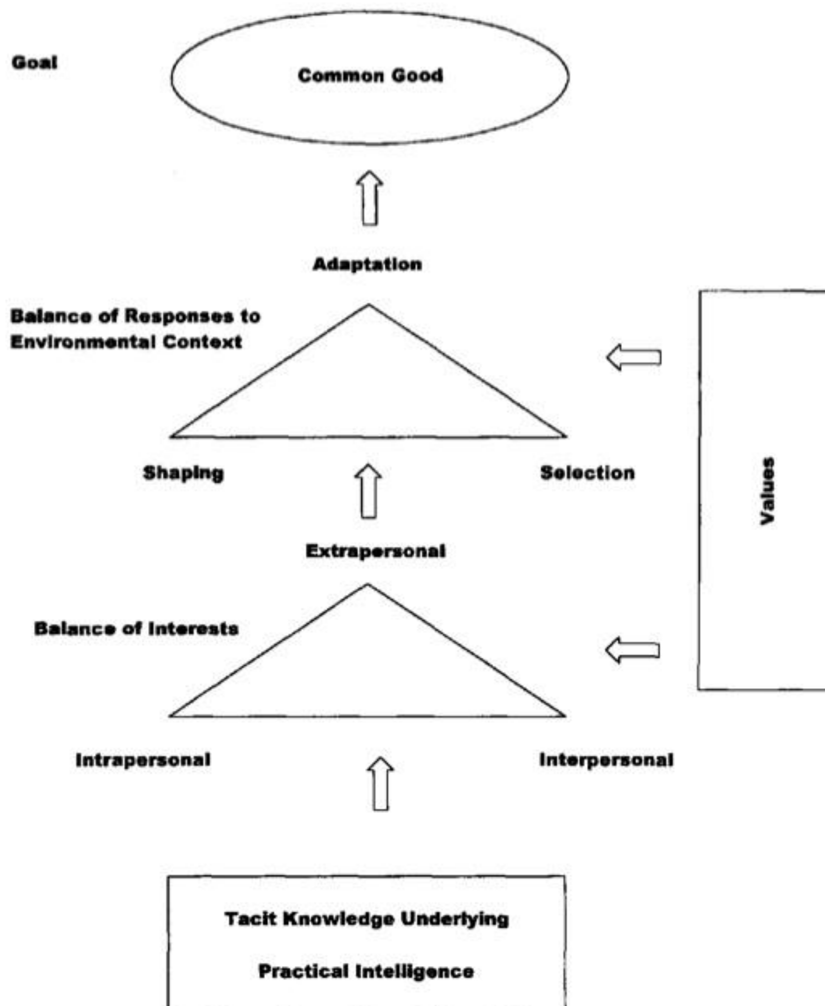

Figure 4.8. Sternberg's Balance Theory of Wisdom (Sternberg, 1998, p. 354)

The key to Sternberg's model is in the balancing of self-interest (intrapersonal) with others' interests (interpersonal) and other external elements (extrapersonal). Wisdom also involves balancing three different courses of action. Adaptation requires the individual to conform to the existing context or environment. Shaping is, of course, reforming the context or environment to better suit the individual. The more common course of action is a balance between adaptation and shaping, changing oneself and the environment. When this is not an option, a new environment or context needs to be chosen (such as finding a new job, moving to a new city, or ending a marriage). Values are the glue on which this model hangs and Sternberg

presents this section with some difficulty. He calls for a universal set of values—values common across cultures and beliefs. “I believe it is a mistake to state that, because we cannot definitely offer a set of universal values, therefore, the whole project of understanding wisdom must and should collapse of its own lack of specificity” (p. 232).

In recent years (2003), Sternberg has added back the two dimensions of his original research to his model, creativity and intelligence, to create what he calls *WICS*—Wisdom, Intelligence, Creativity Synthesized. In WICS, wisdom, creativity, and intelligence are different but are connected in relationships and share *metacomponents, performance components,* and *knowledge-acquisition components*. The essence of the Balance theory and model is unchanged, but wisdom is a further development of the two new elements. The new definition of wisdom now reads as follows:

> the application of **successful intelligence and creativity** [emphasis added] as mediated by values toward the achievement of a common good through a balance among a) intrapersonal, b) interpersonal, and c) extrapersonal interests, over the a) short and b) long terms, in order to achieve a balance among a) adaptation to existing environments, b) shaping of existing environments, and c) selection of new environments. (2003, p. 152)

The balance theory focuses upon the processes (balancing interests and responses to the context of environment) as it relates to what Sternberg sees as the goal of wisdom—achieving some measure of common good.

Bassett’s Emergent Wisdom

A more recent model of wisdom has been developed by Caroline Bassett (2005a, 2005b, 2006, 2010). It is a model that I have grown to embrace and which resonates both with my research and experience. Earlier in this chapter, we looked at Bassett’s categorization of empirical research in wisdom into three schools of thought. The first school sees wisdom as “intellectual functioning and expertise” (Bassett, 2005a, p. 1) emphasizing wisdom as a

metacognitive skill and includes both the Berlin model as well as Sternberg's balance theory. The second school of thought looks at personal attributes of wisdom. Bassett includes Ardelt (1997, 2000, 2003); Denney, Dew, and Kroupa (1995); Webster (2003); and Wink and Helson (1997). The third school, and one mentioned in both Sternberg and the Berlin group's categorization of explicit theories, looks at wisdom through the lens of post-formal development. Citing research by Cook-Greuter (2000), Bassett writes, "Wisdom is framed as exceptional self-development, including ego maturity and post-formal operational thinking" (Bassett, 2005a, p. 2). Though wisdom and post-formal development are not the same, they both focus on stages of thinking that go beyond Piaget's formal operations stage.

There is empirical precedent for Bassett's work. Wink and Helson (1997) differentiate *practical wisdom* and *transcendent wisdom*, noting that people are normally more developed on one side or the other. "Thus… the practical wisdom exemplified in the judgments of Solomon is far removed from the insight into the magic and mystery of the eternal order of things of Shakespeare's Prospero" (p. 3). Wink and Helson begin with the research of Achenbaum and Orwoll (1991) that identifies three domains of wisdom: interpersonal, intrapersonal, and transpersonal. They see the intrapersonal realm as shared by both practical and transcendent wisdom, while the interpersonal relates to practical wisdom and, not surprisingly, the transpersonal corresponds to transcendent wisdom.

Starting with acknowledging the multidimensionality of wisdom and seeing no commonly agreed upon definition, Bassett conducted grounded theory research (unpublished) to further understand what it meant to be wise. She interviewed 24 "thoughtful and insightful figures of public distinction (university presidents and professors, public servants, businesspeople, clergy, and social activists)" (Bassett, 2006, p. 294) to search for common ways of understanding

wisdom. Through open and axial coding using the constant-comparative method, Bassett (2005a) discovered four major dimensions of wisdom, each with its own chief characteristic and a number of accompanying proficiencies.

Table 4.1.

Bassett's Emergent Wisdom (Bassett, 2005a, p. 5).

WISDOM				
Dimension	**Discerning** (Cognitive)	**Respecting** (Affective)	**Engaging** (Active)	**Transforming** (Reflective)
Chief Character-istic	Objectivity	Openness	Involvement	Integrity
Proficiency	Insight Holistic thinking, systemic seeing into complexity Balanced interests	Multiple perspective-taking Compassion & caring/ empathy/love Generosity of spirit/ non-judgmental	Sound judgment & adept decision-making Actions based on determinations of fairness & justice Moral courage	Self-knowledge Self-acceptance Perspective on self as part of systems
Manifesta-tion	Deep understanding of fundamental patterns and relationships	Sense of gratitude/ Expanded sphere of consideration	Committed action for the common good	Embracing of paradox & uncertainty/ Ability to see beyond the self/ Growing recognition of interdependence
Developmental Stimulus/ Sample Learning Prompt	What's really going on? What's true? What's important? What's right?	Whose point of view am I taking? How does someone else understand reality? How can I relate to others with magnanimity?	What guides my actions? To what ends are my actions directed? What means do I use?	What are my values? How do I live them? Who or what is the "I" that I think I am? What am I part of?
WISDOM				

The major dimensions are *discerning*, which is cognitive in nature; *respecting*, an affective dimension; the active component of *engaging*; and *transforming*, which is reflective. Though the above table accurately charts the elements of each component, they are all interconnected.

A more accurate depiction would show this model as a spiral, with the cell self-transcendence the most likely candidate for the fulcrum or turning point. That is because

> with each gain in self-transcendence (being able to transcend one's ego-centeredness and thus see reality more clearly), a person may be able to perform the other wisdom tasks more skillfully. (Bassett, 2005a, p. 294)

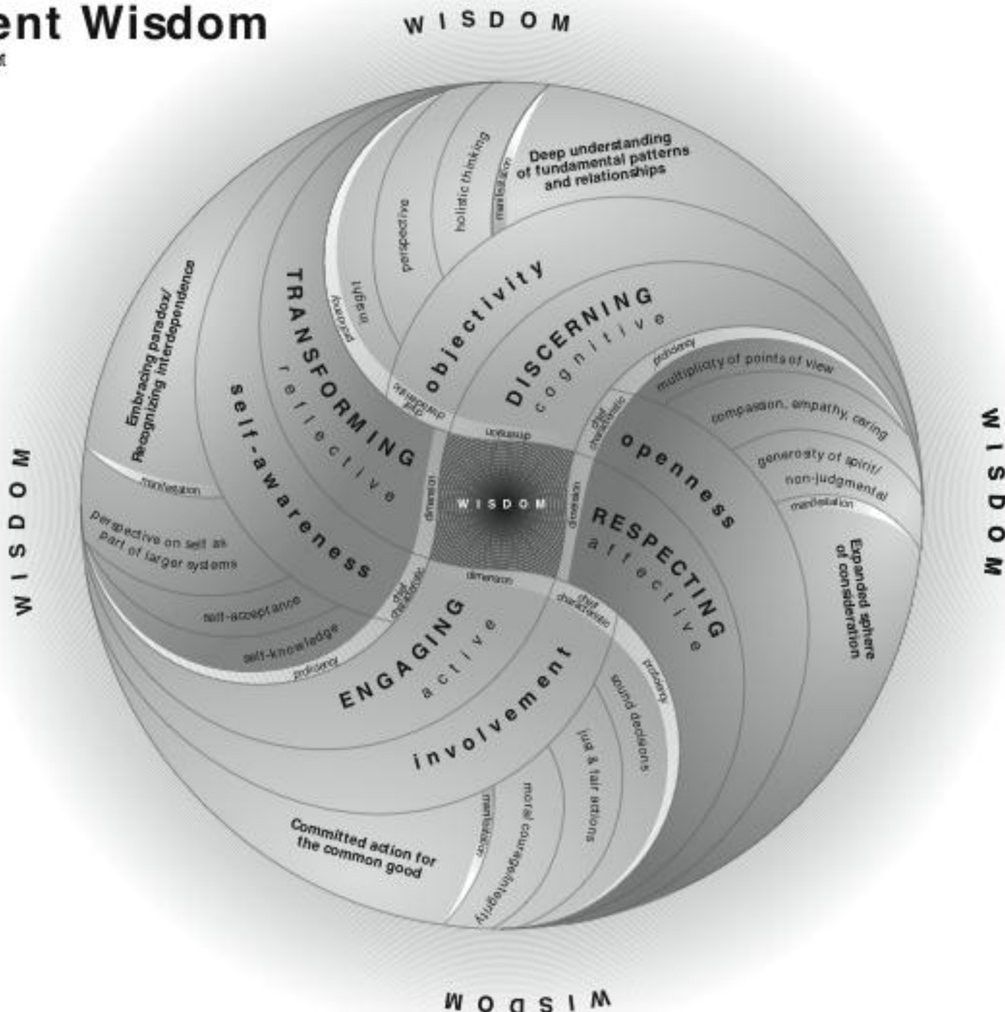

Figure 4.9. Bassett's Emergent Wisdom model (Bassett, 2005a, p. 4).

Interestingly, Bassett prefers to explicate her model in terms of a tree "because trees are complex dynamic systems with recognizable parts that do certain tasks" (Bassett, 2010, p. 2). The trunk and branches represent discernment. "This is a cognitive dimension that is hard-edged sometimes. It requires objectivity and system seeing—how things work together" (p. 2). The leaves, which make food for the tree and supply oxygen to the surrounding world, relate to *respect* or the heart of wisdom. Here the leaves represent the quality of caring and compassion.

The fruit that the tree provides embodies the active component of engagement. "Here, in this analogy we find good judgment and actions based on fairness and justice" (Bassett, 2010, p. 2). The roots, writes Bassett (2010), keep the tree stable and bring it nutrients, but they are below the surface and unseen. This represents integrity or the reflective element of wisdom. Bassett (2010) explains,

> While you are working for clearer seeing and deeper understanding and while you are holding other people's interests in mind, you also have to make decisions or judgments; you have to be able to act with moral courage. And, there is always the need for reflection and being able to embrace paradox and uncertainty. All of these aspects of wisdom are always acting upon each other reciprocally. (p. 2)

This explanation paves the way for a concise definition of wisdom: "wisdom is having sufficient awareness in a given situation or context to behave in ways that lead to broadly beneficial outcomes" (p. 2, emphasis in original).

Bassett's (2005a) model continues the exploration of wisdom as exceptional self-development. The word *emergent* pulls from Johnson's (2001) work referring to the idea of the whole being smarter than the parts, simpler parts interact with each other, and through this interaction a higher intelligence appears. "This higher level structure in the case of wisdom manifests as a special kind of thinking applied to produce positive results in human life and human relationships and all that supports them" (Bassett, 2005a, p. 2). Bassett goes on to explain:

> emergent wisdom understands the biosphere from a systems point of view where people strive to contribute to the common good, which is the continuation of the larger whole in a way that respects all life forms and what sustains and supports them. In this perspective, emergent problem-solving requires a more sophisticated understanding of the world, that includes paradox and dialectical thinking, in comparison to linear cause-and-effect thinking or the outcomes models frequently used, for example, in educational assessment and organizational management. Thinking like this necessitates transformative learning, among other means, for bringing about a complexity of mind that encompasses a sense of interdependence and contributions to the common good, rather than standing outside of it for personal gain. (p. 2)

But Bassett also reveals a practical focus to her model. First, by breaking wisdom down into component parts, each part can be "negotiated and acted upon" (2010, p. 3). Second, it gives us the awareness of where we may have wisdom and what parts need further development. Finally, it opens us to the broader awareness necessary to use and practice wisdom every day. Perhaps this is the most difficult task, but a necessary one if we are to pursue wisdom in our lives.

The pursuit of wisdom is exactly the point of studying and trying to understand the concept. Recall MacDonald's (2007) recounting of the "Council of the Wise" in Burkina Faso (see Chapter Two). Even a casual study of these four levels of wisdom show a keen relationship to the hero's journey. *Potential sages* have not heard the call or have refused the call. Sadly, in our society, it seems that this is the majority of the population. *Sages in intention* reflect those who have heard the call and are in preparation to cross the threshold. *Developing sages* are those who are actively engaged on the journey— through the many challenges of a life of wisdom. And perhaps the *established sages* are those who have completed the journey, or rather those who realize the journey is without end, and who engage actively in the *return*, in helping to bring wisdom back to their societies and the world.

As I wrote at the beginning of this chapter, for the past several years, as I have begun to research wisdom and its relationship to leadership, I have asked the following question of the many people with whom I have spoken about this topic, "would you rather have wise or unwise leaders?" Perhaps it is not a fair question in that there is only one "good" answer. But I have never noticed any hesitation in making the choice. This informal survey normally continues as I ask if they consider themselves wise. The answer is usually no. And sometimes I ask if they intentionally pursue a path of wisdom. That answer is mixed, but generally negative. It may just be humility that makes people respond in this way, as for most of us, wisdom is "a pinnacle of

human knowledge" (Baltes & Smith, 1990, p. 89). However, the point here is that wisdom must be engaged individually and intentionally. It does not just "happen."

Another important theme from this research is the idea of the common good. Much of the empirical research on wisdom has pointed to this commonality. Certainly the main theories discussed in this chapter all agree. Yet I do not see that most (lay) people's conception of wisdom includes the common good. As we study wisdom and its impact and importance for leadership, this is a dimension that must be fully understood in all realms, but perhaps most of all for business and political leaders. If wisdom looks to the common good and leadership, as we noted at the beginning of the chapter, encompasses a commitment to social responsibility and the common good, then wisdom should play a part in leadership education.

Most researchers in wisdom agree that wisdom as a concept is both complex and multidimensional. This presents many opportunities and challenges for its development, regardless of how wisdom is defined or understood. Wisdom can be developed as an advanced expertise and knowledge system, however, it can also be developed with an eye toward more than just the cognitive. Affective and reflective dimensions certainly can come to play in both the assessment and development of wisdom. Post-formal development as a window to wisdom represents a unique educational challenge. There is not any one agreed upon way to evaluate stages of development let alone assess growth. But there are a number of developmental theories and researchers attempting to look at them in a more inclusive and holistic (integral) light. There are many other lenses to wisdom as well. In the next chapter, I will be examining wisdom from several other standpoints, looking at wisdom as a holistic "intelligence" of integrating body, mind, emotion, and spirit; considering wisdom in the frame of the three eternal verities; using the Native American concept of the medicine wheel; and several other lenses as we continue along

our hero’s journey with an eye toward self-development, development of others, and contributing back to society (common good).

Chapter V: Wisdom Take 2

We began our foray into wisdom with the understanding that it is both multifaceted and complex. The previous chapter looked at wisdom primarily through a lens of empirical research—the scientific approach. And, as we have seen, even empirical research has not yielded a single common accepted definition or understanding of wisdom. In this chapter we move into alternate ways of understanding the concept. As Bassett (2006) indicates (see figure 4.3 in Chapter Four), there are at least three broad approaches to studying wisdom. On the *analytical* side we now move to the conceptual, theoretical, and descriptive. Here the literature far outnumbers empirical research. This chapter will also be peppered with elements from the *metaphysical* approach, namely, philosophy and the occasional theological reference. In this chapter we will take a more *integral* approach to wisdom. Integral philosophy is perhaps best known and espoused by Ken Wilber as AQAL (All quadrants, all levels, all lines, all states, all types). Wilber (2000b) writes that the essence of integral is its inclusive nature:

> In this Theory of Everything, I have one major rule: Everybody is right. More specifically, everybody—including me—has some important pieces of truth, and all of those pieces need to be honored, cherished, and included in a more gracious, spacious, and compassionate embrace, a genuine T.O.E. (p. 140)

An important distinction in integral theory is the use and acceptance of multiple modes of study. Just as described above, all modes are encouraged and embraced. This is called *integral methodological pluralism* (IMP) (Esbjörn-Hargens, 2009), which operates under three principles:

1. Inclusion—the impartial utilization of multiple methods and perspectives
2. Enfoldment—the prioritization of findings generated from IMP perspectives
3. Enactment—the recognition that “phenomenon are disclosed to subjects through their activity of knowing it.” (p. 16)

IMP recognizes input and insights from any valid form of research and in fact it encourages comprehensive use of all “zones” from different quadrants and perspectives. I feel it necessary to comment on this perspective because attempting to view wisdom (and leadership) from just one perspective is necessarily limiting and gives an incomplete picture. Because wisdom has been described previously as complex and multifaceted, this approach is well suited; however, I also admit that my own research is a work in progress and though here are found necessary first steps, it will continue to grow and expand as more research comes to light and more zones and methods are engaged. The purpose here is not to define wisdom, nor is this to be a complete literature review. That would be very difficult, if not impossible. The purpose is to look at the concept of wisdom from several different points of view, some well traversed, some represented by non-Western cultures, and some as a result of my own synthesis and creation (Gardner, 2007). We begin with a very brief historical overview to bring us somewhat up to date.

The Rise and Fall (and Rise?) of Wisdom

Bassett’s (2006) classification of wisdom (refer again to figure 4.3 in Chapter Four) includes the *metaphysical* category, made up of both philosophy and theology & religious studies. Indeed religious and philosophical writings perhaps make up the greatest contribution to wisdom theory over time (Birren & Svensson, 2005; Robinson, 1990). Clayton and Birren (1980) point out that wisdom is explored more in ancient texts than modern, both East and West. They explore three historical “traditions” of wisdom: 1) the Western, which focuses upon the Bible (Old and New Testaments) and the Apocrypha; 2) the Greek; and 3) the Eastern which includes Zen Buddhism, Taoism, Sufism, and Hinduism. While all three traditions revered wisdom, they all maintain different points of view as to how wisdom is attained. It is interesting (and shameful) to note that most of the major explorations of the history of wisdom do not include

mention of other traditions such as indigenous Native American, African, or a female perspective.

Though the idea of wisdom has been with humanity for millennia, some scholars see that our understanding of the concept has not remained static over the years (Assmann, 1994; Birren & Svensson, 2005). “As wisdom is a value term embedded in cultural context, its content is highly variable… Wisdom is as historically various as it is polymorphous” (Assmann, 1994, pp. 187-188). Assmann overviews the metamorphoses of wisdom through seven stages:

1. Wisdom as a social virtue in ancient cultures
2. Wisdom as a divine gift in the Hellenistic period
3. Christ as wisdom in medieval theology
4. Wisdom as the crown of medieval learning
5. The wisdom of action and of contemplation in the Renaissance
6. The decline of wisdom in the Scientific Age
7. The return of wisdom in Postmodernity

Her analysis is subject to the same criticism I levied above with its focus solely on Western culture; however it does also raise some interesting points, namely the decline of interest in wisdom as the West began to embrace and concentrate on science and the supposed “return” of wisdom now in a postmodern era. Descartes is often seen as the final nail in the coffin as science began to prevail in the modern era. His early writings suggest that “Whereas science was concerned with accumulating facts, wisdom was concerned with organizing and interpreting information” (Holliday & Chandler, 1986, p. 17). Later he wrote that wisdom was more of a framework to help understand other fields. As a Christian, Descartes also had to resolve the idea that wisdom was a gift from God, which he answered by separating earthly wisdom from divine wisdom. “He believed that all men are born with a God-given potential to become wise, but this potential would only be realized if it were guided by the critical techniques of the new Cartesian philosophy” (Holliday & Chandler, 1986, p. 18). Holliday and Chandler (1986) add that until

recently (perhaps) "few serious attempts have been made to place wisdom at the centre of an encompassing philosophical system" (p. 18).

Marcel (1955) describes the decline of wisdom as a result of the rise of science and the abandoning of traditional ways of knowing. "Technical progress" is what has marked our current society and "technique"—"a specialized and rationally elaborated form of knowledge" (p. 7) is the sought after knowledge. Techniques share three characteristics. They are a) specialized—within their own field and creating new forms of specialization, b) perfectible, and c) transmissible. Marcel goes on to describe the technical environment in terms that we will explore later in Chapter Nine on education:

> To put it differently, techniques tend to become the dynamic lineaments of an abstract world in which the intellect is the more at ease the more it is specialised. Actually, this mental agility is the result of a training of which the value, I repeat, is not disputable. But this training implies no contact at any point with an environment which is concrete and, as it were, not altogether explicitly definable; in this it is the opposite of organic growth, and I am not thinking only of the growth of the body, but of a feeling, a belief, of the becoming of the imagination in all its forms. (pp. 12-13)

Wisdom is considered in stark contrast to the apparent good that the technical environment promises. Values, which are inherent in wisdom, are not necessary for technical progress, hence wisdom tends to slow progress. Marcel argues that time and effort is actually spent breaking away from outmoded practices, including wisdom and the respect for anything old—including people.

Habermas (1971) was also concerned with the tendency to equate legitimate knowledge with science. He posited three "knowledge constitutive interests." Cognitive interest in science, he reasons, is related to the desire to understand and master nature and extends to a *technical* interest to predict and control natural events. Cognitive interest in history and the arts, on the other hand, are concerned with inter-subjective communication, a *practical* interest in

communication both present and in the past. While these two interests were once considered equally legitimate forms of knowledge, people had developed a tendency to attach themselves to only one side, dismissing the other. The difference between the sciences and the humanities was not so much method as it was a fundamental difference in knowledge-constitutive interests. In order to avoid attachment to one perspective, Habermas suggests an emancipatory form of knowledge that transcends the technical and practical interests. This emancipation frees one from the arbitrary forces of nature along with the social structures that tend to limit self-understanding. Even though both technical and practical interests are necessary in the movement toward emancipation, neither is capable of reaching this goal. Habermas writes that emancipation is only possible through critical self-reflection which leads to transcendence.

Habermas (1971) tried to show that wisdom coexisted with all three forms of knowledge. But with the modern tendency toward the technical and practical, wisdom simply has fallen out of favor. This is essentially Marcel's (1955) argument as well. In a world interested in and dominated by the technical, there seems to be little interest in wisdom, nor is there the capability to understand other modes of knowledge. This may inadvertently cause some of the tension in attempting to define and conceptualize wisdom.

> To the extent that contemporary psychologists concerned with the notion of wisdom implicitly or explicitly adopt a monistic and scientific stance, and attempt to interpret wisdom wholly within the horizon of technical interest, or as a special form of empirical-analytic knowledge, then the practical and emancipatory functions which have served as two of wisdom's historical corner-stones are lost and the concept seems shrunken and unconvincingly foreshortened. (Holliday & Chandler, 1986, p. 22)

Though, on the other hand, some wisdom scholars have seen the current postmodern age, as finally understanding the consequences of modernity, and perhaps that is why in some areas we are seeing a renewed interest in the topic of wisdom. "One of the prominent features of

postmodernity is the gradual dissolution of the barrier between science and wisdom" (Assmann, 1994, p. 203). Welsch's (2001) conclusion is similar:

> These epistemic advances, which characterize the present state of affairs in philosophy, surprisingly also correspond to contemporary standards of everyday consciousness. The latter is molded to a high degree by the acknowledgement that all validity is relative and by an awareness of the plurality of modes of existence, cultures, forms of life, and even worlds. Owing to this correspondence, the new epistemic philosophical standards are also apt to serve as maxims for contemporary everyday orientation. They match our expectations and needs in matters of wisdom, and they do so in a manner specifically appropriate to the contemporary situation. (p. 165)

Csikszentmihalyi and Rathunde (1990), in their attempt to define wisdom, claim that "There is widespread agreement among past thinkers that the concept has three major dimensions of meaning" (p. 28). The first is as a *cognitive process*. This differs from other cognitive processes as a) it deals with universal truths, b) it is not specialized knowledge but focuses upon inter-relational aspects of reality, and c) is values-based implying "a hierarchical ordering of truths and actions directed at those truths" (p. 28).

> While contemporary discussions of wisdom fail to evoke the traditional categories of universal truth or God to denote the pursuit of wisdom, there is an underlying emphasis in both accounts on the value of **holistic** [emphasis added], cognitive processes that move beyond a fragmented and impassive reality, toward a more "universal" or metasystematic awareness of interrelated systems. (p. 31)

The second dimension is wisdom as a *virtue*. "If it is a mode of knowledge that tries to understand the ultimate consequences of events in a **holistic** [emphasis added], systematic way, then wisdom becomes the guide for what is the *summum bonum*, or the 'supreme good'" (p. 32, italics in original). This is the case for both individuals and at a societal level. Finally, they explain wisdom as a *personal good*.

> There is great unanimity among thinkers of the past about the fact that wisdom not only gets us closer to the truth, and it not only provides a basis for making sound value judgments, but it also is good for us here and now. Two main reasons are advanced for this claim. The first is that without it, none of the other "goods" will be rewarding; we need wisdom to get pleasure from health, satisfaction from fame, and good use out of

> wealth… The second is that the contemplation of universal order wisdom affords is a supreme pleasure in its own right—it is intrinsically rewarding. (p. 36)

Csikszentmihalyi and Rathunde go on to say that despite "overwhelming agreement of past thinkers that the pursuit of wisdom brings with it the most intense joy" (p. 37), this is the least understood and least emphasized aspect in the modern attempt to understand wisdom. Here the authors make a connection with the pursuit of wisdom and Csikszentmihalyi's research in *flow* (1990, 1997). "The strong impression that a peak or flow experience leaves in the conscious memory of the person may result from the fact that such intense experiences are *felt* to be **holistic** [emphasis added], ethically compelling, and intrinsically motivating" (p. 40, italics in original). We will return to this conception later in the chapter; however, first I would like to explore an interesting point that Csikszentmihalyi and Rathunde have begun to uncover.

Wisdom as a *Holistic* Understanding

In each of the three dimensions that Csikszentmihalyi and Rathunde (1990) describe, they use the word "holistic." We should distinguish the terms *holistic* and *integral* to avoid any ambiguity. Integral, as introduced in the beginning of this chapter, refers to integral theory, which is built upon a premise of inclusion, such that all ideas and theories make up a part of our understanding of the bigger picture.[1] Holistic means that all elements are integrated and linked interdependently (Miller, 2006). Specifically, we refer to body, mind, emotions, and spirit. Wisdom theories might include cognitive, affective, behavioral, reflective, etc. There are countless ways to approach the study of wisdom; however, wisdom as a *holistic* perspective does not appear to be well documented and yet represents some important insights from indigenous traditions across the globe, in particular Native American philosophies. "Becoming wise requires

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[1] The term *integral* has taken on a host of meanings, both good and bad (e.g., Stein, 2010). In this case, integral is meant only in a generic understanding of integral theory.

that we adopt other perspectives, other interpretive frameworks—ones that do reveal truth and encourage movement toward holistic understanding and widespread well-being" (MacDonald, 2001, p. 3). Clearly steeped in various spiritual traditions, MacDonald's (2001) definition of wisdom includes: a) a reality-seeking attitude, b) non-reactive acceptance, c) realization of oneness, d) behavior that benefits others, and e) holistic seeing. Not to slight any of the other elements (i.e., behavior that benefits others is clearly in line with empirical findings about the common good), a number of scholars seem to be in line with holistic seeing, which MacDonald (2001) partially sees as concerns "far beyond the immediate and the personal" (p. 6). This is a concept that I call the big picture (not an original phrase, but one that connotes looking far, wide, and deep), though I am certainly not alone. The "big picture" idea rests on a simple premise: the more we know and understand our world, the better we can operate, for ourselves, our children, our communities, and for the betterment of our world. This rests on two parts:

1. Increasing our knowledge and understanding and
2. the ability to see the *need* for the betterment of the world (or common good)—worldcentric vs. ego or even ethnocentric

Pink (2005) describes the need for more fully developed right brained or "R-Directed" abilities to help usher in the "Conceptual Age." It is a capacity that demands both the ability to see relationships and "the ability to grasp the *relationships between relationships*. This meta-ability goes by many names—systems thinking, gestalt thinking, holistic thinking. I prefer to think of it simply as seeing the big picture" (p. 137). Or as Senge (1990) warns:

> From a very early age, we are taught to break apart problems, to fragment the world. This apparently makes complex tasks and subjects more manageable, but we pay a hidden, enormous price. We can no longer see the consequences of our actions; we lose our intrinsic sense of connection to a larger whole. When we then try to "see the big picture," we try to reassemble the fragments in our minds, to list and organize all the pieces. But, as physicist David Bohm says, the task is futile—similar to trying to reassemble the fragments of a broken mirror to see a true reflection. Thus, after a while we give up trying to see the whole altogether. (p. 3)

Cultivation of a "big picture" perspective is thus essential to grasp the entirety of the situation, a common characteristic of wisdom, but one which we often fail to develop in our attempt to understand through specialization. "Consistent with ancient distinctions between a holistic wisdom and other specialized ways of knowing are the results of current empirical studies of the category 'wise person' in everyday language" (Csikszentmihalyi & Rathunde, 1990, p. 30). What follows is an exploration of several "holistic big-picture systems" that help imbue "a sense of connection to the larger whole," as Senge writes above, and enable us to go beyond just the often "fragmented" empirical distinctions.

Integrating Body, Mind, Emotions, and Spirit

"The vision of human wholeness is an ancient one. It can be found in the cultures of indigenous peoples as well as in the ancient cultures of Greece, India, and China" (Miller, 2006). This may be due to "the innate capacity of many elements of holistic bodies of knowledge to illuminate the whole, just as a single grain of sand can, to the poet's eye, reveal a whole universe" (D. T. Suzuki & Knudtson, 1992, p. xviii). In Eastern philosophy and martial arts one seeks to integrate body, mind, and spirit. Some traditions add the heart or the emotions as a component. The focus, however, is the holistic cultivation of the self. In recent years, several leading thinkers of leadership have begun to write about and examine this integration of body, mind, heart (emotion), and spirit, such as Boyatzis and McKee in *Resonant Leadership* (2005), Loehr and Schwartz in *The Power of Full Engagement* (2003), and Covey in *The 8th Habit* (2004). These four elements have been called *energies* (Loehr & Schwartz, 2003; Richards, 1995), *essential elements* (Boyatzis & McKee, 2005), *holistic intelligences* (Scheele & Warm, 2009), *basic human potentialities* (Cowan, 2007), and as I tend to call them now *holistic literacies*. The reason for the switch from intelligences to literacies is the baggage and potential

for confusion associated with the word intelligence. Intelligence, particularly of the IQ variety, often connotes a static intelligence that does not change over time [even though that is not the case with all forms of cognitive intelligence, (e.g., Gardner, 1993, 1999, 2006) nor emotional intelligence, as the argument goes]. Literacy, however, connotes both a skill that can be learned and a knowledge that can be applied. That being said, there has been more research and theorizing on intellectual, emotional, and spiritual *intelligence*, so for this reason the following discussion will focus on this terminology.

The Holistic Intelligences

Physical intelligence. The idea of physical intelligence (PQ) is actually scant in the literature. One of the first mentions comes from a book on nutrition entitled *Smart Fats* (Schmidt, 1997). Schmidt (1997) briefly points out the self-working wonder of the human body.

> Our physical intelligence requires constant input about where our bodies are in space and how the movement of our millions of muscle fibers integrate. The motor cortex and the motor neurons generate the impulses that move our muscles in coordinated fashion so that we are able to interact with and manipulate our environment. (p. 163)

A passage from a book from the HeartMath Institute (Childre & Cryer, 2000) echoes this wonder:

> The human body is an incredible system—roughly 7 trillion cells with a mind-boggling level of physical and biochemical co-ordination necessary just to turn a page, cough, or drive a car. When you consider how little of it you have to think about, it becomes even more amazing. When was the last time you reminded your heart to beat, your lungs to expand and contract, or your digestive organs to secrete just the right bio-chemicals at just the right time? These and a myriad of other processes are handled unconsciously for us every moment we live. Our intelligence manages the whole system, much of it unconscious. (pp. 27-28)

Buzan modified the direction of PQ with his book *The Power of Physical Intelli*gence (2003), in which where he defines PQ as "your ability to understand, love and nurture your body and to have it function at maximum efficiency for you" (pp. 4-5). Buzan's focus is clearly on the

conscious control one has over one's own body, and its relationship to the mind. He covers such topics as exercise, diet, posture, stamina, and aging. This idea is taken to a next level with the research of Loehr and Schwartz (2003). They see physical energy as the primary source of fuel we need to operate not just physically but mentally, emotionally, and spiritually as well. The basis of their philosophy revolves around intermittent rest and recovery to balance and create suitable energy for life. The factors that Loehr and Schwartz examine include breathing, awareness of life rhythms (circadian, ultradian), strategic eating, sleeping, exercise, and taking sufficient breaks during the day to restore oneself.

There are, of course, many books and much research that relates to physical intelligence. One factor that differentiates the literature outlined above is the understanding that the physical is part of a larger holistic system. The systemic integration of body with mind, emotion, and spirit is meant to take our understanding and performance to a higher level. This integration is often seen in martial arts and other Eastern arts and will serve as a model in the final chapter. It is also a major element of the Western practice of somatics (or somatic intelligence) (e.g., Strozzi-Heckler, 2003; Davidson & Davis, 2006).

Cognitive intelligence. For many years the idea of cognitive intelligence (IQ) has been a mainstay in the realms of education, psychology, etc. It was Howard Gardner (1993) who opened the doors to the question of multiple intelligences with his argument that each person has several different intelligences in various levels of development. Ken Wilber (2000a) also embraces the idea of multiple intelligences in his AQAL framework, referring to them as lines of development. Though both men disagree on a number of key issues (Gardner, 2007), it is safe to say that the importance of a singular cognitive intelligence has been significantly disputed in theory (while making some progress as well in praxis). Wilber (2000a) would argue that his understanding of

lines of development goes beyond the intellectual into realms of physical, emotional, and spiritual, as well as multiple lines of cognitive "intelligence." Gardner's model, on the other hand, focuses upon the "ability to solve problems or to fashion products that are of consequence in a particular cultural setting or community" (Gardner, 1993, p. 15).

Emotional intelligence. Emotional intelligence has been defined as "the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions" (Salovey & Mayer, 1990, p. 189). In the 1990s, Daniel Goleman (1995, 1998) popularized the idea of emotional intelligence (EQ or EI). This is an intelligence that calls upon, first and foremost, self-awareness. But EQ is more complex and involves understanding and managing one's own emotions as well as the emotions of others. Various "schools" have developed with their own unique understanding and explanation of emotional intelligence. The Hay Group, with research by Goleman, Richard Boyatzis, and Annie McKee among others has created a model of EI which has morphed somewhat over time. The most recent model divides EI into four domains or quadrants: self-awareness, self-management, social awareness, and relationship management (see figure 5.1 below). Each domain contains a number of competencies, 18 in total (Boyatzis & McKee, 2005).

Figure 5.1. The Four Domains of Emotional Intelligence (The Hay Group).

In some ways it can be seen as, in simple terms, an intelligence of the heart. This is in stark contrast to the longstanding notion of cognitive intelligence, which has been predominantly considered as intellectual ability or intelligence of the mind. That is not to say that the two are unrelated. Goleman (2005) speaks to the "biological pathways that make the mind, the emotions, and the body not separate, but intimately intertwined" (p. 166). Yet until fairly recently in the West, the rational and cognitive brain was seen as superior and separate to the erratic and unpredictable emotions. In a career such as business and particularly in a leadership situation, the two were expected to remain separate. It turns out that both cognition and emotion are centered

in the brain, though nested in different regions. With the emotional brain in the more "primitive" (subcortex) section of the brain, it often trumps or "hijacks" the more recently developed thinking brain (neocortex), even if one possesses a high IQ and "knows better" (LeDoux, 1996). Other research has shown that stress, focus, and the ability to apply cognitive intelligence varies with levels of emotional intelligence (Goleman, 2006; Mayer & Salovey, 1993). In addition, Cooper and Sawaf (1997) report that high emotional intelligence enhance the capacity to reason while making better use of emotional energy, insight, and the ability to connect with core values and beliefs (of both self and others).

EQ also has a direct relationship with the heart. In research conducted through the Institute of HeartMath (Childre, Martin, & Beech, 1999), the heart was found to possess its own "intelligence." The heart actually is an important element in understanding and responding to the world around us. It communicates both chemically and mechanically through the body giving critical feedback as to the systemic functioning.

> It's our theory that heart intelligence actually transfers intelligence to the emotions and instills the power of emotional management. In other words, heart intelligence is really the source of emotional intelligence. From our research at the institute of HeartMath, we've concluded that intelligence and intuition are heightened when we learn to listen more deeply to our own heart. It's through learning how to decipher the messages we receive from our heart that we gain the keen perception needed to effectively manage our emotions in the midst of life's situations and challenges. The more we learn to listen to and follow our heart intelligence, the more educated, balanced, and coherent our emotions become. (Childre et al., 1999, p. 13)

Research conducted by Damasio (2005) revealed that emotional content (how one *feels* about a situation) also accompanies any cognitive decision making. In real terms, emotional intelligence, as Goleman (2005) reported above, is an integration of body, mind, and heart. Childre et al. (1999) add, "There's much to be gained during these times by aligning heart and mind. As we

achieve alignment, the experience of new awareness will become tangible and alive… We must follow the heart and shape a better world for ourselves and the collective whole" (pp. 262-263).

Spiritual Intelligence. Spiritual intelligence (SQ) is a concept that is difficult to define concisely. It was introduced by Emmons (1999) and popularized by Zohar and Marshall (2001) though other books, articles, and research were soon to follow. Emmons makes a case for including spirituality in psychological research and theory. He writes that SQ "consists of a number of abilities and competencies that are constituent of a person's knowledge base or expertise. Spiritual intelligence is a framework for identifying and organizing the skills and abilities needed for the adaptive use of spirituality" (p. 163). Emmons' framework consists of five core components:

1. The capacity to transcend the physical and material
2. The ability to experience heightened states of consciousness
3. The ability to sanctify everyday experience
4. The ability to utilize spiritual resources to solve problems
5. The capacity to be virtuous. (p. 164)

Unlike Emmons and many subsequent authors, Zohar and Marshall do not come up with one particular definition of SQ, rather they spend the entire first chapter attempting to explore its qualities. They call SQ "the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wiser, richer, meaning-giving context" (pp. 3-4). They also explain SQ as "an *internal*, innate ability of the human brain and psyche, drawing its deepest resources from the heart of the universe itself" and as "the soul's intelligence" (p. 9).

> SQ is the intelligence that rests in that deep part of the self that is connected to wisdom from beyond the ego, or conscious mind, it is the intelligence with which we not only recognize existing values, but with which we creatively discover new values. SQ is not culture-dependent or value-dependent. It does not follow from existing values but rather creates the very possibility of having values in the first place. (pp. 9-10)

Other definitions of SQ are very similar. Wolman (2001) concisely defines SQ as "the human capacity to ask ultimate questions about the meaning of life, and to simultaneously experience the seamless connection between each of us and the world in which we live" (pp. 83-84). Wigglesworth (2006, "Definition," para. 1), who has conducted empirical research and has constructed an SQ assessment, defines spiritual intelligence as "the ability to behave with Compassion and Wisdom while maintaining inner and outer peace (equanimity) regardless of the circumstances" (p. 3). Bowell (2004) likens SQ to climbing a mountain. He describes it as

> the culminating presence of the mountain in the person and the person on the mountain—hard to explain in language. We are still and quiet inside but what we see is intense and fresh. We are not looking at the details outside from some inner screen inside; we are aware of the whole scene below from an inner presence that is also whole. (p. 19)

Vaughan (2002) continues the metaphor, commenting that SQ "emerges as consciousness evolves into an ever-deepening awareness of matter, life, body, mind, soul, and spirit" (p. 19). Sisk and Torrance (2001) also describe SQ as a "deep self-awareness in which one becomes more and more aware of the dimensions of self, not simply as a body, but as a mind-body and spirit" (p. 8).

This introduces an element that most authors agree upon—the integration of body, mind, heart, and spirit, particularly as it relates to the "intelligences." SQ "facilitates a dialogue between reason and emotion, between mind and body. It provides a fulcrum for growth and transformation. It provides the self with an active, unifying, meaning-giving centre" (Zohar & Marshall, 2001, p. 7). This view seems in line with Covey's model (2004) which puts SQ squarely in the center of the other intelligences.

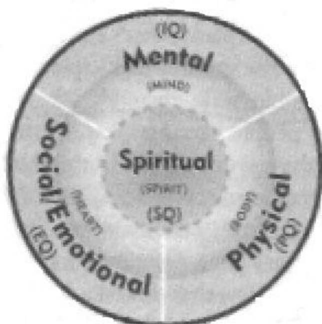

Figure 5.2. The Four Intelligences (Covey, 2004, p. 50).

Wigglesworth (2004), on the other hand, sees the integration of the holistic intelligences as a pyramid with physical intelligence as the base. SQ functions as the beacon at the top. She explains her model developmentally. After basic physical skills (PQ) are mastered, IQ represents the kind of learning we do in school. EQ represents relationship skills developed through feedback at work and in romantic relations. SQ, she explains, “typically becomes a focus later—as we begin to search for meaning and ask ‘is that all there is?’” (p. 2). There is also a relationship between EQ and SQ such that EQ serves as a basis for SQ and increased SQ helps strengthen EQ abilities.

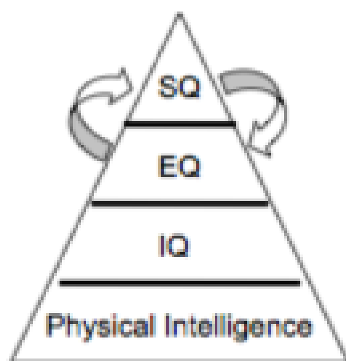

Figure 5.3. The Four Intelligences (Wigglesworth, 2004, p. 2).

At any rate, SQ serves perhaps as the core intelligence. “It integrates all our intelligences. SQ makes us the fully intellectual, emotional, and spiritual creatures we are” (Zohar & Marshall, 2001, p. 6). Both models and many of the descriptions of SQ make it clear that without such

intelligence, we are not reaching our highest manifestation. Zohar and Marshall (2001) call it "our ultimate intelligence" (p. 4).

The cultivation of these "holistic intelligences" is clearly an integral step toward deep self-awareness—an understanding of oneself in body, mind, heart, and spirit. Far from the "multiple intelligence theory" of Gardner (2006), this represents a theory of "holistic intelligence" whose cultivation leads to self-knowledge and perhaps even wisdom.

> Self-knowledge thus is related to and affected by our physical selves, our minds, our emotions and that broader and more elusive realm of spiritual intelligence. What we are postulating here is that ***increased self-knowledge is the result of raising these four intelligences.*** And, we propose that accessing and developing all of these intelligences and integrating them on the journey toward wisdom, is a transformational journey that the leader must face in his or her leadership development. (Scheele & Warm, 2009, p. 12)

The Medicine Wheel

The medicine wheel is an important ancient symbol that has been used by most of the Native people throughout both North and South America. It expresses different ideas on various levels, generally represented by a circle divided into four parts representing such concepts as the four cardinal directions, the four winds, or the four elements (J. Lane, Bopp, Bopp, Brown, 1984). The circle is sacred and represents interconnection. It also stands for spirituality, community, and family (Pewewardy, 1999). Or as Underwood (2000) explains, the circle, the Great Hoop of Life, represents any whole—whether a single cell, a body, a community, nation, or the universe. It is not limited to personal use. "Just like a mirror can be used to see things not normally visible… the medicine wheel can be used to help us see or understand things we can't quite see or understand…" (J. Lane et al., 1984, p. 9). The medicine wheel teaches at one level that all four symbolic races are brothers and sisters. It teaches that the four elements make up the physical world. It also teaches values and virtues. One key representation is that of the four aspects of human nature: the physical, mental, emotional, and the spiritual.

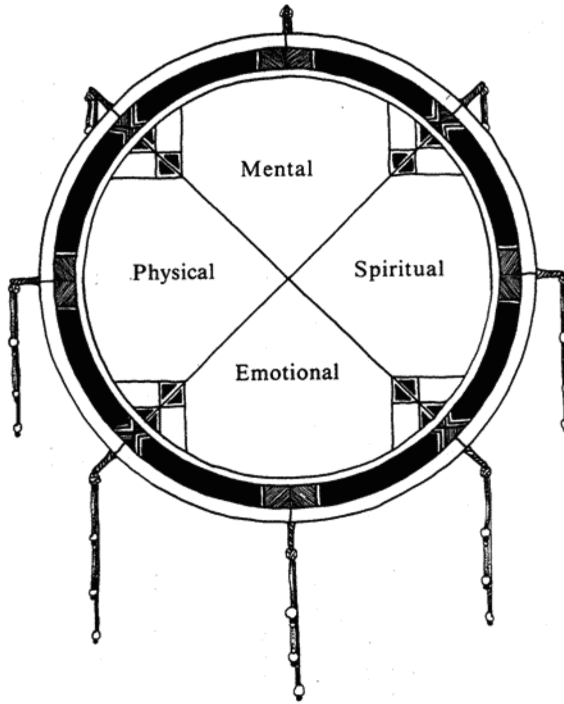

Figure 5.4. The Medicine Wheel (Lane et al., 1984, p. 29).

Each aspect must be fully developed to be balanced and healthy (Pewewardy, 1999). Cowan (1995) explains how his own framework

> is grounded on the Native American Medicine Wheel, with cardinal directions representing significant and integral regions of human potential, framed as spiritual, emotional, physical, and mental. In most technological societies, the two directions that historically have received the most attention are physical and mental. As evidence, note the extent to which schools and sports fill the lives of youth. A potential downside of such emphasis is that emotional and spiritual potentialities may remain relatively less developed. The so-called medicine inherent in the Medicine Wheel as a foundation for learning resides in its recognition of balance among all four dimensions. (2005, p. 175)

Why does it matter that balance among the four potentialities (or intelligences) is achieved? Citing Zohar (1997) and Fry (2003), Cowan (2005) argues that "spiritual potential increases along a developmental path and is integrally connected to the mind, body, and emotions" (p. 6). He emphasizes that the medicine wheel, a model that also has developed independently in other cultures around the world (see image below), calls attention to these interrelationships and the need for holistic development.

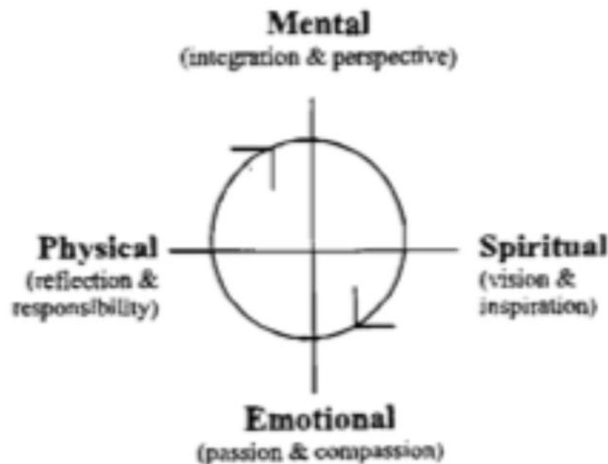

Figure 5.5. The Medicine Wheel (Cowan, 2005, p. 7).

Cowan (1995) and Pewewardy (1999) also point out that the medicine wheel is the foundation for education and lifelong learning. “In the wheel, a learner is continually enmeshed in the process of learning from life’s teachings, rather than expecting learning to occur at only particular times and places” (Cowan, 1995, p. 227). Cowan (2007) explains that the wheel, and the expression of cycles show that learning is a recurring process with the potential to spiral to higher stages of development as one travels around the wheel. In this manner it is much like the hero’s journey. “The medicine of the Wheel comes from a healthy and dynamic integration among directions, which enables people to maintain balance and harmony in living and to continually realize more potential through learning” (Cowan, 2007, p. 160).

Learning for Native Americans is less about facts and information and more about integration of knowledge.

> Instead, understanding is itself understood as a continually unfolding lifelong process of attention, data gathering, and integration. Concepts continue to grow, to shed erroneous baggage, to reformulate, and thus to unfold in meaning through experiences and conversations. This pattern mirrors the energy of a spiral…cycling through levels of richer understanding. (Cowan, 1995, p. 229)

The experience of the medicine wheel links personal experience with context and though it may represent the learning path of one individual, it also represents that path in alignment with that of others. One key difference on the road to wisdom is what he calls *integrative thinking*. Cowan (1995) distinguishes between *information*, *knowledge*, and *wisdom*. Information is a form of knowledge communicated about something in particular. It can come as words, thoughts, or ideas. Knowledge, on the other hand, requires experience. It must generate meaning grounded in some form of reality. Communication of knowledge is possible only when experience is shared. Learning that is not connected with experience (information) often leads to more interest in words than experience (often the focus of Western education). This kind of detachment is avoided in the process of learning through the wheel. Still, wisdom requires more *rotations*. It comes through *integration* of knowledge. "When learning is guided by the broad, contextually linked foundations of the medicine wheel, the path holds greater promise of leading to wisdom" (p. 240).

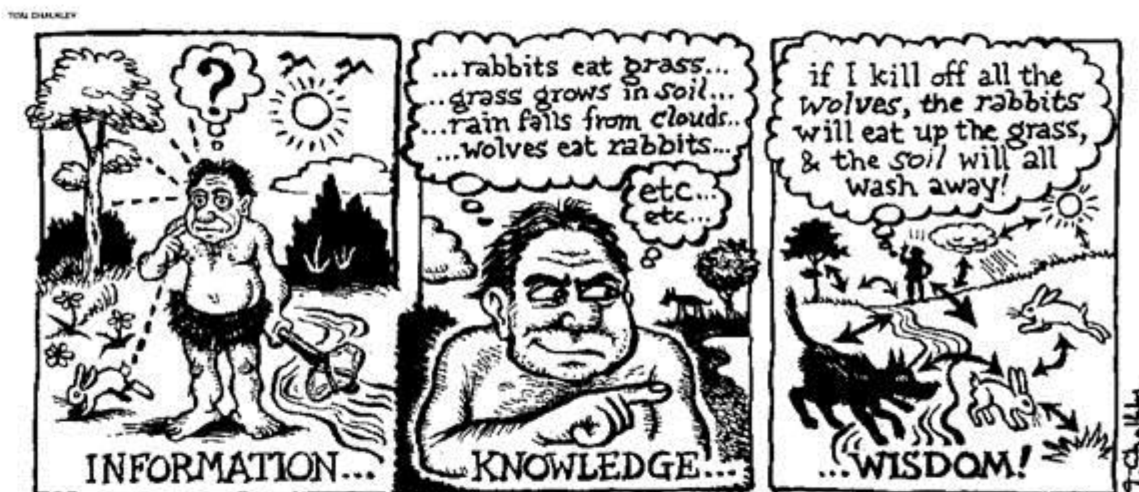

Figure 5.6. Cartoon by Tom Chalkley (tomchalk.com).

Wisdom and the Three Eternal Verities

An important but vaguely difficult big picture lens that has emerged in my research is that of the three verities. "The Eternal Verities of Truth, Beauty and Goodness are readily identifiable

as the three great and lofty ideals which have inspired leading figures in succeeding civilizations over the millennia" (Childs, 1999). Gardner (2011) claims, "We could hardly survive—in fact we could scarcely make it through the day—if we did not, at least implicitly, navigate among the true (and what is not true), the beautiful (and what is not beautiful), and the good (and what is not good)" (p. 2). Integral philosopher Steve McIntosh (2007) calls the verities the three primary values, from which all other values spring.

> The ideals of beauty, truth, and goodness represent philosophy's finest hour—these are the concepts by which philosophy makes contact with the spiritual and helps to define the way forward from a middle ground in between science and religion. Indeed, it is in the pursuit of beauty, truth, and goodness that we find the pinnacle of human life. Beauty, truth, and goodness are truly sacred in the way they name and describe the "eternal forms" by which the persuasive influences of evolution enact the universe's essential motion of consciousness seeking its source. (p. 137)

As I began thinking of wisdom through the lens of the verities, just like Habermas (1971) and Marcel (1955) I began to see how, depending on the context (culture, history, level of consciousness) some of the verities are preferred and others even marginalized. One way of viewing this trinity is in how the focus of social importance has shifted over time. This can be seen from the perspective of business education, particularly the MBA, an example we will explore in more depth starting in Chapter Nine. Management education, argues Mintzberg (2004) (and echoing Marcel and Habermas), very often reduces analysis to technique. He explains, "MBA programs tend to attract pragmatic people in a hurry: they want the means to leap past others with experience. Techniques—so-called tools—seem to offer that, so this is what many such students demand, and what many of the courses offer…" (p. 39). Bennis and O'Toole (2005) complain that business schools are more interested in scientific modeling rather than the kind of practical knowledge required by managers. "The problem is not that business schools have embraced scientific rigor but that they have forsaken other forms of knowledge" (p. 104). In this light, management education has developed with an overt focus upon Truth—business

success is tallied by what can be measured, namely in terms of profit. When profit is the ultimate truth of business, and the sole focus, business and business leadership lose balance. One way to view the increasing scandals and ethical lapses in the business world is through the lens of the Truth-only approach (when profit, "stakeholder value," or some similar one-dimensional metric is all that is measured, it is all that is valued). However as recent years (and more sophisticated technologies) have showcased a seemingly endless parade of egregious acts of moral ineptitude, society has called for renewed attention to the moral and ethical element—the Good. We have seen the Good gaining traction as ethics courses are increasingly appearing in business schools, departments such as CSR are called for in many corporations, and leaders in particular are being called to answer for their actions.

As the tides turn, there is a shift toward a greater understanding of the need for the Good along with the need for the True that arguably is driving the transformation of consciousness we are beginning to see and understand as necessary to survive, much less thrive. Yet there is one verity that is interestingly absent, necessarily marginalized in a world that has developed around economic growth, wealth accumulation, and profit. This is the verity of Beauty. "It is the 'privilege of beauty,' Plato thinks, to offer man the readiest access to the world of ideas. According to the myth in the Phaedrus, the contemplation of beauty enables the soul to 'grow wings'" (Adler, 1984, p. 116). "Beauty is the experience that gives us a sense of joy and a sense of peace simultaneously" (May, 1985, p. 20). Though we might experience one then the other, May explains that in beauty they are the same.

> Beauty is serene and at the same time exhilarating; it increases one's sense of being alive. Beauty gives us not only a feeling of wonder; it imparts to us at the same moment a timelessness, a repose—which is why we speak of beauty as being eternal. (p. 20)

May's words resonate with the essence of transcendent wisdom which we will explore in the final section of the next chapter.

Indeed as we ponder what Einstein might have meant by overcoming our current problems with a different mind than that which created the problem in the first place, as we examine the complexity and challenges that face us as a species and as a planet, Truth and Goodness may only take us so far. Beauty is necessary to balance our lives and return us to holistic equilibrium. In upcoming chapters we will tentatively make some steps toward the inclusion of beauty in the process of leadership, while acknowledging that beauty is a natural and necessary element of wisdom (particularly the transcendent) and inherent in the process of leading deeply.

Data — Information — Knowledge — Understanding — Wisdom — Ackoff

"The Data Deluge" was the cover page of the February 27, 2011, edition of *The Economist*, which included a 14-page special report. The first story, "Data, data everywhere," explains that our world contains an unimaginable amount of (digital) information[2] which makes it possible to do many things, but also creates a number of new problems. More specifically though to this line of inquiry, is the problem of having *too much information*. As a result, the business of "information management" is growing by leaps and bounds.

> Chief information officers (CIOs) have become somewhat more prominent in the executive suite, and a new kind of professional has emerged, the data scientist, who combines the skills of software programmers, statistician and storyteller/artist to extract the nuggets of gold hidden under mountains of data. Hal Varian, Google's chief economist, predicts that the job of statistician will become the "sexiest" around. Data, he explains, are widely available; **what is scarce is the ability to extract wisdom from them** [emphasis added]. (p. 4)

[2] The article states purposefully that it does not differentiate between the words data and information.

Perhaps what is most remarkable is the non-importance given that last statement in the rest of the article and the special report, as it continues to focus on information and turns a blind eye to the idea of wisdom.

In Chapter Four we were introduced to the concept of the DIKW pyramid. I also described Hart's (2009) model and diagrammed it, using the DIKW as a model. The DIKW hierarchy has become a standard accepted model for explaining data, information, and knowledge in particular, especially in the areas of information management, information systems, and knowledge management (Rowley, 2007). In these professions, an exact understanding of what these terms mean is important though it may or may not coincide with how we as humans develop or how we process data. Ackoff (1999), however, argues that what we *learn* is made up of these elements (his hierarchy also includes *understanding*). And he emphasizes that the elements are hierarchical.

> Nevertheless, most of our formal education and most computer-based corporate systems are primarily devoted to the less important types of learning: to the acquisition, processing, and transmission of data and information. There is less effort devoted to the transmission of knowledge and practically none to the transmission of understanding. Even less is devoted to wisdom. This allocation of effort is reflected in the popular and persistent preoccupation with information in the press, on television game show, and in such popular parlor games as "Trivial Pursuit." How appropriate this name! (p. 159)

Exploring Ackoff's definitions proves enlightening, but first we must understand a crucial distinction he makes between *efficiency* and *effectiveness*. Ackoff (1999) explains that efficiency is doing things right while effectiveness is doing the right thing. "It is better to do the right thing wrong than the wrong thing right. Unfortunately, the righter we do the wrong things, the wronger we become. In some cases, increases in efficiency can decrease effectiveness" (p. 123).

- **Data**—"*Data consist of symbols that represent objects, events, and their properties*" (Ackoff, 1999, p. 159, italics in the original). He writes that data processed into a useful form is information and the difference between the two is in its usefulness.
- **Information**—"*Information is contained in descriptions, in answers to questions that begin with such words as* who, what, where, when, *and* how many?" (p. 160). Information helps us decide *what* to do but not *how* to do it.
- **Knowledge**—"*Knowledge is contained in instructions*" (p. 160, italics in the original). Knowledge is essentially know-how and can be obtained from experience or from someone who has the experience. Ackoff (1999) says that *training* is the transmission of knowledge. He is very clear that training is not the same as education and he emphasizes that the transmission of understanding and wisdom *is* education — a theme we will examine at greater depth in Chapter Eight.
- **Understanding**—"*Understanding is contained in explanations, answers to 'why' questions*" (p. 161). Understanding is essential in order to discern the relevance of data and information—the causal relationship to an objective.

"Data, information, knowledge, and understanding presuppose each other. They are acquired and develop interdependently. Although they form a hierarchy with respect to value, none is more fundamental than the others" (p. 162).

- **Wisdom**—"*Wisdom is the ability to perceive and evaluate the long-run consequences of behav*ior" (p. 162, italics in the original).

> Recall the distinction made earlier between doing things right and doing the right thing. This distinction is the same as that between efficiency and effectiveness. Information, knowledge, and understanding contribute primarily to efficiency, but provide little assurance of effectiveness. For effectiveness, wisdom is required. (p. 162)

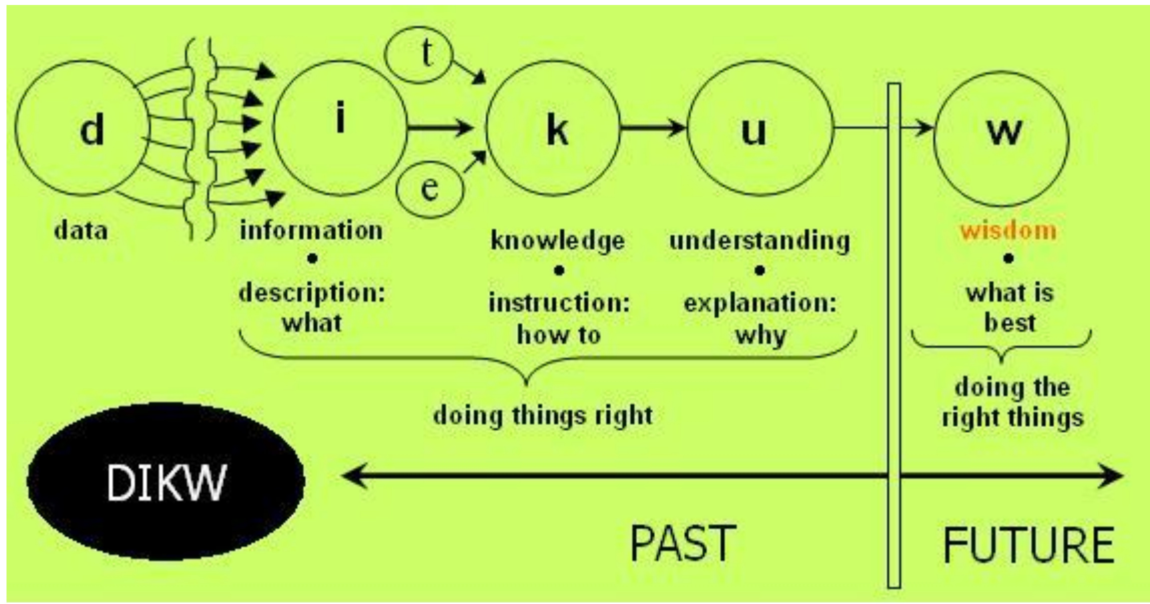

Figure 5.7. DIKW. Though Ackoff did not seem to publish his own DIK(U)W graphic representation, this is a popular image available on the Internet (http://minnesotafuturist.pbworks.com/w/page/21441129/DIKW).

Ackoff (1999) explains that the value of all the other elements is instrumental. They help pursue the "ends." Though the end must be known to pursue it efficiently, the value of that end is does not have to be known. Efficiency in itself is not a moral or immoral act. Effectiveness must take the value of the end into consideration. "Effectiveness in the pursuit of an end is the product of the efficiency of that pursuit and the value of that end, the expected value" (p. 163). Inefficiently pursuing a valuable outcome may be more effective than the efficient pursuit of a low-value outcome.

Ackoff (1999) goes on to say that wisdom is instrumental but is also normative. The difference between efficiency and effectiveness, which is reflected in what differentiates wisdom from the other elements, also differentiates the concepts of *growth* and *development*. But the concepts of growth and development are often used interchangeably, though they have different meaning and can take place independently. "Rubbish heaps grow, but do not develop, and Einstein continued to develop long after he stopped growing" (p. 273). Growth, then, "is an

increase in size or number" while development "is not a matter of how much one has, but of how much one can do with whatever one has" (p. 273). Development has more to do with *learning* than it does with *earning*. "To develop is to increase one's desire and ability to satisfy one's own needs and legitimate desire, and those of others" (p. 274). Ackoff also states that satisfying a legitimate desire will not reduce the ability of others to develop, and may in fact increase their ability and desire. Development is essentially a mental process, not a material one, and development happens through learning. Since one person cannot learn for another, self-development is the only development possible; however, he emphasizes that large social systems such as corporations (and governments) need to **both encourage and facilitate the development of all of its stakeholders**. "A corporation develops with increases in its desire and ability to facilitate and encourage the development of its stakeholders and the larger systems of which it is a part" (p. 274). He also points out the corporate responsibility in the production and distribution of wealth, though it is not necessary nor is it sufficient for development. "Whatever one's level of development, the more wealth one has, the more additional development one can support" (p. 274).

> Development, unlike growth, is value loaded. Growth may be either good or bad. Not so for development; it is necessarily good. Growth comes with efficiency; development with effectiveness. Values that convert efficiency into effectiveness are the focus of ethics and aesthetics. But since effectiveness is a function of efficiency as well as value, development also requires data, information, knowledge, and understanding. These are primary products of science. Therefore, development has four aspects: scientific, economic, ethical, and aesthetic. (p. 274)

To seek wisdom then, one must equate with concern for the value of the outcomes, in the long run as well as the short term. The question is, of course, the value to whom? Ackoff (1999) agrees, as do most theorists on wisdom, that one must be able to see the big picture, the common good, and serve the needs of everyone it affects—all stakeholders.

> This means that effective decisions must be value-full, not value-free. Objectivity, which is usually defined as the absence of value considerations in decision making, is antithetical to effectiveness, hence wisdom. Objectivity is better taken to be value-full, not value-free, that is, as a property of decisions that make them valuable to *all* they affect, whatever their legitimate values. (p. 163)

Ackoff (1999) ends his discussion of wisdom by talking of judgment. Judgment is how outcomes are evaluated and are necessarily value-laden. In the information management world, he claims that value judgments cannot be programmed. Efficiency can. Efficiency can be independent of the "actor" but not effectiveness. Thus any system that requires wisdom will require human interaction. "It may well be that wisdom, which is essential to the effective pursuit of all ends, is a characteristic of humans and their organizations, a characteristic that ultimately differentiates them from machines and other organisms" (p. 164).

Simplicity

> *I wouldn't give a fig for the simplicity on this side of complexity; I would give my right arm for the simplicity on the far side of complexity.*
> ~Attributed to Oliver Wendell Holmes, Sr.

In a fascinating study that explores a longstanding Native American culture for insight into *profound simplicity* and leadership, Cowan (2008) begins by defining the parameters of his search. Expanding upon the idea presented by Schutz (1979) that understanding is a progression from naïve simplicity to confused complexity to profound (or elegant) simplicity, Cowan (2008) adds a fourth intermediate step of expert complexity between confused complexity and profound simplicity. "Whereas scholars have helped shift understanding from naïve simplicity to expert complexity, there has not yet been sufficient examination to move our understanding to what is called elegant simplicity" (Cowan, 2008, p. 52). Naïve simplicity is a simple understanding based on sensing little to no variation in a field. People at this level often believe they know more than they actually do because they do not even have the awareness of the possible

variation. Take music as an example. Many people claim that they do not like jazz or that it all sounds the same. In fact there are many different kinds of jazz, some of which may actually be pleasing to the "untrained" ear. The move to confused complexity is marked by a beginning awareness of the extent of variation. Often people become overwhelmed at this stage. In jazz there is bebop, post bop, cool, acid jazz, Dixieland, fusion, smooth jazz, etc. The shift to expert complexity manifests itself through the ability to categorize and organize complexity. Cowan (2008) believes this is the current state of scholarship in wisdom. The final stage, the "simplicity on the far side of complexity," is what is referred to as profound simplicity. "Profound simplicity involves paying less attention to details and categories and more attention to significantly meaningful patterns. At this level there is less *thinking about* wisdom than there is *being wise*—a higher order of consciousness" (Cowan, 2008, p. 52). Or, as Schutz (1979) writes, "As we unravel our mysteries, we retrace our evolutionary steps back through complexity to simplicity" (p. 53). It is important to note that this simplicity on the far side of complexity is not a return to naïve simplicity. "It is profound, rather than superficial, simplicity that transcends but includes relevant complexity" (Cowan, 2008, p. 54). In other words, embracing a key tenet of integral theory to *transcend and include* profound simplicity requires a basis in complexity before one can move to a higher level of simplicity.

> *In pursuit of knowledge,*
> *every day something is acquired;*
> *In pursuit of wisdom,*
> *everday something is dropped.*
> ~Lao Tzu (Muller, 1999, p. 134)

Weick (2007) also uses Schutz' (1979) framework for his argument as to the necessity of "dropping your tools." He explains that we all use both external and internal tools which become an extension of our being, often without realizing it. "When tools are closely tied to identity,

those tools can preclude ways of acting. In addition, if you preclude way of acting then you preclude ways of seeing" (p. 8). In the face of danger, change, and the unknown it is often best to drop one's tools—it may just save your life. Dropping one's tools is very much the same analogy the hero faces crossing from the known to the unknown. When we use the tools we have cultivated, at least we know what to expect. But dropping our tools leaves us without the wherewithal, or so we believe, to take care of business. And, as he points out, often we don't drop our tools because we simply don't know how. As Lao Tzu wrote at the beginning of this section, "dropping one's tools" may allow us to move toward the wisdom represented by profound simplicity.

> We may call it *profound simplicity*, or we may call it *wisdom*, or we may call it *small wins* enacted with full attention to the here and now. If we map Schutz onto the distinction between knowledge and wisdom that I started with, then to move from superficial simplicity to confused complexity is to "acquire" many, sometimes-conflicting perspectives. However, to continue moving and to move from confused complexity to profound simplicity is to cut through the confusion and "drop" those perspectives that are redundant, useless, secondary, and contradictory. (p. 10)

Profound simplicity also has a counterpart in the East, particularly Japan with the concept of *shibumi*. My introduction to shibumi came from the novel *Shibumi* by Trevanian (1979). The following segment helps to reinforce both Cowan's (2008) and Weick's (2007) understandings. It is an exchange between the young protagonist Nicholai and his guardian the General, before he sends Nicholai to finish his education in Japan. The General is entrusting Nicholai's care to his friend, Otake-san, who is a Gō master and whom he considers to embody shibumi. In this passage Nicholai asks the general to explain how he is using the term:

> "Oh, vaguely. And incorrectly, I suspect. A blundering attempt to describe an ineffable quality. As you know, *shibumi* has to do with great refinement underlying commonplace appearances. It is a statement so correct that it does not have to be bold, so poignant it does not have to be pretty, so true it does not have to be real. *Shibumi* is understanding, rather than knowledge. Eloquent silence. In demeanor, it is modesty without pudency. In art, where the spirit of *shibumi* takes the form of *sabi*, it is elegant simplicity, articulate

> brevity. In philosophy, where *shibumi* emerges as *wabi*, it is spiritual tranquility that is not passive; it is being without the angst of becoming. And in the personality of a man, it is . . . how does one say it? Authority without domination? Something like that."
>
> Nicholai's imagination was galvanized by the concept of *shibumi*. No other ideal had ever touched him so. "How does one achieve this *shibumi*, sir?"
>
> "One does not achieve it, one . . . discovers it. And only a few men of infinite refinement ever do that. Men like my friend Otake-san."
>
> "Meaning that one must learn a great deal to arrive at *shibumi*?"
>
> "Meaning, rather, that **one must pass through knowledge and arrive at simplicity** [emphasis added]." (Trevanian, 1979, pp. 76-77)

I must admit that shibumi is one of those ideas that has captivated and mesmerized me for many years. Indeed I found myself moving to Japan in search of shibumi. I also admit that I never really found shibumi while in Japan, though I have begun to discover it as I have gotten older. The idea of passing through knowledge to arrive at wisdom or simplicity may be vague. As Cowan (2008) implies, we must pass through the complexity often of a cognitive and rational nature, before we arrive at higher levels of understanding. This makes sense in light of the progression up the DIKW pyramid that Ackoff (1999) describes earlier in the chapter, Cowan's (1995) earlier assessment of information, knowledge, and wisdom (see section on the medicine wheel), and the model that Hart (2009) explores as well (see Chapter Four). Moreover, from the perspective of the hero's journey, it is a similar path. Before one hears the call, one's life is a comparative state of naïve simplicity. Crossing into the unknown marks the beginning of the adventure. This is where the challenges begin as does the road to complexity. One's ultimate transformation is the turning point toward profound simplicity. As Cowan (2008) seems to imply, the road from confused complexity to expert complexity and then toward simplicity is a hard one. "…studies of Native American elders typically depict wisdom as an inclusively contextual counterpart to knowledge. In other words, it is framed as a lifetime pursuit of

wholeness, accessible only to those who engage the pursuit properly" (p. 57). Thus *this* hero's journey needs to be engaged in a way that allows us to move toward wisdom and the elegant simplicity that is its core. "When learning is guided by the broad, contextually linked foundations of the medicine wheel, the path holds greater promise of leading to wisdom" (Cowan, 1995, p. 240).

Chapter VI: Phronesis, Sophia, and Eudaimonia

The *Nicomachean Ethics* (Aristotle, 1999) offers a theory on ethical living and wisdom. Through the course of the book, Aristotle introduces two types of virtues, moral and intellectual. Together, these virtues have been called "components of Aristotelian wisdom" (McKenna & Rooney, 2007, 2008). We will be examining "the *Ethics*" in particular because it includes three important explorations into the research and theory I will introduce in the final chapters. First, Aristotle explains what it means to have *moral virtues*. In the following chapters we will look at these through several lenses: 1) what it means for our lives and particularly for leadership; 2) how it might be translated into a more meaningful and useful conception of the common good, and 3) in the next chapter, we will look at Aristotle's ideas of developing virtue or excellence in light of the topic of practice and mastery. Second, and more germane to the continuation of our exploration into wisdom, we will explore Aristotle's five *intellectual virtues* and their relationship to our understanding of wisdom. This will serve as a basis to further explore the development of wisdom in leadership in Chapters Ten and Eleven. Finally, we will examine the concept of *eudaimonia*, central to his philosophy, see how it fits with modern conceptions in positive psychology, and ultimately (again in the final chapters) how this affects the proposed theory of leading deeply.

Moral Virtue

The word for virtue or excellence, *arête*, has a long history in ancient Greece. Jaeger writes, "There is no complete equivalent of the word arête in modern English; its oldest meaning is a combination of proud and courtly morality with warlike valour. But the idea of arête is the quintessence of early Greek aristocratic education" (Jaeger, 1986, p. 5). Jaeger (1986) goes on to describe arête in Homer as excellence not just in humans but in non-humans (gods, animals) as

well. Later Homer used it to convey moral and spiritual qualities. "Everywhere else (in conformity with the ideas of primitive Greece) it denotes strength and skill of a warrior or athlete, and above all his heroic valour" (p. 6). It also became connected with honor. But, as with the concept of sophia, arête changed with Plato. Jaeger (1986) writes that Plato uses arête as happiness. "Absolute good is the reason for the existence of every kind of arête in the world: therefore it must share in happiness, *eudaimonia*, or rather it must be the ultimate source of happiness" (p. 287).

I bring up the etymology of the word as past meanings still linger through Aristotle; however Koterski (2001) explains that arête comes from the Greek word *aresteia*, the superlative form of good, meaning literally *excellence*. Excellence (as a virtue) is what most scholars agree that Aristotle means by arête. In book II of the *Ethics*, he introduces us to two types of virtues. *Intellectual virtues*, he writes, come mainly from teaching and thus require experience and time. *Moral virtues* are formed by habit. He claims that moral virtue is not inherent in our nature (and nothing from nature can be changed by habit). Our moral characteristics develop from the corresponding activities, habits, and practices in which we engage. Though Aristotle makes a valiant effort to fully explain moral virtues, he is constrained by the necessity to speak in generalities, acknowledging that these moral virtues must take into consideration aspects of the self (strengths of character) and details of the particular circumstances.

> We may thus conclude that virtue or excellence is a characteristic involving choice, and that it consists in observing the mean relative to us, a mean which is defined by a rational principle, such as a man of practical wisdom would use to determine it. It is the mean by reference to two vices: the one of excess and the other of deficiency. It is, moreover, a mean because some vices exceed and others fall short of what is required in emotion and in action, whereas virtue finds and chooses the median. Hence, in respect of its essence and the definition of its essential nature virtue is a mean, but in regard to goodness and excellence it is an extreme. (Aristotle, 1999, p. 43).

It is helpful to analyze exactly what Aristotle (1999) means by this definition. The first point he makes early in book II is that moral virtue is a habit. It is acquired through repeated practice. By practicing a virtue over time, one creates a habit, a disposition to repeat the action the next time the situation arises. The goal is to repeat a virtuous action, easily, and perhaps eventually with pleasure. Habits of course can be good or bad, as can our choices. The next point is in regard to choice. Moral virtue actually increases choice. In a situation where we need to exercise moral virtue, we need to choose the mean between two extremes, that of excess and that of deficiency. Neither of the extremes is the right choice, but the mean (*median* in the quote above, or *golden mean*) is that point which, to quote Goldilocks, is "just right." Socrates taught that if one knew the right way, one would do the right thing. Aristotle (1999), on the other hand, believed that often we do know the right thing to do but we still act incorrectly or we simply do not act. Choosing the golden mean is doing the right thing, in the situation, as best one can.

Koterski (2001) in explaining this notion of habits and mean explains that there are two elements, *knowing* and *acting*. He also differentiates between automatic habits—something one does without even thinking, and mastery habits—a skill one has achieved. The mastery habit is what helps increase the power of choice. A mastery habit may be difficult to achieve, particularly at first, but acquiring the habit makes the choice easier over time. As an example, turning to the martial arts, a beginner might find that there are literally hundreds of ways to defend against a punch to the face. She may learn a way that fits one situation only to find it is not the best for the next situation. But over time she practices, learns more techniques and strategies, and finally gets to the point of comfort that when the next punch is thrown, not only has she developed the habit of being able to defend herself, she has also increased her ability to choose the proper defense

(which may include non-physical means). Habitual practice makes it easier and more consistent, even when one does not know what is coming next. This is the element of *acting*.

Knowing, in some ways, is the more difficult of the two. The mean as Aristotle (1999) explains it, requires one to see a necessary action the way a virtuous person would see it. Some of us have that level of virtue, most of us need to develop it over time, and many of us choose to learn to model virtue based on the actions of others we feel are virtuous. Of course, there are other possibilities (such as developing mindfulness, see Chapter Ten, or utilizing feedback) that Aristotle does not discuss. But increasingly it is about our own sense of what is right so that we act at the peak of excellence when the situation arises. This requires the intellectual virtue of prudence or phronesis, which is also one of the four cardinal (moral) virtues (including temperance, courage, and justice). Though we will discuss phronesis at great length in the next section, in short it requires 1) the ability to see a situation realistically and 2) the ability to deliberate just enough (the golden mean) to get the right answer. Prudence is crucial to the other moral virtues in making the right choices.

As mentioned above, this description only helps to a certain extent. It may be too general and too abstract, though Aristotle (1999) illustrates his points with examples. Still, it requires habitual practice and the cultivation of a mindfulness of self, others, and the situation. It is likely that our capacity for virtue will vary depending upon the situation and will increase over the course of a lifetime. What is important is to *know oneself*—one's strengths—and determine the best action for the situation. Koterski (2001) also gives insight about the role of pleasure in virtue. "Pleasure is when we have achieved a certain level of comfort in doing a deed that objectively is correct." When our pleasure is in line with doing the right thing (for us or for the bigger picture), then we have cultivated the moral virtue. Using the example of physical exercise,

he explains that starting a routine is hard and everything hurts after working out. But as time goes on, we start feeling better and more comfortable working out. Finally, after some time, we feel good (and may look good). We like exercising, we do it regularly because we enjoy it and it is an enjoyment of doing the right thing (maintaining good health, in this case).

It is also important to consider the bigger picture. Though Aristotle (1999) writes mainly of individual excellence, there is a clear implication for social moral virtue and the way one engages in the *polis* and community. The "neo-Aristotelian" tradition is filled with great thinkers who have addressed these issues more thoroughly. Maritain and Fitzgerald (1947) sought to find balance between personal good and the common good. And, controversially, Arendt (1998) wrote about "the banality of evil," attempting to show how normal people justify doing the wrong thing because it is what everyone is doing. When one refuses to develop *both private and public virtues*, when one does not "step up" and not only *recognize* but also *do* the right thing, the result is unhappiness for everyone. Life is, at best, mediocre. It is very much akin to the *call refused*. We will explore this idea of living a life of mediocrity and the refusal to reach for human excellence in the final chapters.

The Intellectual Virtues

There are many translations of Aristotle's works, though none definitive. In the version of the *Nichomachean Ethics* that I generally use, Ostwald (Aristotle, 1999) translates the intellectual virtues as "the faculties by which the soul expresses truth by way of affirmation or denial" (p. 178). The virtues are as follows, with a short description by Schwartz (2006):

1. **Techné**—technical knowledge (skills based, action-oriented)
2. **Epistemé**—factual or scientific knowledge
3. **Phronesis**—practical wisdom (based on experience)

4. **Noûs**—intuitive knowledge
5. **Sophia**—theoretical knowledge (universal truths and principles)

Recent years have seen an increased interest in some of the intellectual virtues, particularly in practical wisdom or *phronesis*, predominantly through scholarly literature in the professions such as nursing (c.f. Flaming, 2000; Leathard & Cook, 2009), the social sciences (Flyvbjerg, 2001, 2004), and of course leadership Grint, 2007; (Kodish, 2006; Rooney & McKenna, 2008). Interestingly however, several scholars (Flyvbjerg, 2004; Halverson, 2004) seemingly disregard nous and sophia altogether, concentrating instead on techne, episteme, and primarily on phronesis. Gallagher (1992) defines the three simply as different forms of knowledge: technical knowledge (techne), theoretical knowledge (episteme), and moral knowledge (phronesis). Unfortunately, there is no standard translation for the five intellectual virtues and each author or translator offers his or her own. For a quick and simple definition, I like Schwartz' (2006) understanding (above).

Techne

Techne focuses on technique or *know how*, "concrete action designed to produce a specific outcome or product" (Fowers, 2003, p. 416). Grint explains, "Techné refers to things that do not have an inner purpose—their purpose is to produce other things" (2007, p. 234). Flyvbjerg (2004) associates techne with *instrumental rationality* (the means to a calculated end). Techne refers to a kind of technical knowledge that is often equated with a craft. "Techne provides the kind of knowledge possessed by an expert in one of the specialized crafts, a person who understands the principles…underlying the production of an object or a state of affairs" (Dunne, 1993, p. 244). In a leadership context, techne refers to the kinds of skills one may learn through *training* (see the distinction between training and education in Chapter Eight).

> However, the problem for many puzzled leaders is that such training courses often seem to be inadequate to the task; being required to be more transformational or emotionally intelligent or charismatic or having a better vision may be easier to write about than to do. Furthermore, such a conventional response to the "problems" induced by adopting the "wrong" or "inappropriate" leadership style, or misunderstanding the situation or the followers, is some kind of remedial action: we try and "fix" the leader's lack of *skill* through a training course or providing counselling or a coach, or whatever is the current fad or fashion, so they have a greater level of "know how". Thus we provide courses in presentation skills or public speaking or financial management or whatever is presumed to be missing from the tool-box of skills carried by the leader in question. In short, we start with a deficit model of leadership: we begin by blaming the leader. This may well be an accurate assessment of the problem, but it may also be an easy route to a convenient scapegoat. (Grint, 2007, p. 234)

Episteme

Episteme, on the other hand, is *know why*, "a form of scientific knowledge developed in those who know the nature of things and the principles governing their behavior" (Robinson, 1990, p. 14). Flyvbjerg (2004) connects episteme with *value rationality* (what, as humans, is right and proper). Several scholars equate episteme with theoretical knowledge (Fukami, 2007; Gallagher, 1992; Halverson, 2004); Fukami (2007) among others explains it as the kind of knowledge one typically receives in the classroom. In terms of leadership, Grint (2007) says, "The enhancing of a leader's *understandings* of leadership, an appeal to the intellect, is close to Aristotle's notion of *episteme*—what we would now recognize as scientific knowledge—which is acquired by intelligence and is context-independent" (p. 235). Episteme represents the kind of theoretical understanding one might learn through reading or instruction, but lacks the practical component. Kodish adds, "knowledge of theories and methods and analytical skills does not imply leadership abilities. A hard-working, skilled, and effective manager, for example, may not be up to the task in new situations that require decision-making abilities" (2006, p. 460).

Phronesis

Phronesis has been translated as practical wisdom or prudence. Aquinas defined it as "right reason of things to be done" (S.T. I-II, q. 57, a. 4) and, as Aristotle, who saw it as the only intellectual virtue that is also a moral virtue, is therefore also a habit that can be practiced (see Chapter Seven). It is rooted in action rather than just reflection. "Whereas *episteme* concerns theoretical *know why* and *techne* denotes technical *know how*, *phronesis* emphasizes practical knowledge and practical ethics" (Flyvbjerg, 2004, p. 287). Flyvbjerg (2004) contends that it is the most important of the three because "it is that activity by which instrumental rationality is balanced by value rationality" (p. 285). Schwartz and Sharpe call it the executive or master virtue, "without which the other virtues will exist like well-intentioned, but unruly children" (2006, p. 385).

A key element of phronesis is its association with *experience*, or as Flyvbjerg (2004) writes, "*phronesis* requires *experience*" (p. 288). Kodish (2006) states that two of the central tenets of phronesis are perception and experience. While perception "is a way of making distinctions" which likely requires the wisdom of experience, she claims that according to Aristotle, experience "implies openness and constant learning for the sake of taking purposive action" (p. 461). Dunne adds that phronesis is "a perfected form of experience" and "the growing edge of experience or as experience wisely invested" (1993, p. 305). Fowler continues the distinction, seeing phronesis as "a way of knowing in which skill and understanding co-operate; a knowing in which experience and critical reflection work in concert; a knowing in which disciplined improvisation, against a backdrop of reflective wisdom, marks the virtuosity of the competent practitioner" (Willows & Swinton, 2000, p. 14).

Roos (2006) takes the definition of phronesis a step further explaining it as a "form of knowledge that is capable, in the face of ambiguous or uncertain circumstances, to guide actions that will be *good* for the necessary others" (p. 9). Though the term "necessary others" is not clear he does seem to clarify when he writes, "Practically wise leaders go beyond self-interest…to make judgments (decisions) and take actions that are *good* for many stakeholders (that sustain their organizations)" (p. 10). Aristotle is also very clear that *deliberation* is an essential component.

> Practical wisdom, on the other hand, is concerned with human affairs and with matters about which deliberation is possible. As we have said, the most characteristic function of a man of practical wisdom is to deliberate well: no one deliberates about things that cannot be other than they are, nor about things that cannot be directed to some end, an end that is a good attainable by action. In an unqualified sense, that man is good at deliberating who, by reasoning, can aim at and hit the best thing attainable to man by action. (Aristotle, 1999, p. 157)

Distinguishing Phronesis

Statler (2006) highlights the difference between what he calls science or scientific knowledge (episteme) and practical wisdom (phronesis):

> scientific knowledge pertains to those things in the world that are governed by the immutable laws of nature, follow those laws by necessity, and thus can be known with certainty by reason. By contrast, practical wisdom pertains to those things in the world (i.e., humans) that are governed by tradition and convention, choose to follow contingent paths of action, and thus remain subject to judgment, including affirmation or rejection as "good" or "bad." (p. 3)

Statler explains that episteme and phronesis coexisted side by side as distinct yet complementary forms of understanding from ancient times until relatively recently.

> With the rise of the Enlightenment however, *episteme* began to take a dominant position, and the twentieth-century rise of the rational, objective 'social sciences' definitively marked the eclipse of *phronesis* as a privileged form of understanding, including all the normative, aesthetic and embodied dimensions of human experience associated with it. (pp. 3-4)

Schwartz and Sharpe (2006) distinguish between techne and phronesis. Techne, which they call practical intelligence, is the ability to do “the right thing” to accomplish one’s goals. Practical *wisdom*, however, goes a crucial step beyond. “Acting wisely demands that we be guided by the proper aims or goals of a particular activity” (Schwartz & Sharpe, 2010, p. 7). Aristotle (1999) called this *telos*, and Schwartz and Sharpe argue that every profession has a telos, but those who excel are those who understand, follow and practice it. In addition, practical intelligence is the ability to *do* the right thing, but it does not make one *want* to do the right thing (refer to our previous discussion about moral virtues). “Someone with practical wisdom not only knows the right thing to do but wants to do it” (Schwartz & Sharpe, 2006, p. 385).

Flyvbjerg (2004) warns that some interpretations of the intellectual virtues suggest that phronesis may just be a higher form of techne as opposed to its own categorical distinction. Gallagher (1992) agrees. “Modern epistemology, however, so emphasizes the distinction between theoretical and practical knowledge that ultimately moral and technical knowledge are reduced to one: practical knowledge. The distinction between *technē* and *phronēsis* becomes blurred” (p. 151). But Flyvbjerg insists that Aristotle is clear, even if both require skill and judgment, techne and phronesis remain distinct. He adds, “*phronesis* is about value judgment in specific situations, not about producing things” (p. 288). Gadamer (1989) too asks whether moral knowledge (phronesis) is the same kind of knowledge as techne. And though he finds there are similarities, he finds the differences “patent.”

> It is obvious that man is not at his own disposal in the same way that the craftsman’s material is at his disposal. Clearly he cannot make himself in the same way that he can make something else. Thus it will have to be another kind of knowledge that he has of himself in his moral being, a knowledge that is distinct from the knowledge that guides the making of something. Aristotle captures this difference in a bold and unique way when he calls this kind of knowledge self-knowledge—i.e., knowledge for oneself. (p. 316)

One difficulty in interpreting Aristotle is that different editions often translate the same words and verses in very different ways. As an example, one version of the *Nicomachean Ethics* (1141a19) defines theoretical wisdom as “intuition and scientific knowledge” (Apostle, trans., 1975); another translates the same phrase as “intelligence and systematic knowledge” (Rowe, trans., 2002); and a third (my preferred version) uses the words “intelligence and scientific knowledge (Ostwald, trans., 1999). This can lead to a number of vagaries and interesting constructions of theory. For example, Rooney and McKenna (2008) base their focus on phronesis as *intuition*. Though a certain amount of seemingly intuitive understanding may develop as a result of experience (see Chapter Seven, Dreyfus, Dreyfus, & Athanasiou, 1986, on expertise), my comprehension of Aristotle’s view of intuition comes from a fourth intellectual virtue, *nous*, which we will explore in the next section. In this case in particular, however, McKenna and Rooney (2007) quote Aristotle to define phronesis, which then serves as the basis of their thesis.

> By *phronesis* Aristotle means “intuition and scientific knowledge” [NE, 1141a19], where intuition is more than “gut feeling”. Intuition requires discernment (Schuman, 1980, in Noel, 1999: 279-280) and insight (Dunne, 1997) which are crucial in balanced practical deliberation: *phronesis* is the means “by which instrumental rationality is balanced by value rationality” (Flyvbjerg, 2004: 285). The dynamic balance that Aristotle espoused is also central to Sternberg’s (1998) psychology-based views of wisdom (see also Labouvie-Vief, 1990). This requires experiential richness, a creative and imaginative capacity, and logical coherence. (p. 4)

A close reading of the *Ethics* (as demonstrated in the paragraph above McKenna and Rooney’s quote) would have shown them that this phrase which they use to define phronesis is actually Aristotle’s definition of sophia. Other authors offer insight into phronesis that are also hard to discern from most translations of the *Ethics*. Even Nussbaum (1990), whose work and depth of understanding is unique and important, offers a synthesis of practical wisdom that appears to go beyond what is written in the *Ethics*:

> Aristotle tells us in no uncertain terms that people of practical wisdom, both in public and in private life, will cultivate emotion and imagination in themselves and in others, and will be very careful not to rely too heavily on a technical or purely intellectual theory that might stifle or impede these responses. They will promote an education that cultivates fancy and feeling through works of literature and history, teaching appropriate occasions for and degrees of response. (p. 82)

Haroutunian-Gordon (1997) also questions the validity of Nussbaum's statement.

> Nussbaum's defense of the claim that people of practical wisdom "will cultivate imagination" is complex, and this is not the occasion for careful scrutiny of it. I can say, however, that I am skeptical that the conclusion is well justified by Aristotle's arguments in the EN, where phantasia, the word for imagination that is found in De Anima, is mentioned infrequently, if at all. Indeed, when Nussbaum offers a definition of phantasia, she turns not to EN but to De Anima and De Motu. (p. 2)

Practical Wisdom and Virtue

A key element of the NE is that of virtue. MacIntyre (1984) points out that there is an almost complete absence of "rules." Schwartz and Sharpe (2006, 2010) explain that rules are not an adequate substitute for phronesis as they do not help us cultivate *moral perception*—"figuring out what is appropriate in a particular situation" (2010, p. 22). MacIntyre also argues that modern morality is "intelligible only as a set of fragmented survivals" from the Aristotelian tradition and it is this fragmentation along with "implausible modern inventions" that have contributed to this state of (low) morality. Further, he contends that the Aristotelian tradition "was a rejection of a quite distinctive kind of morality in which rules, so predominant in modern conceptions of morality, find their place in a larger scheme in which the virtues have a central place" (p. 239). As Aristotle (1999) writes, "Our discussion, then, has made it clear that it is impossible to be good in the full sense of the word without practical wisdom or to be a man of practical wisdom without moral excellence or virtue" (p. 172). Or, as Broadie (1991) states,

> Practical wisdom is not the ability to select effective means to a goal which is rightly seen to be good no matter what. It is the ability to pursue a goal initially worth pursuing in such a way that it continues to *be* worth pursuing. (p. 240)

Understanding that practical wisdom is essential to virtue ethics "because choosing the best course of action cannot be reduced to an algorithm" (Fowers, 2003, p. 415), Fowers (2003) explains that practical wisdom "is based on the obvious but somehow still controversial idea that morality is coextensive with human life rather than a subject we study to prepare ourselves for occasional incidents that somehow impose duties, dilemmas, and ethical decisions on us" (p. 425). In other words the value of virtue ethics and practical wisdom is in our daily interactions, especially as leaders. "Virtue ethics jolts us out of the complacent viewpoint that morality is limited to extraordinary rather than ordinary circumstances." We recognize that it becomes an extension of character, and that our actions are honed by choice and *practice* (see Chapter Five). "All of our actions express the moral stance we have taken, reveal the nature of our characters, and demonstrate the ends we believe are worth pursuing" (p. 425).

Nous and Sophia

In contrast to the first three, the last two intellectual virtues are more difficult to explicate in exact terms.

Nous—Intuitive Knowledge

As abstract a concept as *sophia* (theoretical wisdom) may appear, *nous* also presents challenges to understand. First, many translations of the *Ethics* use completely different terminology. Whereas most of the other intellectual virtues are similar, Ostwald (1999) and Rowe (20020) translate nous as "intelligence," Rackham uses "rational intuition," (1996), and McKeon (1941) writes "intuitive reason." Much current research (e.g., Myers, 2004) seemingly takes the more "classical" notion of intuition into uncharted waters—what we might now call the metaphysical; however it may not all be "Woo-Woo" (Burger, 2000, p. 28). Nous is the root of the word *noetic*. "Noetic refers to knowledge that comes to us directly through our subjective

experiences or inner authority" (Schlitz, Vieten, & Amorok, 2007, p. 4). Schlitz et al. (2007) explain that noetic experiences do not come from objective study or reason but that it is still possible to study them using scientific perspective and methodology. Kodish (2006) adds, "Aristotle's use of the word intuition within his notions of philosophical wisdom and intuitive reasoning implies both intuition and transcendence" (p. 462). Though long taboo in leadership studies, she claims that recent developments and advances in scientific research are opening a door previously held closed.

Osbeck and Robinson (2005) describe Aristotle's notion of intuition through the writing of Descartes (1961). "Intuition, in this sense is not assumed to be a psychic phenomenon. It is a capacity at once so ordinary that it grounds our action and adaptation, and is the basis of our most developed and 'highest levels' of knowledge" (p. 77). They describe nous as the "special power of reason itself by which the world's invariant generalities can be discovered…grounded in an irreducible insight that is at once wholly natural and profoundly 'spiritual'; this is the base and essence of reason itself" (p. 78). It is essentially an understanding of intuition "as the cornerstone of rational apprehension and knowledge of the invariant" (p. 79). Intuitive understanding of first principles or universals does require experience, but experience by itself is not enough. It is the exercise of intuition. In short, nous, as knowing, requires effort. One must

> engage in deliberate activities that enable intuition and thus reason. Impairments of vision are endemic to this age as to any other. Nevertheless, we have an ongoing potential to "see" more clearly, to gain in wisdom and understanding with habits inducing these ends. Philosophical accounts of intuition suggest that this phenomenon occurs on the condition of a mind deliberately made attentive, willfully and actively turned toward an aspect of thought and opened to it through reflective presence. Specifically implied is that wisdom cannot be developed to potential without habits that encourage this reflective state, or, as for Plato, zealous joint pursuit of enduring truths. (p. 81)

"Intuitive awareness brings an expanding sense of connection with things in time and space, and finally, connection with things beyond time and space (Trowbridge, 2011, p. 156). For Aristotle,

sophia represents first principles (see below) and nous, thus, is that way of knowing which gives us access.

Sophia—Theoretical Wisdom

Welsch (2001) explains that before Plato, the idea of *sophia* or wisdom was purely practical. With Plato, sophia and the new concept of *philo-sophia* (love of or quest for wisdom) embraced a theoretical form of wisdom that was about observation and not praxis; could only be strived for, never realized; and where complete wisdom is for the Gods only. Ever the practical philosopher (and scientist), Aristotle (1999) brought back a practical dimension of wisdom (phronesis) and also bridged the divine divide. "In theoretical life we realize 'the divine in our midst' and hence our 'true Self'" (p. 165). Conway (2000) goes on to explain that *sophia* was

> a distinct philosophical tradition, which can be traced back at least as far as Plato, which commended the subject primarily for the sake of the knowledge of God with which activity the *summum bonum* or supreme human good was equated. Plato and Aristotle were both very much part of this tradition, if not its ultimate progenitors. (p. 34)

For Aristotle, theoretical wisdom has to do with the knowledge of "first principles, " the essence of truth" "first principles do not belong to a particular science but are common to all sciences. Thus, they constitute a science unto themselves, a science on which all sciences are dependent…" (Osbeck & Robinson, 2005, p. 73). It is what early translators called "metaphysics."

> Knowledge of first principles, then, understood as knowledge of the causal structure of the world, is the object of *sophia* and by extension, the original concern of philosophy. That knowledge of metaphysics or first principles, which is, effectively, *sophia* itself, is considered not only more general but also higher or greater than knowledge belonging to particular science… Notwithstanding the role of first principles in scientific demonstration, the goal of *sophia* itself is knowledge for its own sake: reflection of what is ultimately real is the activity or accomplishment or end equated with the wisdom in its highest form. (pp. 73-74)

This is not to say that theoretical wisdom does not contribute to anything practical. It is simply not cultivated or pursued for those reasons. "It is cultivated because, 'All men by nature desire to know,'[3] which means, finally, that human nature, by its very nature, necessarily seeks truth and finds its very meaning in the speculative life" (Robinson, 1989, p. 42).

Sophia—Transcendent Wisdom

There are two kinds of blessings.
The first are worldly blessings, which are won by
doing good deeds.
These concern the mind, and thus are confined in time
and space.
The second is the integral blessing, which falls on
those who achieve awareness of the Great Oneness.
This awareness liberates you from the bondage of
mind, time, and space to fly freely through the
boundless harmony of the Tao.

Similarly, there are two kinds of wisdom.
The first is worldly wisdom, which is a conceptual
understanding of your experiences.
Because it follows after the events themselves, it
necessarily inhibits your direct understanding of
truth.
The second kind, integral wisdom, involves a direct
participation in every moment: the observer and the
observed are dissolved in the light of pure
awareness, and no mental concepts or attitudes are
present to dim that light.

The blessings and wisdom that accrue to those who
practice the Integral Way and lead others to it are a
billion times greater than all worldly blessings and
wisdom combined.

~Lao Tzu from the Hua Hu Ching (26)
(Walker, trans., 1992, p. 30)

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[3] Aristotle, Metaphysics, Book I, 1.

As we have examined, there has been a distinction at least since Aristotle, between practical and theoretical wisdom. Practical wisdom has been the predominant focus of current psychological research and empirical studies (Trowbridge, 2011) as well as the primary focus of wisdom in the leadership literature. The theoretical realm, however, often considered the domain of philosophers and theologians, has been of less interest in the literature as well as the *practice* of leadership. Use of the word *transcendent* in place of theoretical, may even contribute more of a barrier to an already ignored area. Or perhaps because of interest in the transformational and spiritual side of leadership, it may inspire renewed interest. Wink and Helson (1997) list metaphysical, contemplative, spiritual, and, more recently (due to Habermas, 1971), emancipatory wisdom as a prelude of terminology to what we have begun to call transcendent wisdom. Though in comparison to practical wisdom transcendent wisdom, has received a limited amount of space in the psychological literature, it has become for some a key distinction from practical wisdom and is slowly appearing in empirical analyses. Wink and Helson were the first to attempt to measure and compare transcendent and practical wisdom. They claim that wisdom research has largely focused upon the way the two wisdoms intersect, but observe that people tend to develop more on one side than another. Transcendent wisdom is associated with the *transpersonal* realm. They posit that “wisdom is thought to be achieved in the process of *transcending* ego boundaries” (p. 2). In studying their participants’ experience Wink and Helson searched for “freedom from narrow self-concern, recognition of the limits and contextual nature of knowledge, and philosophical or spiritual insight” (p. 3). Responses were judged on answers to a single question. To receive the highest rating, the response had to be “abstract (transcending the personal), insightful (not obvious), and to express key aspects of wisdom, such as a

recognition of the complexity and limits of knowledge, an integration of thought and affect, and philosophical/spiritual depth" (p. 6).[4]

What Is Transcendence?

It is important to understand the idea of transcendence (or self-transcendence), at least as it has been used in the wisdom literature. Orwoll and Perlmutter (1990) define transcendence as "the ability to transcend the self, that is, to move beyond individualistic concerns to more collective or universal issues" (p. 162). They go on to say,

> We believe that self-transcendence is an essential component of wisdom and accounts, in part, for wise people's long-range perspectives and deep understanding of philosophical and epistemological issues. The developmental course of wisdom is linked with the maturation of the self, which moves from an egocentric focus to a universalistic apprehension of reality. (p. 162)

This is, of course, right in line with our understanding of wisdom and development from an integral perspective, moving from egocentric to what Wilber (2007) calls *worldcentric* and eventually a *kosmocentric* ("God's Playing a New Game," p. 217) orientation. Le and Levenson (2004) define self-transcendence as "the ability to move beyond self-centered consciousness, and to see things as they are with clear awareness of human nature and human problems, and with a considerable measure of freedom from biological and social conditioning" (p. 444). They argue that two factors are important to consider wisdom as self-transcendence. The first factor is minimizing *competitive individualism*. Ego and concerns of self reduce one's ability to objectively see both others and experiences. The second factor is "the absence of possessiveness in love relationships (immature love)" (p. 444).

Ardelt (2003) also believes in the importance of self-transcendence to acquire wisdom.

[4] The point here is not to review the results of empirical research on transcendent wisdom. A brief review is provided in Chapter Four. The focus is to explore transcendent wisdom as a concept.

> reflective thinking and the praxis of self-reflection will simultaneously increase one's understanding of life through the transcendence of one's subjectivity and projections and one's sympathy and compassion toward others through insight into one's own and others' motives and behavior and a reduction in self-centeredness. (p. 287)

Takahashi and Overton (2005) discovered that the Western focus on wisdom, predominantly through a psychological lens, was a narrow view of predominantly cognitive features. In contrast, the Eastern perspective, is less concerned with the *parts* of wisdom, focusing instead on "the transformative and integrative process of the whole of wisdom" (p. 37).

> In this view, wisdom is viewed not only as pragmatic knowledge but also as a progressively high level of experiential realization, that integrates various psychological domains. Although this realization, traditionally referred to as transcendence or spiritual emancipation, may sound magical and elusive—and some early religious dogmas may have given rise to these connotations—the Eastern inclusive notion of wisdom essentially implies a reflective understanding that emerges through experience and gives equal weight to cognitive, affective, intuitive, and interpersonal domains of consciousness. (pp. 37-38)

There is considerable agreement about the meaning of transcendence and its importance to the development of wisdom—at least transcendent wisdom. As W. S. Brown (2005) writes, "There does seem to be agreement that, to be wise, one must have a broader view of life that transcends the concerns of the self" (p. 363).

Self-Transcending Knowledge

Scharmer (2001, 2007) describes three different kinds of knowledge: explicit, tacit (embodied), and transcendent (not-yet embodied). He uses an example of a painter at work to illustrate the distinction. A finished painting is an example of explicit knowledge—the outcome is known and elements may be measurable. A painter in the process of creating a painting represents tacit/embodied knowledge. It is knowledge that is not complete, in the sense that it may be shared on one level but difficult to share on another, but it is *in process*. Transcendent knowledge, "the ability to sense and presence the emerging opportunities, to see the coming-

into-being of the new" (2001, p. 137) is represented by the painter in front of a blank canvas. The three forms of knowledge are depicted in table 6.1 below:

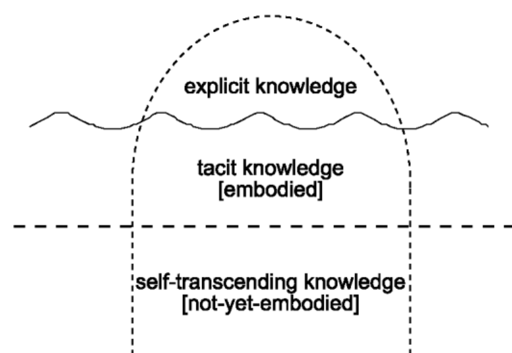

Figure 6.1. Three Kinds of Knowledge (Scharmer, 2001, p. 138).

The "squiggly line" represents knowledge below conscious understanding. Both tacit and self-transcending knowledge are *under the squiggly line*, but tacit knowledge is closer to the surface. "Both forms of tacit knowledge are very difficult to disseminate and to transfer" (p. 139).

Scharmer (2001) uses the well-known story of Michelangelo when he sculpted David to further explain self-transcending knowledge. "David was already in the stone. I just took away everything that wasn't David" (p. 138). It represents potential on one level, but, more specifically, it is about "the ability to sense and actualize emerging potentials" (p. 137). This ability is usually associated more with artistry than leadership, though the kind of constant change that is associated with our world, and particularly with business, makes developing this capability critical. "The ability to see a David where others just see a rock is what distinguishes the truly great artist" (p. 138). We will examine this capability, its application for leadership, and its development in the final chapters.

Scharmer (2001) further explains that these three forms of knowledge are based on three different epistemologies (see table 6.1 below). To highlight, explicit knowledge "captures

knowledge about things" (p. 141), is based on observation, and is conceptualized through "reflection without action" (p. 141). Tacit knowledge "captures knowledge about things we do" (p. 141), is based on action, and is conceptualized through "reflection-on-action" (p. 141). Transcendent knowledge "captures knowledge about the sources or 'place' from where thought and action come into being" (p. 141), is based on "aesthetic or pure experience" (p. 141), and requires engagement "in what Schön (1983) calls 'reflection-in-action,' Csikszentmihalyi (1990) calls 'flow,' or in what Rosch calls primary knowing" (p. 141).

Table 6.1.

Three Kinds of Knowledge (Scharmer, 2001, p. 142).

Epistemology	**K1 Explicit knowledge**	**K2 Tacit-embodied knowledge**	**K3 Self-transcending knowledge**
Type of knowledge	Knowledge about things	Knowledge about doing things	Knowing about thought-origins for doing things
Data	External reality	Enacted reality	Not-yet-enacted reality
Experience type	Observation experience	Action experience	Aesthetic experience
Action-reflection ratio	Reflection without action	Reflection-on-action	Reflection-in-action
Truth	Matching reality	Producing reality	Presencing reality
Truth criterion	Can you observe it?	Can you produce it?	Can you presence it?
Perspective	External: View on objective reality	Internal: View on enacted reality	Both internal and external: View on not-yet-enacted reality
Subject-object relation	Separation	Unity (after action)	Unity (in action)

Citing Nonaka and Takeuchi (1995), Scharmer (2001) writes that "knowledge is not a thing but a process" (p. 139). Knowledge creation between the explicit realm and the tacit-embodied is a spiral-like evolution. But according to Scharmer, Nonaka and Takeuchi (1995) do not explain what drives the spiral. What are the "thought conditions that allow processes and tacit knowledge to evolve in the first place" (Scharmer, 2001, p. 139)? He points out several different ideas about self-transcending knowledge including *originating ba* (Nonaka and Konno, 1998); von Krogh's (1998) notion of *care*; Senge's (1990) *personal mastery* (see Chapter Five);

presencing in Kappler (1993); and Scharmer's (1999) own previous work on *not-yet-embodied knowledge*.

> All of these refer to a territory of knowledge formation that is upstream from both explicit and tacit-embodied knowledge. It is the kind of knowledge Buber (1970) meant when he talked about the basic word "I-Thou", and Heidegger (1993) meant when he talked about Being as "coming from absence into presence" and truth as coming from "concealment into unconcealment", and what the Japanese philosopher Nishida was referring to when he spoke of "pure experience" (1990) and "action intuition" (1987). All of these scholars point at a formative state of knowledge that precedes the separation of subject and object, or knower and known. (Scharmer, 2001, p. 139)

Another of Scharmer's influences for this kind of knowledge is psychology professor Eleanor Rosch, who has been researching what she calls "wisdom awareness," "mind of wisdom," or "primary knowing." Rosch (1999) explains that the *mind of wisdom* is not just something that contrasts the arts and science. The application is wider. "What executives do is not that fundamentally different from what artists do. Great artists… naturally operate from this other level and always have" (Rosch & Scharmer, 1999, para. 2). She continues that this "other level" is based on a different way of knowing, a view that "mind and world are not separate" (para 5). Rosch distinguishes between two types of knowing: *analytic knowing* and *primary knowing*.

> The analytic picture offered by the cognitive sciences is this: the world consists of separate objects and states of affairs. The human mind is a determinate machine which, in order to know, isolates and identifies those objects and events, finds the simplest possible predictive contingencies between them, stores the results through time in memory, relates the items in memory to each other such that they form a coherent but indirect representation of the world and oneself, and retrieves those representations in order to fulfill the only originating value, which is to survive and reproduce in an evolutionarily successful manner. (Rosch & Scharmer, 1999, para. 2)

By contrast, primary knowing arises

> by means of interconnected wholes (rather than isolated contingent parts) and by means of timeless, direct, presentation (rather than through stored re-presentations). Such knowing is "open," rather than determinate; and a sense of unconditional value, rather than conditional usefulness, is an inherent part of the act of knowing itself. Action from awareness is claimed to be spontaneous, rather than the result of decision making; it is compassionate, since it is based on wholes larger than the self; and it can be shockingly effective. (Rosch & Scharmer, 1999, para. 3)

Senge, Scharmer, Jaworski, and Flowers (2005) ably summarize some of the key points of Scharmer's interview with Rosch, emphasizing elements we will return to in the final two chapters:

> As Rosch told Otto, all these attributes—timeless, direct, spontaneous, open, unconditional value, and compassionate—go together as one thing. That one thing is what some in Tibetan Buddhism call "the natural state" and what Taoism calls "the **Source** [emphasis added]."
>
> "It's what is 'at the heart of the heart of the heart. When we're **connected to that source** [emphasis added], things become more and more integrated as a path—with intention, body, and mind coming together rather than being all over the place," she said.
>
> According to Rosch's theory, primary knowing is possible because mind and world are aspects of the same underlying field. When we begin to connect to the source, perception arises "from the whole field. The notion of 'field' was the closest thing I could come up within our current sciences to describe this phenomenon.
>
> Think of everything happening as moment-by-moment presentations from this deep heart source that has a knowing dimension to it. Tibetan Buddhism talks about emptiness, luminosity, and the knowing capacity as inseparable. That knowing capacity actually is the field knowing itself, in a sense, or this larger context knowing itself. (p. 99)

The problem, they point out, is that many of us have spent most of our lives in the analytical mode and though it may be appropriate for many tasks and activities, particularly with how we interact with machines, if it is all we know, we end up using it in every situation.

Practical vs. Theoretical Wisdom

Practical and theoretical wisdom are independent but inextricable: "although *sophia* fosters practical wisdom (through understanding of human nature and its ends), *sophia* itself requires no concern for application to human action. The value of *sophia* is inherent" (Osbeck & Robinson, 2005, p. 74).

As Hadot (2002) explains, the theoretical life, the life of philo-sophia, is not a direct path, but more like a heroic journey. It is also one of progression and development. "Theoretical life contains numerous hierarchical levels, from the humblest to the highest" (p. 86). He suggests that the practice of this kind of life, as Aristotle and the members of his school lived, "was an ideal

program or project: that is, an invitation to rise up by degrees toward wisdom—a state which is more divine than human, for 'only God can enjoy this privilege'"[5] (p. 86). Aristotle himself is clear in his conviction.

> First of all, then, we should insist that both theoretical and practical wisdom are necessarily desirable in themselves, even if neither produces anything. For each one of them is the virtue of a different part of the soul.
>
> Secondly, they do in fact produce something: theoretical wisdom produces happiness, not as medicine produces health, but as health itself makes a person healthy. For since theoretical wisdom is one portion of virtue in its entirety, possessing and actualizing it makes a man happy…
>
> In the third place, a man fulfills his proper function only by way of practical wisdom and moral excellence or virtue: virtue makes us aim at the right target, and practical wisdom makes us use the right means. (Aristotle, 1999, pp. 168-169)

But in the end, Aristotle chooses the contemplative over the practical life as the sole path to *eudaimonia*. As Robinson (1990) comments,

> To be wise is to know thyself, to know the special sort of creature one is and to proceed to develop that unique power that sets one apart from all else that lives. To be wise is to strive for a condition of moral perfection or virtue (*arête*) by which the "golden mean" is found and adopted in all of the significant affairs of life. (p. 17)

Conway (2000) makes an emphatic plea for the reader to understand the essence of the difference between the two.

> It is vitally important to emphasize that, as the name of the discipline implies, it is *sophia* and not *phronesis* which philosophy was conceived of as being a search after and love of. The reason that *sophia* was so highly esteemed was not because, once obtained, it was supposed to lead the other, practical form of wisdom. It was valued for an entirely different reason, namely, that it made possible a particular mental activity that was claimed to be more desirable than any other and hence was one with which the highest human happiness was equated. (p. 23)

Yet Dunne (1993) argues differently. Acknowledging that Aristotle clearly values theoretical wisdom over practical, he claims that *sophia* "does not displace phronesis as the ordering agency in our lives" (p. 241). He continues,

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[5] Aristotle, Metaphysics, I, 982b30.

> A life of uninterrupted contemplation that is not inconvenienced even by having to secure the conditions of its own existence is a life for a god but not for a human being. For a human being, even if we accept that the highest happiness consists in contemplation and (a different proposition) that all our striving should ultimately be toward this height, still, to order one's life in such a way that the height can be properly enjoyed …, this is something that falls not to theoretic reason itself but rather to phronesis. Given that, for Aristotle, the life of contemplation is self-justifying, it is not, however, in the human world in which we live, self-sustaining. (pp. 241-242)

It is perhaps *wiser* (in a holistic sense) to surmise that both are needed in order to inform wise action (Rooney & McKenna, 2008). In attempting to integrate sophia and phronesis, Aldwin (2009) suggests the following definition:

> Wisdom is a practice that reflects the developmental process by which individuals increase in self-knowledge, self-integration, nonattachment, self-transcendence, and compassion, as well as a deeper understanding of life. This practice involves better self-regulation and ethical choices, resulting in greater good for oneself and others. (p. 3)

Reflecting on wisdom from a state of *nondual awareness*, what some would consider the highest state of consciousness (Wilber, 2006), transcendent wisdom and practical wisdom are, in the end, parts of the same whole.

> Ultimately *phronesis* and *sophia* may be one thing: transcendent wisdom might be a more-inclusive development of practical wisdom… The world described and created by human concepts and knowable through human senses is epiphenomenal and limited, compared with the knowledge *sophia* seeks. Good decisions in the social world depend, at some point, on a person's understanding of ultimate reality. Thus, although *sophia* can exist without *phronesis*, the converse cannot be said… If this is the case, then any definition of wisdom would need to include reference to *sophia* in order to be complete. (Trowbridge, 2011, p. 157)

Eudaimonia, Happiness, and Flourishing

To understand Aristotle's ideas about morals and wisdom, it is important to understand the meaning of *eudaimonia*. Eudaimonia as a concept is often misunderstood. It is frequently translated as *happiness*. Aristotle felt that ultimately people behave as they do because they believe it will bring them happiness in the end. Happiness is already a difficult word to use because it is ”so overused that it has become almost meaningless” (Seligman, 2011, p. 9);

however, happiness is not a *bad* translation. It is the means to happiness that makes it confusing. Some believe wealth will provide happiness. Others believe physical pleasure is the key. But this is not real *happiness*. "The primary problem with… 'happiness' is not only that it underexplains what we choose but that the modern ear immediately hears 'happy' to mean buoyant mood, merriment, good cheer, and smiling" (p. 10). Eudaimonia as a concept goes further.

Aristotle (1999) believed that the goal of life should be something that is an end in and of itself, not just a means to another end. He defines eudaimonia as *the good* that is final and self-sufficient. What differentiates us as humans is our *rationality*. Rationality should be used to develop our *function* to the full attainment of excellence, as this is the way to eudaimonia.

> On these assumptions, if we take the proper function of a man to be a certain kind of life, and if this kind of life is an activity of the soul and consists in actions performed in conjunction with the rational element, and if a man of high standards is he who performs these actions well and properly, and if a function is well performed when it is performed in accordance with the excellence appropriate to it; we reach the conclusion that the good of man is an activity of the soul in conformity with excellence or virtue, and if there are several virtues, in conformity with the best and most complete. (Aristotle, 1999, p. 17)

Eudaimonia as happiness is not a feeling but "consists in actions." O'Toole (2005) explains that to Aristotle, "happiness is something one accomplishes, more a product of our moral actions than a psychological condition… *it is a complete life led in accordance with virtue*" (p. 28). This understanding, he continues, is counterintuitive and has thus been dismissed over the centuries.

> To see how Aristotle arrives at his unconventional definition, we need to reflect on where he starts. He begins his analysis with one of his many hierarchies: Happiness is the highest good in the hierarchy of all the things that are good for us. How do we know happiness is the greatest of those many and various goods? Because it is the "only thing we seek for its own sake and never for the sake of something else." By this he means no one would ever say, "I want to be happy in order to be rich" or "I want happiness in order to be powerful, rich, or respected." Thus happiness must be the highest end we seek. (p. 29)

As Achor (2010) demonstrates, this is *not* how a large percentage of the world seems to live their lives. Most of us in the West, certainly in the United States, grow up with the belief that if we work hard enough we will be successful and thus happy. Schwartz, Gomes, and McCarthy (2010) write that exactly the opposite is occurring.

> No matter how much value we produce today—whether it's measured in dollars or sales or goods or widgets—it's never enough. We run faster, stretch our arms further, and stay at work longer and later. We're so busy trying to keep up that we stop noticing we're in a Sisyphean race we can never win. (p. 3)

Yet Achor cites a meta-analysis of happiness research involving over 200 studies of almost 275,000 people (Lyubomirsky, King, & Diener, 2005) which found that the truth is inverse to what we believe: "happiness leads to success in nearly every domain of our lives, including marriage, health, friendship, community involvement, creativity, and in particular, our jobs, careers, and businesses" (Achor, 2010, p. 41).

Eudaimonia is often equated with "the good life," another phrase fraught with potential misunderstanding. The good life to Aristotle was a life lived not just *for* happiness but one that achieved happiness by living with virtue and excellence. O'Toole (2005) found this understanding through aging into midlife, a discovery of "mature satisfaction in becoming a complete human being" (p. 6). O'Toole also reminds us that Aristotle did not mean the good life as a hedonic pursuit for the nirvana of pleasure. It actually hinges on *discipline*. "People of excellent character are able to pursue happiness effectively because they discipline themselves to reject facile definitions of the end worthy of pursuit. Then, regardless of temptation, they focus their actions and behavior on achieving their self-defined good end" (p. xvii). Aristotle believed life embodied a particular mission, the idiom *ergon*, which consisted in following reason (*orthos logos*). The rightly lived life was one of eudaimonia, "that condition of flourishing and completeness that constitutes true and enduring joy" (Robinson, 1990, p. 16). Eudaimonia does

not mean (just) pleasure or comfort. It is about life lived *rightly*. It is displayed in the character of the person.

> To be wise is, among other considerations, to have passions and desires that are rightly disposed, such that one's deliberated choice (*prohairesis*) is always of that which promotes **flourishing of one's human and humanizing attributes** [emphasis added]. Lacking the power of rationality, animals (and children, too) cannot ground their choices in reasoned deliberation and are thus at passion's beck and call. In such a state, one is a slave, for a life of freedom is a life one *chooses* it to be. (Robinson, 1990, p. 17)

Flourishing

> *To live is the rarest thing in the world. Most people exist, that is all*
> (Oscar Wilde as cited in Keyes & Haidt, 2003, p. 3).

Flourishing seemingly has become the word of choice in the realm of positive psychology. While previously research seemed to focus upon happiness (c.f. Achor, 2010; Seligman, 2002a), we are still witnessing the need for more depth in our understanding of eudaimonia. Positive psychology has emerged since just about the turn of the new millennium as an important force to understand and catalyze growth and change for the better. "Positive psychology aims to help people live and flourish rather than merely *exist* [emphasis added]" (Keyes & Haidt, 2003, p. 3). Its aim is to transform the field of psychology from only fixing what is wrong to building what is right and good. The focus is upon capitalizing on strengths rather than overcoming weakness.

> The field of positive psychology at the subjective level is about positive subjective experience: well-being and satisfaction (past); flow, joy, the sensual pleasures, and happiness (present); and constructive cognitions about the future—optimism, hope and faith. At the individual level it is about positive personal traits—the capacity for love and vocation, courage, interpersonal skill, aesthetic sensibility, perseverance, forgiveness, originality, future-mindedness, high talent, and wisdom. At the group level it is about the civic virtues and the institutions that move individuals toward better citizenship: responsibility, nurturance, altruism, civility, moderation, tolerance, and work ethic. (Seligman, 2002b, p. 3)

In the book *Flourishing: Positive Psychology and the Life Well-Lived* (Keyes & Haidt, 2003) the editors look at flourishing in four dimensions:

1) *Rise to life's challenges*—acknowledges the stress, challenges, and adversity we go through in the course of a lifetime and the ability to counteract setbacks with resilience, personal growth, and optimism.
2) *Engage and relate*—puts due import on relationship with others. They explain that "flourishing requires a kind of reaching out: the setting of goals, followed by active and energetic engagement with those goals" (p. 7). It also requires engagement with other people and one's environment.
3) *Find fulfillment in creativity and productivity*—brings back one of the original goals of psychology—the promotion of creativity and fulfillment. An important focus is that of work, job satisfaction, and well-being in the workplace.
4) *Look beyond oneself*—keys in on going beyond one's own well-being to help others find their own meaning, satisfaction, and possibly wisdom in life. This is, as I will argue, one of the key tenets of *leading deeply*. Included in this dimension is a discussion of the concept of *elevation*, which is "triggered by witnessing displays of compassion, courage, loyalty, or almost any other moral virtue" and "motivates people to *want* [emphasis added] to rise to their own moral potential" (p. 10).

Most recently, Seligman (2011) has amended and updated his previous understanding of the field. "I now think that the topic of positive psychology is well-being, that the gold standard for measuring well-being is flourishing, and that the goal of positive psychology is to increase flourishing" (p. 13). Seligman discovered that the weak link in his previous theory of *authentic happiness* (2002a) was that the end goal of measuring life satisfaction was flawed. Life

satisfaction is a self-report measure that is actually determined by how good one feels *at the moment the question is asked*. Because happiness is defined by life satisfaction, it is a *monism*, most closely related to (Seligman's definition of) Aristotle's eudaimonia. "Well-being" was chosen as the new measure as it is a *construct*. Happiness, as it turns out is a *thing*. A "thing," according to Seligman, can be measured directly and thus operationalized. "Well-being theory denies that the topic of positive psychology is a real thing; rather the topic is a *construct*—well-being—which in turn has several measurable elements, each a real thing, each contributing to well-being, *but none defining well-being*" (Seligman, 2011, p. 15, emphasis in original).

Well-being is made up of five elements, each of which has to have these three properties:

1. It contributes to well-being.
2. Many people pursue it for its own sake, not merely to get any of the other elements.
3. It is defined and measured independently of the other elements (exclusivity). (p. 16)

The five elements of well-being follow the mnemonic PERMA:

1. *Positive emotion*—what Seligman (2011) calls "the pleasant life" revolves around positive emotion one feels such as warmth, pleasure, comfort, ecstasy, etc.
2. *Engagement*—akin to the state of flow (Csikszentmihalyi, 1990). In this state one gets lost or becomes one with the object. As opposed to pleasure, engagement is only seen in retrospect. During flow, there is generally no thought or feeling.
3. *Positive Relationships*—a simple acknowledgement that positive experiences are almost always inclusive of other people.
4. *Meaning*—"belonging to and serving something that you believe is bigger than the self" (Seligman, 2011, p. 17), it can be both subjective and objective: subjective because the person who experiences meaning can't be wrong, but objectively that meaning can change over time.

5. *Accomplishment*—simply accomplishment for its own sake.

The fundamental difference between happiness theory and well-being, according to Seligman (2011), is that happiness is one dimensional while well-being rests on five elements. In happiness theory the way one chooses to lead one's life is determined by the happiness that will potentially (hopefully) ensue. "Maximizing happiness is the final common path of individual choice" (p. 25). Stated slightly differently,

> The goal of positive psychology in authentic happiness theory is… to increase the amount of happiness in your own life and the planet. The goal of positive psychology in well-being theory, in contrast, is plural and importantly different: it is to increase the amount of flourishing in your own life and on the planet. (p. 26)

There are two additional points which bear mentioning. First, Seligman includes no discussion of living a virtuous life or pursuing excellence as the ultimate path to happiness, or well-being. With due respect to his knowledge and the strides he has made to define positive psychology, I see this as an egregious misrepresentation of what Aristotle meant by eudaimonia. On a positive note, though, in both theories (authentic happiness and well-being) there is an explicit mention of increasing happiness or flourishing not just for one's own sake, but for the planet as well. This is an important acknowledgement of the common good and a clear step toward wisdom. We will examine Seligman's ideas about the politics and economics of well-being in Chapter Eleven. It is also important to note that Aristotle (1999), though writing primarily of individual happiness and excellence, also considers the bigger picture, in two ways: first, through the actions that virtue or excellence bring back to the community and second, specifically in context of the *polis* through what he calls politics. The virtues that he presents in the various books of the *Nicomachean Ethics* maintain a social scope such that thoughts of the common good have always been a part of the neo-Aristotelian tradition (c.f. Maritain & Fitzgerald, 1947) and represent the soul in his work. Indeed, Aristotle never forgets that the soul

is an important element of wisdom. In closing the first book, Aristotle writes, “By human virtue we do not mean the excellence of the body, but that of the soul, and we define happiness as an activity of the soul” (Aristotle, 1999, p. 29). From here we turn to a new topic, that of practice, expertise, and mastery.

Chapter VII: Expertise, Practice and Mastery

Expertise

In the class I teach college seniors on leadership, inevitably, at some point during the semester (usually more than just once) my students will roll their eyes, shift in their seats, and someone will groan, "we already know that." It often happens when we talk about emotional intelligence as this is a topic that they have "studied" since their sophomore year. And my response is generally something like this, "I know you *know* it, but are you *doing* it? Are you *practicing* it?" For some, the distinction goes over their heads. Others get it and give me the benefit of the doubt. Dreyfus et al. (1986) differentiate between "knowing how" and "knowing that." "Knowing that" in some ways is the curse of modern education. Students are taught ideas, principles, facts, but do not necessarily have a chance to utilize their understanding—particularly if they are not involved actively or professionally in the field they are studying. "Know that" is very close to Aristotle's *episteme*. "Know how," on the other hand, is about application. It is more in line with *techne*. "Anyone who is on the path toward expertise may also be cultivating *phronesis*, or practical wisdom. Many consider this the ultimate "know how." As human beings acquire a skill through instruction and experience, they do not appear to leap suddenly from rule guided "knowing that" to experience based know-how (Dreyfus et al., p. 19).

The Dreyfus Model—Five Stages of Skill Acquisition

Through the study of pilots, chess players, adult learners, and car drivers, Dreyfus et al. (1986) suggest that there are (at least) five stages of skill acquisition: distinct levels of "qualitatively different perception of his task and/or mode of decision-making as his skill improves" (p. 19). Benner (1984) acknowledges the same progression in nursing skills. It

appears possible that just about anyone can reach the level of expert given the right circumstances and applying a certain amount of time and effort (Trotter, 1986), but not everyone does. Some domains are more difficult (chess) than others (driving). In fact driving, they claim, is an area where almost any novice will eventually become an expert though some will always exhibit more skills than others.

> Being an expert, or being at a particular stage of our skill acquisition model, does not necessarily mean performing as well as everyone else exhibiting the same type of thought process. We refer to "stages" because (1) each individual, when confronting a particular type of situation in his or her skill domain, will usually approach it first in the manner of the novice, then of the advanced beginner, and so on through the five stages, and (2) the most talented individuals employing the kind of thinking that characterizes a certain stage will perform more skillfully than the most talented individuals at an earlier stage in our model. (Dreyfus et al., 1986, p. 21)

A systematic review of the stages is in order:

Stage 1: Novice**.** In acquiring a new skill, the first stage often begins through instruction where "the novice learns to recognize various objective facts and features relevant to the skill and acquires rules for determining actions based upon those facts and features" (Dreyfus et al., 1986, p. 21). All relevant elements are defined clearly so recognition can occur without reference to the context (context-free) as are any rules introduced. The mode of learning is called *information processing*, "the manipulation of unambiguously defined context-free rules" (p. 21). Lacking a coherent sense of the big picture, the novice will judge her performance based on how well she follows the rules of the stage.

Stage 2: Advanced Beginner. After some experience dealing with "real situations," the performance of the novice improves to a "marginally acceptable level." This will encourage the student to employ increasingly sophisticated rules and consider more context free facts while gaining a greater conception of the skill and its context. The advanced beginner, through

experience, begins to recognize context-free variables based primarily on their similarity to previous examples. These elements are *situational*.

Stage 3: Competence. "With more experience, the number of recognizable context-free and situational elements present in a real-world circumstance eventually becomes overwhelming" (Dreyfus et al., 1986, p. 23). The next step in handling such problems is adoption of hierarchical decision-making practices. Performance is both simplified and improved through organization and focus upon the factors of greatest importance. Competent practitioners generally see a situation as a set of facts and know what kind of response is required. But the choice of an organizing plan is both necessary and often difficult because it affects behavior.

> The combination of nonobjectivity and necessity introduces an important new type of relationship between the performer and his environment… The competent performer…after wrestling with the question of the choice of a plan, feels responsible for, and thus emotionally involved in, the product of his choice. While he both understands and decides in a *detached* manner, he finds himself intensely *involved* in what occurs thereafter. (p. 26)

Stage 4: Proficiency. The proficient performer has moved beyond following rules and the active reflection required to make conscious decisions and choose goals. Proficiency allows the performer to function with awareness, noticing what needs to be attended to and allowing extraneous elements to recede. "No detached choice of deliberation occurs. It just happens, apparently because the proficient performer has experienced similar situations in the past and memories of them trigger plans similar to those that worked in the past…" (p. 28). The ability to "intuitively" see and use patterns without having to deconstruct them into separate "component features" is called *holistic similarity recognition*. Intuition in this case is a sort of effortless understanding based upon the similarities previously experienced. In this sense, Dreyfus et al. (1986) equate intuition and know-how. This does not preclude the use of analytical skills.

> The proficient performer, while intuitively organizing and understanding his task, will still find himself thinking analytically about what to do. Elements that present themselves as important, thanks to the performer's experience, will be assessed and combined by rule to produce decisions about how best to manipulate the environment. The spell of involvement in the world of the skill will thus be temporarily broken. (p. 29)

Stage 5: Expertise. The mark of expertise is based on what Dreyfus et al. (1986) call "mature and practiced understanding" (p. 30). Similar to proficiency, it occurs as the performer becomes deeply involved in her environment and situation. Problems are not tackled in a detached manner nor are plans made for the future. "An expert's skill has become so much a part of him that he need be no more aware of it than he is of his own body" (p. 30). In fact, the predominant description used for the expert is that of "becoming one with" the environment or situation. Dreyfus et al. (1986) claim that "experts don't solve problem and don't make decisions; they do what normally works" (pp. 30-31). This presupposes the kind of experience that we first equated with proficient practitioners, but the recognition and recall ability is much greater. A chess master can recognize as many as 50,000 positions. This type of recall often defies verbal description. It often manifests as a type of sixth sense or intuition which often requires "rationalization" from others. In addition, expertise begets "fluid performance." The task is attended automatically, unconsciously, without thinking, evaluating, comparing.

Expertise and Experts

Weick and Sutcliffe (2007) differentiate between *expertise* and *experts*, emphasizing that "expertise is relational" (p. 78). It is a point of view that true expertise resides within a *social* system, especially one geared toward organizational excellence. What makes this concept different?

> Expertise is an assemblage of knowledge, experience, learning, and intuitions that is seldom embodied in a single individual. And even if expertise appears to be confined to a single individual, that expertise is evoked and becomes meaningful only when a second person requests it, defers to it, or rejects it… Expertise resides in the heed with which

> people view their inputs as *contributions* rather than as solitary acts, *represent* the system within which their contributions and those of others interlock to produce outcomes, and *subordinate* their contributions to the well-being of the system, constantly mindful of what that system needs to remain productive and resilient. (p. 78)

H. Collins and Evans (2007), however, differ in their view. "To treat expertise as real and substantive is to treat it as something other than relational" (p. 2). They complain that relational theory weakens the concept of expertise, though at times their argument sound much like Weick and Sutcliffe's (2007). H. Collins and Evans (2007) claim that "expertise is the real and substantive possession of groups of experts and that individuals acquire real and substantive expertise through their membership in those groups" (pp. 2-3). They acknowledge that acquiring expertise is a social process, and expertise can be lost away from the group. But in the end, the expertise lies in the hands of the expert. "Acquiring expertise is, however, more than attribution by a social group even though acquiring it is a social process; socialization takes time and effort on the part of the putative expert" (p. 3).

Practice

How does one achieve expertise? Everyone knows the old joke about the young person new to New York City who asks an older person on the street, "how do I get to Carnegie Hall?" Antonacopoulou (2008) offers a definition to get the ball rolling (note the British spelling of *practice*, a noun, and *practise*, a verb).

> The Oxford dictionary defines *practice* as the "action of doing something" or "a way of doing something that is common, habitual, or expected," such as the work of a doctor working in general practice. *Practise*, on the other hand, is defined as "to do something repeatedly or regularly in order to improve one's skill" or "to do something regularly as part of one's normal behavior." (p. 1294)

While the five-stage model that Dreyfus et al. (1986) have developed is extremely helpful, and has been used in a number professions for skill acquisition, it is not without its weaknesses and detractors. One important element I would like to point out is they speak of increased experience

at each stage as a way to differentiate movement from lower stages to higher. Yet they rarely talk about how one gains this experience. The word practice does not come up in the text. Their focus is primarily on the cognitive aspects of gaining the appropriate experience, but what of that integration of body, mind, and even spirit that allows the grace of expertise?

The definitions that Antonacopoulou (2008) shares, particularly the definition of practise as a verb, show a definite connection to what Aristotle explains in the *Ethics* about cultivating a virtue as a habit, and the implication of practice as a route to excellence. Recall that Artistotle reasons that people act in such a way as they think will make them happy. Happiness (*eudaimonia*) is not a means to an end, but an end in and of itself. Virtue is what implies excellence at a particular task or function. Excellence can be judged by a mean, which is a point of excellence that lies between two extremes—excess and deficit. To reach this point requires the habit of practice. The more one practices the right thing, the more one is apt to perform the right thing when the right thing is needed. Thus the idea of excellence resembles the path to expertise. It is not enough to just *know* excellence, but one must try to have it and use it.

> We may remark, then, that every virtue or excellence both brings into good condition the thing of which it is the excellence and makes the work of that thing be done well; e.g. the excellence of the eye makes both the eye and its work good; for it is by the excellence of the eye that we see well. Similarly the excellence of the horse makes a horse both good in itself and good at running and at carrying its rider and at awaiting the attack of the enemy. Therefore, if this is true in every case, the virtue of man also will be the state of character which makes a man good and which makes him do his own work well. (McKeon, 1941, p. 957)

The concept of *intentional practice* seems to follow this pattern as well. Wisdom scholar Copthorne MacDonald (2011) shares an elegant example by the Dalai Lama of internalizing values through intentional practice. On a tour of the United States, the Dalai Lama spoke to an audience about the need for everyone to have that key value of wisdom, *compassion*.

> His advice for those who wanted to develop compassion was to put themselves in challenging situations and then, despite the natural reluctance to do so, behave compassionately. By making the effort to engage in value-based action—again, and again, and again—we eventually internalize the value. Expressing the value in action gradually takes less and less effort until it becomes part of our outlook, part of our natural way of being, part of who we are. (http://www.wisdompage.com/Articles/wisdomgame-illus.html)

Deliberate Practice

As a way of practice for expertise, nothing seems as effective as deliberate practice (DP). Early research on expertise determined that improvement in performance depended upon experience in a domain; however more recent studies have discovered that "performance does not automatically develop from extensive experience, general education, and domain related knowledge. Superior performance requires the acquisition of complex integrated systems of representations for the execution, monitoring, planning, and analyses of performance" (Ericsson, 2008, p. 993). Ericsson identified

> a set of conditions where practice had been uniformly associated with improved performance. Significant improvements in performance were realized when individuals were 1) given a task with a well-defined goal, 2) motivated to improve, 3) provided with feedback, and 4) provided with ample opportunities for repetition and gradual refinements of their performance. (p. 991)

Colvin (2008) explains the elements of DP as follows:

1. *It's designed specifically to improve performance*—"designed" being the key word. Colvin explains that engaging an appropriate teacher, someone with greater knowledge and experience is fundamental to DP.
2. *It can be repeated a lot*—High levels of repetition are key, but it is not just quantity. One must focus upon a specific element to improve upon and then repeat, repeat, repeat.
3. *Feedback on results is continuously available*—This is yet another key factor. If one cannot gauge feedback for oneself, a teacher or coach is necessary.
4. *It's highly demanding mentally*—DP requires focus and concentration. This is more demanding and cannot be done for extended periods of time.
5. *It isn't much fun*—The point is not to do what you do well, but to practice what you do not do well. Then you receive feedback and do it all over again. It is, at best, mentally (and physically) exhausting.

In most instances, when people engage in an unfamiliar activity (new job, sport, game) the results they produce are either suboptimal or even failures. However, over time, most people are able to increase their performance through different means such as practice, problem solving techniques, trial and error, and formal or informal help and instruction from teachers, colleagues, or supervisors. “With further experience they become increasingly able to generate rapid adequate actions with less and less effort—consistent with the traditional theories of expertise and skill acquisition…” (Ericsson, 2008, p. 991). This is depicted in the lower arm (everyday skills) of the illustration below.

> After some limited training and experience—frequently less than 50 hours for most recreational activities, such as skiing, tennis, and driving a car—an individual’s performance is adapted to the typical situational demands and is increasingly automated, and they lose conscious control over aspects of their behavior and are no longer able to make specific intentional adjustments. (p. 991)

This is called *automaticity*, results in arrested development and is depicted on the middle arm of the illustration. At this point, “additional experience will not improve the accuracy of behavior nor refine the structure of the mediating mechanisms, and consequently, the amount of accumulated experience will not be related to higher levels of performance” (p. 991).

The third arm of the illustration, expert performance, represents the improvements as a result of DP. “The key challenge for aspiring expert performers is to avoid the arrested development associated with automaticity” (p. 991). To that end, purposeful strategies such as new goals and performance standards are set, better training is sought, and feedback needs to be constant. After some time, the performer may be able to monitor his or her own performance evaluations without the need for outside coaching or assistance.

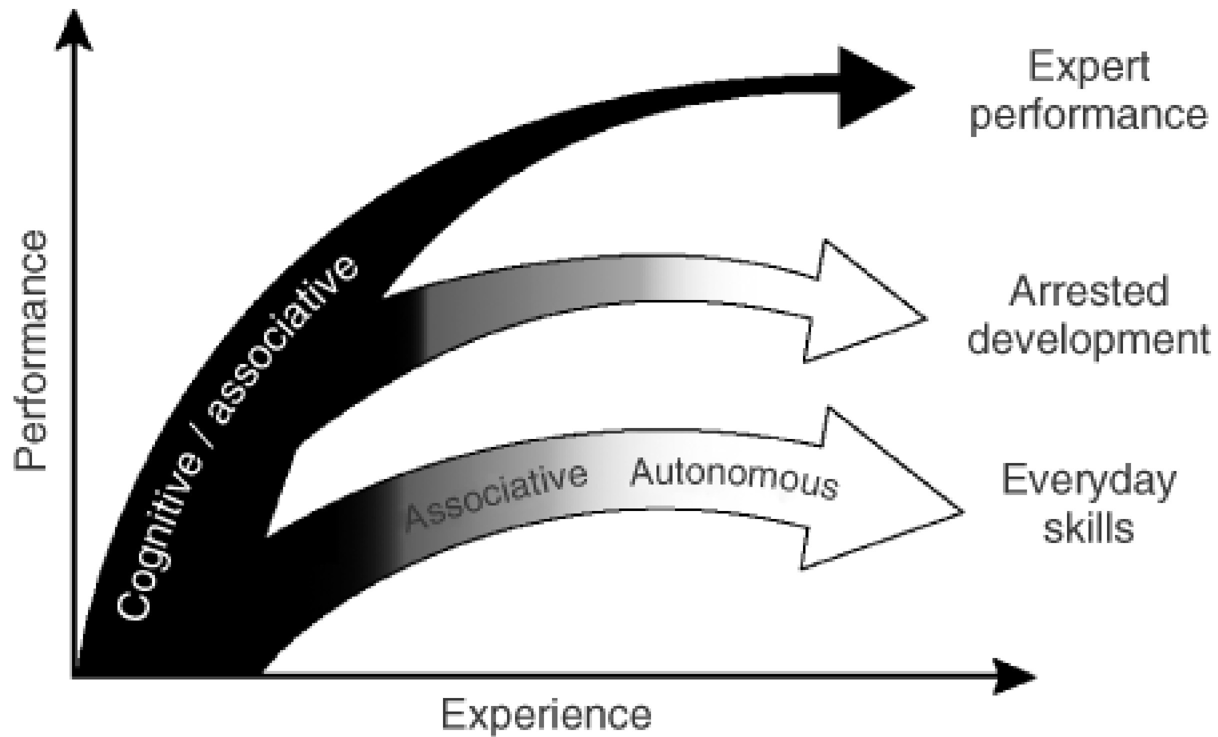


Figure 7.1. Deliberate Practice Curve (Ericsson, 2008, p. 991).

Several other elements come to play in DP. First, even for physical practices and sports, the actions are not based purely on physical development. “When expert performers are working on appropriately challenging tasks, there is compelling evidence that their actions are cognitively mediated” (p. 991). In addition, even for professionals, skills do not necessarily improve with additional experience. The principles of DP still apply at the expert level. Research has shown that reflection can result in higher levels of improvement. Also, DP appears to be most effective with full concentration on the practice. Finally, there is the now well known 10,000 hour rule:

> Several studies and reviews report a consistent relationship between the amount and quality of solitary activities meeting the criteria of DP and performance in a wide range of domains of expertise. To reach a level where one can win international competitions, it is estimated that over 10,000 hours of DP have been generated for several domains. (Ericsson, 2008, p. 992)

While the elements of DP can be very important in pursuing mastery in a domain, DP also has some weaknesses that must be considered. First the empirical results of DP rest on the

ability to precisely duplicate conditions to measure increases in performance. True DP research requires testing performance that is “consistently under stabilized conditions” (Ericsson, 2007, p. 8). In the “real world” this may be next to impossible. “In many domains it is difficult to clearly define what experts can do that less accomplished individuals cannot do” (Ericsson, 2007, p. 7). Though DP has been tested in many domains from sports, to music, to typing, to medicine; and even though in order to increase performance “challenging task situations” need to be encountered, those that “have rarely or even never been experienced first hand” (Ericsson, 2008, p. 992); DP requires standardized test situations where there is normally one correct answer or approach—again not usually the case in a world where change is such a constant. Additionally, DP methods are often used in an ideal setting, when one is rested and ready, which while it certainly is better than no practice, may result in skewed results in live performance. “The best training situations focus on activities of short duration with opportunities for immediate feedback, reflection, and corrections” (p. 993). In addition, factors such as motivation, support, and access to the best training environments and teachers must be taken into account for ultimate success of DP (Ericsson, 2007).

Practice, Take 2

Leonard (1991) also distinguishes between practice as a verb and as a noun though his understanding is slightly different. As a verb you practice *something*. “*To practice in this sense implies something separate from the rest of your life*. You practice in order to learn a skill, in order to improve yourself, in order to get ahead, achieve goals, make money” (p. 73). Antonacopoulou (2008) continues to unfold her definition of practising as “the deliberate, habitual, and spontaneous repetition as reflective of they dynamic and emergent nature of

practice" (p. 1294). Up to this point we are close to our original understanding, but she breaks into poetic space.

> In other words, practise and practising , reflect a process of becoming, based on trying things out, rehearsing, refining, and changing different aspects of practice and the relationship between them. Practising, therefore, in relation to becoming is tentative and ongoing. It is not merely a process that develops and unfolds through the intensity of connections that drive the process of becoming. (p. 1294)

"Practising is a process of repetition embracing the multiplicity of possibilities, not a mechanistic process of replication" (pp. 1294-1295). Replication, she explains, connotes institutionalization; repetition, she says, is about rehearsing, the review of elements that make up a practice.

> Repetition forms a condition of movement, a means of producing something new in history. This means that at the core of practising a practice is actively learning and unlearning different aspects of a practice in a proactive way that does not only rely on routines of habit but different ways of embodying a practice. Repetition allows for spontaneity in the way practitioners respond to intended and unintended conditions that shape their practice. (p. 1295)

Antonacopoulou (2008), here, is opening the door to a practice that is much more than just the cultivation of habit and the striving for expertise and excellence. While it encompasses the two, it also acknowledges the emergent, the unknown, the void. It speaks to the transcendent aspect of wisdom as opposed to just the phronetic. Leonard (1991) adds, "For one who is on the master's journey, however, the word is best conceived as a noun, not as something you *do*, but as something you *have*, something you *are*. In this sense, the word is akin to the Chinese word tao and the Japanese word do, both of which mean, literally, road or path. Practice is the path upon which you travel, just that" (p. 74).

Mastery

The beauty and poetic precision of Antonacopoulou's (2008) prose has opened the door to what differentiates expertise from *mastery*. George Leonard begins his book *Mastery* (1991) with an attempt to clarify. "It resists definition yet can be instantly recognized. It comes in many varieties, yet follows certain unchanging laws. It brings rich rewards, yet is not really a goal or destination but rather a process, a journey" (p. 5). Leonard goes on to say that anyone can choose the path of mastery. It is open to all. Though the "modern world, in fact, can be viewed as a prodigious conspiracy against mastery" (p. 5), as we live in a world of instant gratification and quick fixes. It is also available in learning any new skill, though "it achieves a special poignancy, a quality akin to poetry or drama, in the field of sports, where muscles, mind, and spirit come together in graceful and purposive movements through time and space" (p. 6). This is a good foreshadowing of my own understanding of the need to feel, understand and integrate body, mind, heart, and spirit in the pursuit of mastery (wisdom and leadership).

One of Leonard's insightful contributions to the understanding of mastery is what he calls the Mastery Curve:

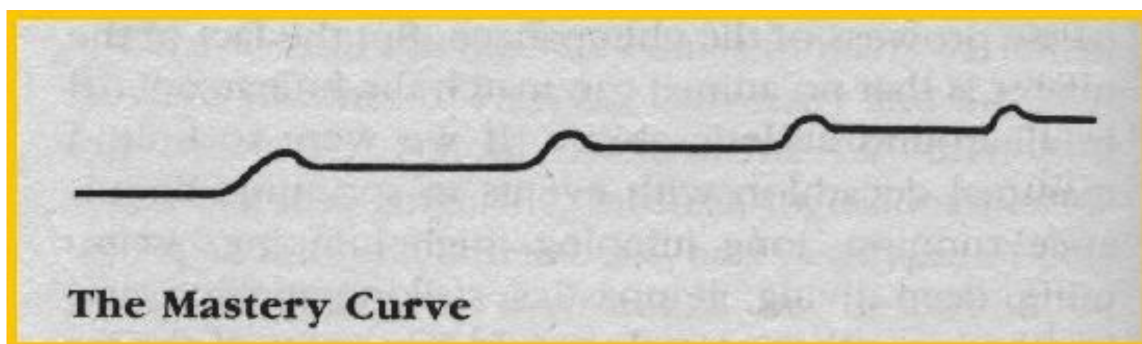


Figure 7.2. The Mastery Curve (Leonard, 1991, p. 14).

He explains that any kind of learning involves "brief spurts of progress" followed by a slight decline to a plateau which is generally at a higher level than the previous plateau. What this means is that on the path to mastery one must learn to "love the plateau" as the majority of time is spent there.

Leonard (1991) explains the Five Master Keys to mastery:

1) Instruction—He makes no bones about it. The path to mastery demands proper instruction. Leonard is clearly not a fan of teaching oneself, though one wonders if his reference is solely sports or the martial arts. However, he does speak of classroom teaching and learning as well, and believes that most college classes, for example, do not constitute good learning environments.
2) Practice—Practice is the heart of the mastery quest. Leonard shares a secret: masters love to practice. They get better because they love it and do it, over and over. Mastery requires regular practice, even when you feel you are getting nowhere (see the Curve). "At the heart of it, mastery is practice. Mastery is staying on the path" (p. 80).
3) Surrender—A difficult concept to explain, Leonard speaks of surrendering to one's teacher as well as to one's own "hard-won proficiency from time to time…" He also speaks of surrendering to the fact that you are a beginner and will look awkward and clumsy. This is also an important lesson that Suzuki Roshi explains in *Zen Mind, Beginner's Mind* (2010), the importance of cultivating the mind of a beginner.
4) Intentionality—Leonard explains that this is the power of the mental game, mental practice or imaging. He goes on to explain one must have something in mind in order to practice it. Though not particularly explicit until the last few sentences, he equates

intentionality with vision—creating a vision of what you want to see or accomplish. "Intentionality fuels the master's journey. Every master is a master of vision" (p. 96).

5) The Edge—

> Now we come, as come we must in anything of real consequence, to a seeming contradiction, a paradox. Almost without exception, those we know as masters are dedicated to the fundamentals of their calling. They are zealots of practice, connoisseurs of the small, incremental step. At the same time—and here's the paradox—these people, these masters, are precisely the ones who are likely to challenge previous limits, to take risks for the sake of higher performance, and even to become obsessive at times in that pursuit, Clearly, for them the key is not either/or, it's both/and. (p. 97)

It becomes a balance game between doing the tried and true and testing one's own limits—pushing one's own edge. "The trick here is not only to test the edges of the envelope, but also to walk the fine line between endless, goalless practice and those alluring goals that appear along the way" (p. 98). On one hand this is a clear understanding of the need for what Schlitz et al. (2007) call intention and attention while on the other hand it is that all too human call, which is often quashed or lies dormant in us, to perform, excel, or be something great. Leonard illustrates this point with several examples that border on both the heroic and idiotic, in each case one's life was in the balance. But his argument is that this push, this edge is what affirms our humanity, indeed our existence. But he also writes that not every master is wont to do this. And he ends with this admonition:

> But before you can even consider playing this edge, there must be many years of instruction, practice, surrender, and intentionality. And afterwards? More training, more time on the plateau: the never-ending path again. (p. 101)

This reminds us that "after the ecstasy, the laundry." In the book of the same name, Buddhist teacher and meditation *master* Jack Kornfield (2008) shows the relationship of mastery and the master's journey with the modern spiritual journey. It is a fascinating path, not surprisingly similar to the hero's journey: First there is a call or recognition of sacred longing.

Next there is the challenge of navigating the *real* world of relationships, emotions, work, sickness, and death. And finally there is the return…

> With spiritual maturity the basis for these practices shifts away from ambition, idealism, and desire for self-transformation. It is as if the wind has changed, and a weather vane—still centered in the same spot—now points in a different direction: back to this moment. We are no longer striving after a spiritual destination, grasping for another world different from the one we have. We are home. And being home, we sweep the floor, make nourishing meals, and care for our guests. **When we have realized the everlasting truths of life, what else is there to do but continue our practice** [emphasis added]? (p. 290)

Practice, Take 3

"Practise therefore, can be defined as *the process of repetition where deliberate, habitual, or spontaneous performances of a practice enable different dimension of a practice to emerge or be rediscovered*" (Antonacopoulou, 2008, p. 1295).

Transformative Practice

The spiritual journey as a path of mastery is also one way to look at what Schlitz et al. (2007) call *living deeply*. *Living deeply* is about transformation of consciousness and the transformative practice that it demands. "Transforming your consciousness may be the most important thing you can do for yourself and the world" (p. 2). The authors ask, "How do you translate extraordinary—or even ordinary—life experiences into transformations that result in significant, long-lasting changes in your consciousness?" (p. 86). How do you get to Carnegie Hall? Transformative practice itself can take any number of forms from meditation to prayer to gardening. But research from the Institute of Noetic Sciences (IONS) shows that all transformative practices share four essential elements:

1) Intention—"Intention is the determination to act in a certain way" (Schlitz et al., 2007, p. 93). Transformation requires making choices: to live in alignment with who you are, to be open to transformation, to commit to listening to the call. "With intention, it's almost

as though you become a coconspirator in your own evolution, as opposed to being dragged through it kicking and screaming" (p. 94). Transformative practice is not *necessarily* easy or even enjoyable. It is our intention that keeps the flame kindled. Also, intention to any action can make it into a transformative experience. There is a paradox, though, that one must face in terms of practicing for the sake of practice itself and practicing to "get somewhere"—a Buddhist concept called *nonstriving*. "The key here is to bring a strong, pure intention toward authenticity, growth, and transformation into every activity, at the same time letting go of the striving and goal orientation sometimes associated with the word 'practice.' Through this process, we can begin to bring our whole self into each of the activities of our life" (Schlitz et al.,2007, p. 98).

2) Attention—Somewhat reminiscent of mindfulness, attention brings to mind a shift in perspective that allows one to "see the world with new eyes" to quote Proust. The authors add, "in the process, you may naturally develop a deeper way of attending to the world in which you live" (Schlitz et al., 2007, p. 98). Most transformative practices require bringing one's attention to a certain activity in a particular way, so awareness is related concept. Attention to mind (and/or body) is a focus of meditation, along with the ability to observe, both self and others, nonjudgmentally. "At its core, transformation requires becoming more conscious, or… more aware of your own mind. Through this greater self-awareness, you develop the capacity to see more clearly into the minds, feelings, and intentions of others…" (p. 100). Interestingly, according to Boyatzis and McKee (2005), "Mindfulness is the capacity to be fully aware of all that one experiences *inside the self*—body, mind, heart, spirit—and to pay full attention to what is happening *around us*—people, the natural world, our surroundings, and events" (p. 112).

Transformation requires breaking free from habits of thinking and acting—some deeply ingrained. Before being able to change these habits, we must be conscious of them. "Cultivating mindful attention and awareness is an act of liberation; it's a self determined assertion that you can be free to be who you choose to be (Schlitz et al., 2007, p. 102). The authors' research shows that the most common way to shift one's attention is through quieting the mind. This serves to create a sense of stillness, contentment, and even renewal. Research on meditation shows that the mind can be trained (c.f. Begley, 2007), affecting both body and mind (as well as emotions and spirit), bringing many different "positive and life-enhancing effects on our bodies as well as our spirits" (p. 105).

3) Repetition—Back to Antonacopoulou's (2008) and Leonard's (1991) assertion of practice, repetition underscores the value of regular, daily practice to both develop new habits and ingrain them into our being.

4) Guidance—Guidance comes in two guises. First, as Leonard also insists, it is in the form of a teacher—someone who can show you how to do a practice *correctly*. While incorrect practice may still be "a practice," correct practice allows one to reach full potential. There is also the matter of inner guidance or tapping into your inner self or inner wisdom, which Leonard does not address. While external guidance may serve at particular stages of the journey, tapping into one's inner resources is equally valuable. The old saying goes, "There are many paths up the mountain. Only yours can take you all the way." We live in a world that does not often allow or encourage us to develop intuition and a deep sense of self. This is something that a really good teacher may be able to help with but typically it is up to each of us individually. One additional point the authors of *Living Deeply* reveal is that in transformative practice or spiritual practice, there is a danger of

becoming too attached to the practice itself. Then the practice becomes the end instead of the means. Practice is about preparation. It is not an end in itself. So the authors suggest that we may want to stay aware of the intention of the practice's outcome.

Finally, in answering the question "why practice?" we are given several benefits. First, *insight*—practice is about cultivating a deeper insight, usually beginning with yourself. Second is what they call *riding your ego*. Instead of letting one's ego control our behavior, it allows us to see when "we are riding the donkey rather than being ridden by it." There is also an element of *purification*, "removing whatever blocks you from being true to your authentic self" (Schlitz et al., 2007, p. 121). *Living in the moment* is all about waking up to the present. Next, and perhaps most important, is the concept of *surrendering to the mystery*—"the willingness to surrender to the mystery and grace of life itself" (p. 127). This is, in part, a *radical acceptance* of our lives as they are now.

> Radical acceptance is an active turning of the mind from willfulness (resisting of trying to change what is) to willingness (meeting what is or accepting life on life's terms). This doesn't mean becoming passive, or condoning an unacceptable situation; instead, radical acceptance is an active engagement with whatever is happening in the moment. (p. 127)

This is reminiscent of Senge's (1990) take on *creative tension* (to be discussed shortly). Finally, there is the concept of *getting out of the way*. Often we can become our own worst enemies. At a certain point, we must simply get out of the way and allow the bigger work to happen. "For many, practice was less about training like an athlete to transform through strength and will, and more about cultivating the conditions for the natural process of transformation to occur" (p. 129). Another element of this principle is the ability to "connect to some form of truth that transcends the physical" (p. 130), a connection with the divine or the numinous. Though this may call to a religious dimension, it is also an understanding of the aspect of transcendence (sophia) in wisdom. Finally, the practice allows us to become more fundamentally human, better

understanding ourselves, and our relationship with others and the world. This encompasses mindfulness, the common good, and wisdom and sets the stage for the need to develop wisdom in leadership.

Other Views of Mastery

Pink (2010) looks at mastery from the lens of what drives us and the desire to fully engage us in our work. He defines mastery as “the desire to get better and better at something that matters” (p. 111). Pink explains that what he calls *Motivation 2.0* is about compliance—getting people to do something in a certain way. *Motivation 3.0* is about engagement. “Control leads to compliance; autonomy leads to engagement” (p. 110). Pink claims that mastery is produced only through engagement and he remarks that “the modern workplace’s most notable feature may be its lack of engagement and its disregard for mastery” (p. 111). While compliance may be important for survival, it does not contribute to personal fulfillment. He complains that in work as well as in school, there is too much compliance and too little engagement and living a life of satisfaction requires more than mere compliance. This leads him to explore the concept of *Flow* (Csikszentmihalyi, 1990).

Pink (2010) highlights Csikszentmihalyi’s findings that flow is one of the most important states we experience personally and at work. When deprived of flow states, we tend to get cranky and not do as well as we can. So one of the big questions is “Why do businesses not try to create more flow in the work place?” Flow is one of the keys to engagement. In short, flow occurs when one is challenged just beyond one’s comfort zone and the task is engaging. It is an *autotelic experience* where the activity is its own reward, and it represents the highest level of satisfaction one experiences in life. In flow, goals are clear and feedback is immediate. Writes Pink, “One source of frustration in the workplace is the frequent mismatch between what people

must do and what people can do" (pp. 118-119). When there is too much challenge, it results in anxiety. Too little results in boredom. Neither bring engagement. Ultimately, the focus of flow at work is to help turn work into play. Interestingly, people are more apt to experience flow at work than at leisure. The boundaries between work and play are artificial, according to Csikszentmihalyi (1990). Children should be our role models:

> Children careen from one flow moment to another, animated by a sense of joy, equipped with a mindset of possibility, and working with the dedication of a West Point Cadet. They use their brains and their bodies to probe and draw feedback from the environment in an endless pursuit of mastery. (p. 130)

Though flow does not create mastery, Pink (2010) writes that it is essential to it. He seems to imply that it is through the recurrence of flow experiences over time that mastery is gained, though it is not clear whether it is the experience of flow that maintains our interest and motivation or actually contributes to the learning; however, Pink explains three laws of mastery:

1) **Mastery is a mindset**—In this "law" he uses Carol Dweck's (1999) research which basically states that there are two kinds of people: those who believe that intelligence is fixed and those that believe intelligence can grow. As Pink writes, "In one view, intelligence is something you demonstrate; in the other, it's something you develop" (p. 121). Only one leads toward mastery. This can be exemplified in studying for a grade or studying to learn the subject matter. Incremental theory, which believes in development, sees hard work as a way to get what one wants. Entity theorists believe that hard work means you are not good at what you do. "People therefore choose easy targets that, when hit, affirm their existing abilities but do little to expand them. In a sense, entity theorists want to look like masters without expending the effort to attain mastery" (p. 122). Incremental theorists "recognized that setbacks are inevitable on

the road to mastery and that they could even be guideposts for the journey" (p. 123). Of course this is very much in line with the hero's journey.

2) **Mastery is a pain**—"As wonderful as flow is, the path to mastery—becoming ever better at something you care about—is not lined with daisies and spanned by a rainbow. If it were, more of us would make the trip. Mastery hurts" (p. 124). This reminds me of a great ad with Cher that appeared on television in the 70s where she is working out and says, "Fitness - If it came in a bottle, everybody would have a great body." This mindset leads precisely to Ericsson and the 10,000 hour rule. Here Pink explains that flow helps us decide what needs to be "studied" by being conscious of what produces flow (which I am not sure I agree with—I know that we sometimes have to do things that do not produce flow. Or perhaps the idea is that we make even those tasks into a flow experience…). Flow also helps us by motivating us through the rough patches (with the gift of an autotelic experience just around the corner). Quoting Dweck, Pink (2010) writes, "Effort is one of the things that gives meaning to life. Effort means you care about something, that something is important to you and you are willing to work for it" (p. 125).
3) **Mastery is an asymptote**—you can get close to it, but you can never really reach it. In other words, mastery is a pursuit; it is a journey. For some this may be a source of frustration. Here is the key: "The joy is in the pursuit more than the realization. In the end, mastery attracts precisely because mastery eludes" (p. 127).

In *The Fifth Discipline* (1990), Peter Senge explains his understanding of the "discipline" he calls *personal mastery*. Mastery, he explains, is perhaps best known as dominance over something, but Senge sees it as "a special level of proficiency in every aspect of life—personal

and professional" (p. 142). According to Senge (1990), people with high levels of personal mastery share certain characteristics:

1. They have a deep sense of purpose behind their vision (vision as a calling, not just a good idea)
2. They see current reality as an ally, not an enemy
3. They know how to perceive and have learned how to work with change, not resist it
4. They are extremely inquisitive and seek to see reality more accurately
5. They feel a connection to others and to life but do not sacrifice their uniqueness
6. They feel they are part of a bigger picture that can be influenced but not controlled
7. They live continually in learning mode. They know that personal mastery is a process and a lifelong discipline
8. They are highly aware of their own ignorance, incompetence and areas needing growth
9. They are also self-confident, because they know the journey itself is the reward

Personal mastery can best be developed by approaching it as a discipline, "as a series of practices and principles that must be applied to be useful" (p. 147).

The concept of personal mastery starts with an appreciation of personal vision. This is also the starting point for shared vision in an organization. "Organizations will not have visions until individuals have visions, " says Peter Senge (1999). And organizations cannot create shared visions until they create an atmosphere where individuals can consider their own vision—what do I want to create in my life? Vision is not a goal, it is something we want, as Robert Frost said, "for its own sake." Pursuing a vision is not easy. In fact it can be painful. So why do it? Because you care about the vision. Artists understand this. It is how truly great art is created. If they don't care about the result they can't be creative. So the question we must ask is how to incorporate

this orientation into more domains of our life? "That first and foremost—the bedrock of what draws us into action, is that we deeply care. And that becomes the context of what we do" (Senge, 1999). Visions come from within, from answering the simple question of what you really want, what you really care about. Though a vision may last a short time or a life time, a true vision shares the spirit of deep caring.

> In addition to vision, we need to have the capacity to see current reality. This is reality as it is—not as we hope it to be. It is every bit as important as the ability to see a vision. Commitment to the truth does not mean seeking the "Truth," the absolute final word or ultimate cause. Rather, it means a relentless willingness to root out the ways we limit or deceive ourselves from seeing what is, and to continually change our theories of why things are the way they are. (p. 159)

Senge explains that this means a continual broadening in awareness while deepening our understanding of everything that is going on. In other words, it is a heightened sense of awareness or mindfulness. Once we recognize a pattern, we can begin to act differently. "Structures of which we are unaware hold us prisoner" (p. 160). The power of the truth or current reality then becomes an equally galvanizing force as does vision. "The truth shall set you free."

Creative tension is one of the most important principles in personal mastery. It requires the integration of these two often-competing concepts, vision and the ability to see current reality. Creative tension is the tension that exists between these two poles. It exists when there is a gap between what we truly want to create and what exists today. When we recognize the gap, *tension* is immediately created. This is not emotional tension, which may be a by-product of creative tension. It refers to the actual tension between vision and reality. Personal mastery begins with recognizing the distinction between these two tensions. Creative tension simply exists. "If we fail to distinguish emotional tension from creative tension, we predispose ourselves to lowering our vision" (p. 151).

Referencing Robert Fritz' work in *The Path of Least Resistance* (1989) Senge emphasizes that there is only one pole in which we are always in control—personal vision. We do not control current reality. Holding on to the vision means that current reality must change. Slackening the vision and letting it move toward reality is more the norm, and the reason we live lives of mediocrity. Mediocrity arises when we let go of our dreams. The tension is resolved, but it is resolved by letting the dream go. Thus harnessing the power of creative tension is the key to shifting reality to what we want to create.

It is important to understand the difference between emotional and creative tension because when our lives are dominated by emotional tension, we will take actions to reduce that tension. We do that by lowering the vision. By recognizing the differences in the two tensions, we see that it requires different actions. We see that we often do not have the maturity to deal with the emotions that come up while striving for our visions. The real lesson is that our emotions are not the best reference for making decisions. We must allow the emotions to just be, so that we can see they are simply another form of current reality. The principle of creative tension ties together two timeless elements of human understanding—1) vision, what we truly care about, and how our lives unfold when we are oriented around what we care about and 2) commitment to the truth. Once we know the truth, we can make a choice. We must first allow that things are as they are and then ask, what do we really want? Then we make a choice of how to live.

The subconscious is another big factor in the discipline of personal mastery. "What distinguishes people with high levels of personal mastery is they have developed a higher level of rapport between their normal awareness and their subconscious" (Senge, 1999, p. 162). The subconscious is how we deal with great complexity and it is a key factor in how we learn—the

process of taking certain tasks or skills from conscious to subconscious control. It is interest in developing a deeper “rapport” between normal awareness and the subconscious that shapes personal mastery. Senge (1999) points out that people interested in developing PM usually practice some type of meditation. Also, people with high levels of PM tend to focus not on the process, but the desired result. This is a skill that most of us have yet to master. “We must work at learning how to separate what we truly want, from what we think we need to do in order to achieve it” (Senge, 1999, p. 164). By focusing on results as opposed to the process of achieving them, people often discover deeper desires that lie behind their goals (see following section on Aristotle and happiness). In fact the particular goal or vision may only be an intermediate step. “The reason this skill is so important is precisely because of the responsiveness of the subconscious to a clear focus. When we are unclear between interim goals and more intrinsic goals, the subconscious has no way of prioritizing and focusing” (Senge, 1999, p. 165). This is important because the subconscious is most receptive to goals that are in line with our deepest aspirations and values—our purpose.

As one practices PM, changes take place in the individual. First, it becomes easier and natural to *integrate reason and intuition*. Also there is a tendency to see a greater *connectedness to the world*. Increased *compassion* is another by product. Compassion is not an emotional state but a greater level of awareness: “as people see more of the systems within which they operate, and as they understand more clearly the pressures influencing one another, they naturally develop more compassion and empathy” (Senge, 1999, p. 171). Finally there is what Senge (1999) calls commitment to the whole.

> The sense of connectedness and compassion characteristic of individuals with high levels of personal mastery naturally leads to a broader vision. Without it, all the subconscious visualizing in the world is deeply self-centered—simply a way to get what I want. Individuals committed to a vision beyond their self-interest find they have energy not

> available when pursuing narrower goals, as will organizations that tap this level of commitment. (p. 171)

Interestingly, but perhaps not surprisingly, we find that most of these *changes* correspond directly with the conceptions and definitions of wisdom previously discussed. In the final chapters we will explore the perhaps subtle but important distinctions between expertise and mastery, how this relates to wisdom, and of course the importance it all has to leadership. Having discussed wisdom in various forms and delved at length into expertise, practice, and mastery, we now turn our attention to the boon of the heroic quest, the *prize* of transformation that beckons us on throughout our journey.

Chapter VIII: Transformation

In this chapter we will explore the concept of transformation, both for the individual and for an organization. We will also attempt to uncover a connection between personal transformation and organizational change. The central theme is based on the quote attributed to Mohandas Gandhi, "Be the change you want to see in the world." It starts with the notion that change needs to start from within. My sustained argument is that of the hero's journey as a metaphor for leadership that is developed through an inner journey, a journey of personal transformation. What I have learned personally is that this personal transformation is what allows us as leaders to lead transformation in others and in larger social systems. Change, as we will explore in a moment, happens on many levels. In addition to exploring deep, transformative change or transformation, we will also examine social systems and how personal transformation can affect and transform a social system. The chapter concludes with a consideration of transformation and spirituality.

Personal Transformation

> *What the caterpillar calls the end of the world, the rest of the world calls a butterfly.*
> (attributed to both Lao Tzu and Richard Bach; origin unknown)

What is transformation? Many of us fundamentally understand that transformation relates to change, but what kind of change? An appropriate first stop is the dictionary. Most of the dictionaries consulted were of little help, essentially defining transformation in a similar vein as "the act, process, or instance of transforming or being transformed." The verb transform gives us a) "to change in composition or structure," b) to change the outward form or appearance," and c) "to change in character or condition" (merriam-webster.com). Over time, transformation in the vernacular has seemingly become just another word for change, though perhaps at times

connoting "big change." Transformation also has several "industry specific" definitions. In math, transformation refers to a way to manipulate the shape of a point, line, or a shape by way of reflection, dilation, translation, or rotation. In physics, energy can be transformed into different states or forms that can be thus used in different applications. Again, this is not particularly helpful for our pursuits. Interestingly, the leadership literature yields one of the most precise definitions and a distinction between change and transformation.

> To change is to substitute one thing for another, to give and take, to exchange places, to pass from one place to another… But to transform something cuts much more profoundly. It is to cause a metamorphosis in form or structure, a change in the very condition or nature of a thing, a change into another substance, a radical change in outward form or inner character, as when a frog is transformed into a prince. (Burns, 2003, p. 24)

Metzner and Metzner (1998) continue the analogy of "radical change." He explains that modern science has borne out the truth that we do indeed live in a world of constant change, both microscopically as well as macroscopically. We go through change on many levels as we live, age, and experience the many cycles of life.

> In addition to such changes, which are natural and ordinary in the sense that they are an accepted part of life, there exists in human experience another kind of transformation, a radical restructuring of the entire psyche that has been variously referred to as mystical experience, ecstasy, cosmic consciousness, oceanic feeling, oneness, transcendence, union with God, nirvana, satori, liberation, peak experience, and by other names. (p. 1)

As Metzner and Metzner intimate, transformation as it is often expressed in the psychological and spiritual literature, refers to something BIG, something *radical*. "To transform is to go beyond current form. This means growth, creation, and evolution, an expansion of consciousness" (Hart, 2009, p. 157). "Transformation" often connotes just that—a *transformation of consciousness*. Without joining the debate as to what is meant by consciousness, a brief exploration is next to impossible. Blackmore (2004) offers that there is no recognized or generally accepted definition of consciousness. For this reason, and because we

will be exploring consciousness in a particular sense, we will refer to the explanation offered by Schlitz et al. (2007) who explain that consciousness is “a quality of mind” that includes one’s “internal reality.” This consists of self-awareness as well as relationships with others and one’s environment, and one’s worldview. “Simply put, your consciousness determines how you experience the world” (p. 15). They go on to say that consciousness “is the context in which all of your experiences, perceptions, thoughts, or feelings converge” (p. 17). *Transformation* of consciousness follows along these lines.

> Ultimately, we define *consciousness transformation* as a profound shift in your experience of consciousness, resulting in long-lasting changes in the way you understand and relate to yourself and others, and the world. We use the term *transformative experience* to refer to an experience that results in a lasting change in worldview, as opposed to an extreme, extraordinary, peak, or spiritual experience that doesn’t necessarily translate into long-term changes in your way of being. (p. 20)

It is important to emphasize several points here. **First**, transformation (of consciousness) is about understanding and relating to oneself, but it is also about others and the world beyond. This recognition is right in line with Sternberg’s definition of wisdom (see Chapter Three). Frances Vaughan (as cited in Schlitz et al., 2007) explains it as follows:

> Transformation really means a change in the way you see the world—and a shift in how you see yourself. It is not simply a change in your point of view, but rather a whole different perception of what is possible. It is the capacity to expand your worldview so that you can appreciate different perspectives, so that you can hold multiple perspectives simultaneously. You are not just moving around from one point of view to another, you are really expanding your awareness to encompass more possibilities. Transformation implies a change in the sense of self. (p. 19)

We will explore this concept more in the next section when we begin to examine Robert Kegan’s work. **Second**, transformation also results in a “lasting change in worldview” (Schlitz et al., 2007, p. 20), or as Gadamer (1989) writes,

> Transformation is not alteration, even an alteration that is especially far-reaching. Alteration always means that what is altered also remains the same and is maintained. But transformation means that something is suddenly and wholly something

> else, that this other transformed thing that it has become is its true being, in comparison with which its earlier being is nil. There cannot here be any gradual transition leading from one to the other, since the one is the denial of the other. Thus transformation into structure means that what existed previously exists no longer. But also that what now exists, what represents itself in the play of art, is the lasting and true. (p. 111)

Gadamer may be exaggerating a bit for effect. Metzner and Metzner (1998) also states that there are many instances of sudden transformation, highlighting *satori* in Zen Buddhism. "On the other hand, there is much teaching and much evidence, that this moment comes as the result of gradual, step-by-step changes whether in healing, in psychotherapy, in meditation, or in learning of any kind" (p. 15). In mythology too there are cases where transformation is immediate. Yet there are many stories that demonstrate a gradual progression. Indeed, that is an underlying truth of the hero's journey made clear by the necessity to face the mounting challenges and confront the abyss before there is any transformation. Clinical psychologist and Buddhist teacher Jack Kornfield (2008) shares, "We can hope for sudden transformation, but in most cases radically retraining our minds requires steady, patient effort" (p. 298).

I started this dissertation writing about leadership as a heroic journey that ultimately results in, or perhaps requires transformation. Transformation is the essence of the hero's journey. It tells the story of one's *call to adventure*, the underlying unease that change is afoot. It recounts the adventures and challenges that make up this transformation as for most of us it is an arduous path. And it shows us that upon transformation, one is indeed not the same again. Though you are expected to "return" to the kingdom bearing your gifts, you cannot really go back home again. As Campbell points out, all myths deal with transformation of consciousness in one way or another. "You have been thinking one way, you now have to think a different way" (Campbell & Moyers, 1988, p. 155).

Mezirow/Transformative Learning

Mezirow (1990, 1991, 1997, 2000) has written extensively about transformation in learning. "Learning," he says, "happens in one of four ways: by elaborating existing frames of reference, by learning new frames of reference, by transforming points of view, or by transforming habits of mind" (2000, p. 19). Deeper forms of learning occur through transformation, which he defines as "a movement through time of reformulating reified structures of meaning by reconstructing dominant narratives. The process itself may become a frame of reference, a dispositional orientation" (p. 19). Transforming our frames of reference (and those of others) happens through critical reflection of both assumptions and context of those frames. Transformative learning means awareness of *problematic* frames of reference and the ability to "make it more dependable in our adult life by generating opinions and interpretations that are more justified" (p. 20). This is right in line with Vaughan's (as cited in Schlitz et al., 2007) contention that expanding one's worldview gives one the capacity and perhaps even the desire to see and understand multiple perspectives.

> Imagination is central to understanding the unknown; it is the way we examine alternative interpretations of our experience by "trying on" another's point of view. The more reflective and open we are to the perspectives of others, the richer our imagination of alternative contexts for understanding will be. (Mezirow, 2000, p. 20)

Kegan/Subject-Object Relationship

Kegan (1994, 2000) explains that transformation of consciousness occurs through one's relationship with what he calls the subject and object. "Any way of knowing can be described with respect to that which it can *look at* (object) and that which it *looks through* (the "filter" or "lens" to which it is subject)" (Kegan & Lahey, 2009, p. 51). It is not that we are less "held" by former ideas and more prone to newly emerging points of view, which is more akin to Mezirow's (2000) learning new frames of reference. Rather, it is about a new understanding of

one's *own* ideas and point of view, "who authors them or makes them true" (Kegan, 2000, p. 57). In other words, one is able to now *look at* rather than *look through* these ideas as had occurred previously.

> To be uncritically, unawarely identified with these external sources is to be unable to question or weigh the validity of these ideas because one is unable to see the sources, to take them "as object." On cannot see the sources (have them as object); rather one sees through them (is "had by" them as subject). (Kegan, 2000, p. 57)

The importance here, especially as it pertains to leadership, and leadership development, comes down to values. Many of the most powerful and successful leadership development theories and programs revolve around values (Barrett, 2006; Boyatzis & McKee, 2005). Hall (1994) posits that the most important factor in both personal and organizational transformation is values. "Values are the ideals that give significance to our lives, that are reflected through the priorities that we choose, and that we act on consistently and repeatedly" (p. 21). What distinguishes one such transformation in consciousness, as Kegan (2000) explains,

> is a shift away from being "made up by" the values and expectations of one's "surround" (families, friends, community, culture) that get uncritically internalized and with which one becomes identified toward developing an internal authority that makes choices about these external values and expectations according to one's own self-authored belief system. (p. 59)

Kegan (2000) makes it clear that he has identified five distinct stages of transformation or epistemologies of which this is but one (socialized mind to the self-authoring mind—we will revisit this again in Chapter Eleven). As we discussed in Chapter Four, other developmental psychologists and theorists have their own understanding of this process of development, and integral theorists like Wilber (2000a, 2006) have remarked upon the similarities in overall scope. This is how many in the developmental world understand the concept of transformation—movement from one stage or level to the next. Integral theory, as mentioned earlier, is based on the concept of *transcend and include* (McIntosh, 2007). In this context, when one goes through a

transformation of consciousness, one is "carrying forward the best and pruning away the worst of all previous developments" (p. 11). In fact, McIntosh (2007) emphasizes that "*the degree of our transcendence is determined by the scope of our inclusion*" (p. 74). Metzner and Metzner (1998) however point out that transcendence is different from transformation. "To put it simply: to transcend is to go beyond; to transform is to make different" (p. 18). He explains that in transcending a stage of consciousness, we move beyond it though the thought patterns of the previous stage remain and may at some point be reactivated. "Transformation in the stronger sense (sometimes also called transmutation), however implies that the patterns of thought or perception are actually changed. The structures and functioning of our psyche become different" (p. 18).[6]

Metzner and Metzner (1998) also makes reference to Sri Aurobindo who distinguishes between the two in his writings as well: transcendence is represented as ascent while transformation is ascent followed by descent. Comparing this concept to lines from an ancient Hermetic text he writes, "In the simplest terms, transcendence is ascending to heavenly realms, as in mystical experience, whereas transformation is bringing heaven down to earth, so that it is 'on earth as it is in heaven'" (pp. 18-19). This is an important distinction because it takes us into the third stage of the hero's journey, the *return*, which signifies the importance of bringing one's gift back into the world, and differentiates the Buddha's journey from the hermit's journey (see Chapter Two). This is the fundamental theme we follow for the development of leadership—the

[6] It is difficult at this level of abstraction to decide if the difference is just theoretical or whether it has any practical application to the actual process we have been discussing; however, judging by how Metzner and Metzner (1998) explain different types of transformation earlier (progressive, regressive, and digressive), I believe he is confusing (in integral terms) stages of consciousness with states of consciousness (see Wilber, 2006).

ability to not just transform oneself, but to bring that gift back to others and ultimately help them to transform as well.

How to Transform—a Step-by-Step Guide

How does transformation occur? That is the $1,000,000 question. Wilber (2003), in speaking of attempts to accelerate the upward movement between stages, makes several important points. First, stages cannot be skipped. Development happens systematically through all stages. Second, empirical studies (not cited) on seated meditation reveal that extended practice in meditation over long periods of time result in a shortening of the time required to move from one stage to the next—perhaps a total of 4-5 years per stage. Third, we are rarely if ever at one stage in totality. We often have our head exploring a level above, our feet still in the level below, while most of our body is consumed by a certain stage (metaphorically speaking). However, as we discussed in Chapter Six, *transformative practice* (Schlitz et al., 2007) is crucial for development. We will explore what this looks like for leadership in the final chapters, however, before proceeding, it is of value to examine another foundational model for transformation.

Kornfield (2008) presents four Buddhist principles for mindful transformation, which use the acronym RAIN: *recognition, acceptance, investigation,* and *non-identification*:

1. *Recognition* is about awareness and willing acknowledgement of our situation—often our *stuckness*. This applies equally on a social level as it does for an individual. “With recognition we step out of denial. Denial undermines our freedom” (p. 102). It is the first step from delusion and ignorance toward freedom.
2. *Acceptance* is about facing the facts with a sense of awareness and relaxation, understanding that resistance (wishing it were not so) may arise. It does not mean one

cannot do something to improve the situation. "Acceptance is not passivity. It is a courageous step in the process of transformation" (p. 102). Acceptance and respect often make even the most dire circumstances workable.

3. *Investigation* asks us to examine the situation more fully, now that it is recognized and accepted. Four (additional) critical areas of experience are focused upon in this step: body, feelings, mind, and *dharma* [which in this case means "the elements and patterns that make up experience" (p. 104)].
4. *Non-identification* means not experiencing the situation on a personal level. "We see how our identification creates dependence, anxiety, and inauthenticity" (p. 104). One begins to ask, "Is this who I really am" (p. 104).

Non-identification is one of the true gifts of transformation. It is "the abode of awakening, the end of clinging, true peace, nirvana. Without identification, we can respectfully care for ourselves and others, yet we are no longer bound by the fears and illusions of the small sense of self" (p. 106). Boyatzis and McKee (2005) as well as Loehr and Schwartz (2003) go to great pains to explain how we must, as leaders, take care of ourselves before we can take care of others. Yet, this is a different perspective. It is as Tolle (2005) describes, *becoming free of the ego*. Tolle describes a similar set of three principles, "three aspects of true freedom and enlightened living" (p. 225): nonresistance, nonjudgment, and nonattachment. Speaking of nonattachment, he writes,

> When you are detached, you gain a higher vantage point from which to view the events in your life instead of being trapped inside them. You become like an astronaut who sees the planet Earth surrounded by the vastness of space and realizes a paradoxical truth: The earth is precious and at the same time insignificant. …with detachment another dimension comes into your life—inner space. Through detachment, as well as nonjudgment and nonresistance, you gain access to this dimension. (p. 225)

This is also consistent with Campbell's description of "Freedom to Live," the final stage in the *return*.

> The phrase "freedom to live" suggests that prior to the journey the individual was bound in some way. …these bonds and boundaries are established in the process of growing up and becoming socialized and later in adapting to a particular profession or vocation. Campbell clearly indicated that the returning hero is able to cast off old selves and put on new ones… The old clothing of the self is worn out and discarded. A new self, way of living, and life are possible. (Stech, 2004, p. 109)

Barrett (2006) also offers a 7-stage model of transformation that is interesting precisely because it uses the same stages to represent personal, group, and leadership transformation. "Each stage focuses on a particular existential need that is inherent to the human condition" (p. 12). Growth in consciousness (transformation) occurs through learning to master each need without hurting others. This is a two-step process: "first becoming aware of the emergent need, and second, developing the skills that are necessary to satisfy the need" (p. 14). Mastery of all levels results in *full-spectrum consciousness* (see table below).

Table 8.1.

The Seven Levels of Personal Consciousness (Barrett, 2006, p. 12).

Level	Motivation	Focus
7	Service	Leading a life of self-less service
6	Making a difference	Making a positive difference in the world
5	Internal cohesion	Finding personal meaning in existence
4	Transformation	Finding freedom by letting go of our fears about survival, feeling loved, and being respected by our peers
3	Self-esteem	Feeling a sense of personal worth
2	Relationship	Feeling safe, respected, and loved
1	Survival	Satisfying our physical needs

It is interesting to note the relationship of some of Barrett's levels with Tolle's and Kornfield's descriptions. Through detachment and non-identification we can reach the highest levels of making a positive difference in the world and self-less service. We will examine Barrett's leadership development model later in this chapter.

Social Systems

We have explored the idea of personal transformation; however, transformation does not happen in a vacuum. At some point it will occur within and have impact upon a social system. Later in the chapter we will look at this relationship. But for now it is important to explore the context of the social system in which change takes place. Homans (1992) defines a social system in fairly simple terms as “the activities, interactions, and sentiments of the group members, together with the mutual relations of these elements with one another during the time the group is active…” (p. 87). He explains that everything that is not a part of the social system is the environment where the social system lives. The difference between the system and the environment can be critical for the existence of the organization. Vaill (2007b) writes of the key elements of any system—interdependence, mutual influence and what he calls “its relative ‘non-decomposability’” (p. 3), referring to the fact that systems cannot truly be analyzed by taking them apart but must be looked at in relation to the environment in which they function. But he also stresses that the *social* nature of the system must be given its due focus. “The social side are the bonds, visible and invisible, that humans form with each other. If you don’t give the social nature of a human system due emphasis, it often leads to making recommendations for change which do not adequately recognize how difficult a thing a social system can be to change, especially in which to achieve ‘transformational change’” (pp. 3-4).

One way to look at a social system is through the integral 4 quadrant model (Wilber, 2006). Social systems can be seen through 4 quadrants which are divided into an interior-exterior dimension, representing the relationship between the inner world (subjectivity) and the outer world (objectivity) and an individual-communal dimension which refers to the relationship between individual identity and social identity.

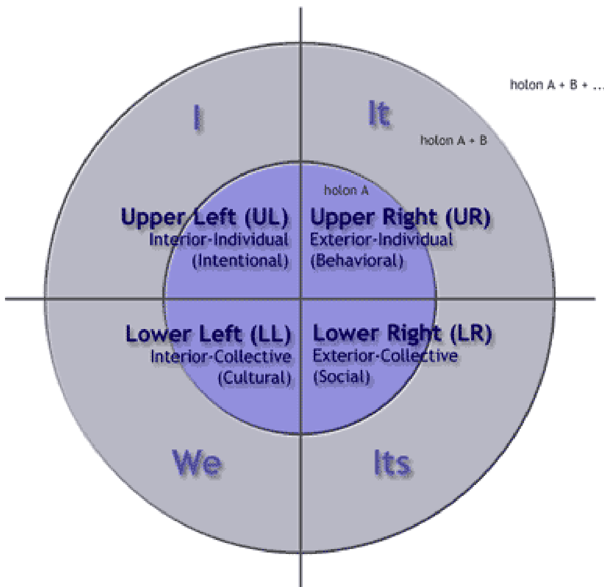


Figure 8.2. Wilber's AQAL (http://www.kheper.net/topics/Wilber/Wilber_IV.html).

The interior of the individual is the consciousness quadrant, the individual exterior is behavior, the communal interior is culture and the communal exterior is the social quadrant. Taken together, these represent all of the dimensions of a social system. "All 4 quadrants show growth, development, or evolution. That is, they all show some sort of stages or levels of development, not as rigid rungs in a ladder but as fluid and flowing waves of unfolding. This happens everywhere in the natural world…" (Wilber, 2006, p. 23). Wilber (2006) further explains that we, as individuals, are made up of parts—molecules, kidneys, even thoughts. But social systems or "holons" are not—they are not made up of an "I" but are made up of "we." In a social system, there is no "dominant I", though there may be a leader. When an individual turns right, all of her parts turn right too. When a group is told to turn right, not all will obey. There is no "dominant I." There are no strings that hold the social system together nor are there cell membranes that keep everything in place (Wilber, 2003).

Niklas Luhmann, who was an important influence on Wilber's thinking, points out that a social system is composed not of organisms but of the communication between organisms

(1995). Luhmann's systems theory describes three main types of systems: systems of communication (social systems), systems of life (bodies, the brain, etc.), and systems of consciousness (mind) (Moeller, 2006):

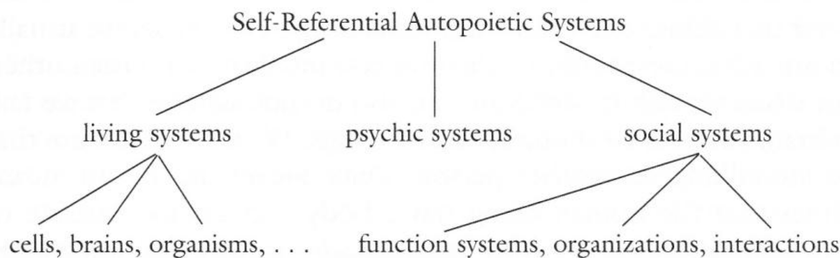


Figure 8.3. Types of Systems (Moeller, 2006, p. 9).

Luhman further explains that each system is *individual*. Thus a human being or an organization or any social system will have all three distinct segments—a body, a mind, and a communications system. Luhmann refers to research by Chilean biologists Humberto Maturano and Francisco Varela, arguing that social systems, like cells, are *autopoeic*—a product of their own creation.

> Systems theory diverges from such classical models and replaces the notion of external reality agency or "input" with the notion of self-construction. Reality is no longer a created one (neither a *created* one or a nor a created *one*) but a constructivist complexity. Every system produces itself and thereby its own reality. The world ceases to be a general "unit" or "oneness." Reality is not an all-embracing whole of many parts, it is rather a variety of self-producing systemic realities, each of which forms the environment of all the others. (Moeller, 2006, pp. 13-14)

Wilber (2003) explains that a society is a "second order autopoetic system"—that individuals are indeed parts of the system. While a social holon is not an individual holon as it does not have an "I," a social holon has a dominant mode of discourse or communication. It is this dominant course of discourse that tends to marginalize modes of discourse that do not fit the dominant mode. Of course, the dominant mode of discourse is not necessarily a bad thing. A social holon needs to be on the same wavelength in order to survive as a unit. You can see the

exterior of a social holon in the bottom right quadrant of the AQAL model, but you cannot see the interior (the culture) which is in the lower left nor can you see the interior I. "Those exist in spaces of mutual understanding and consciousness, and not in spaces of 3 dimensional geometry" (Wilber, 2003). Luhmann (1995) clarifies:

> Strictly speaking…one cannot say that "a system" changes, because the system is composed of immutable elements, namely events. Yet systems are identified by structures, which can change. To this extent, one is justified in saying that the system changes when its structures change because, after all, something that belongs to the system (i.e. what makes its autopoietic reproduction possible) changes. (p. 345)

This points to the importance of *just one person* in changing a social system. The essence of understanding both Luhmann's contribution and Wilber's model is that "transformational change is much more deep-seated and always results in a dramatic shift in organisational culture and/or behaviour" (Cacioppe & Edwards, 2005, p. 91).

> Integral theory places emphasis not only on external contingencies and the need for functional fit but also on the need for the organisation to give expression to its own development dynamics. People and organisations often develop in spite of environmental conditions. While the contingencies of functional fit are important, integral theory sees those situational dynamics as providing only part of the reason for why organisations develop. Internal developmental dynamics are not only caused by the need to fit environmental contingencies but sometimes in spite of them. (p. 91)

Personal Transformation and Leadership

> *Be the change you want to see in the world.*
> ~ Gandhi

In our examination of social systems, Vaill (2007b) reminds us of the importance of the "social nature of a human system" (pp. 3-4). Quinn, Spreitzer, and Brown (2000) state that change in organizations is often unsuccessful because "these organizations failed to successfully alter the human system" (p. 147). This, they claim, is an essential task of adaptive change. "Adaptive work is required when our deeply held beliefs are challenged, when the values that

made us successful become less relevant, and when legitimate yet competing perspectives emerge" (Heifetz & Laurie, 1997, p. 124).

> In adaptive change, people must step outside known patterns of behavior—they must surrender their present selves and put themselves in jeopardy by becoming part of an emergent system. This process usually requires the surrender of personal control, the toleration of uncertainty, and the development of a new culture at the collective level and a new self at the individual level. (Quinn et al., 2000, p. 147)

Heifetz (1994) says that the hardest task of leadership is getting people to do adaptive work. "Real adaptive change can only be achieved by mobilizing people to make painful adjustments in their attitudes, work habits, and lives" (Quinn et al., 2000, p. 147). How *do* leaders engage their people in change efforts when to do so requires them to make "painful adjustments" and put themselves at risk? "Our answer is that changing others requires changing ourselves first. We attract others to change when we first change ourselves" (p. 148).

In the book *Leading Change* (1996), James O'Toole makes the argument that though there are many approaches and procedures to leading and managing change—many of which have validity, none of them address "the most common underlying cause of the failure to bring about successful and meaningful change: ineffective leadership" (p. x). He goes on to say that lack of success in organizational change programs is not due to flawed procedures or not following the proper sequence of steps. "Instead, when change fails to occur as planned, the cause is almost always to be found at a deeper level, rooted in the inappropriate behaviors, beliefs, attitudes, and assumptions of would-be leaders. **Simply put, effective change begins when leaders effectively begin to change themselves** [emphasis added]" (p. x).

Quinn et al. (2000) describe Advanced Change Theory (ACT), a theory that embodies personal change in order to drive real adaptive change. ACT is a set of ten principles culminating in principle 10: *Changes Self and System*.

> ACT practitioners believe that changing the self can alter the external world. This principle is the foundation of ACT. This process requires painful adjustments in behavior on the part of both the leader and the follower. Practitioners of ACT know that change must begin with looking inside. They then alter their own behavior to fit their values and, ultimately, their vision of the common good. The result is new capability and potential for action. (p. 155)

However, being the change is not easy nor is it immediate (Eriksen, 2008). Yet it needs to become an ongoing practice. Eriksen points out the need for leaders to be engaged in self-reflection and "practical reflexivity with others in their organization" (p. 632). We will discuss this further in Chapter Eleven. He goes on to say, "Leaders must be transparent, demonstrate a willingness to face themselves, be open to multiple understandings of their actions, hold themselves accountable for their actions and their effect on others, and have the fortitude to continuously be the change they seek" (p. 632).

> To make deep personal change is to develop a new paradigm, a new self, one that is more effectively aligned with today's realities. This can only occur if we are willing to journey into unknown territory and confront the wicked problems we encounter. This journey does not follow the assumptions of rational planning. The objective may not be clear, and the path to it is not paved with familiar procedures. This tortuous journey requires that we leave our comfort zone and step outside our normal roles**. In doing so, we learn the paradoxical lesson that we can change the world only by changing ourselves** [emphasis added]. This is not just a cute abstraction; it is an elusive key to effective performance in all aspects of life. (Quinn, 1996, p. 9)

Being the Change: Understanding Change through Models

Change for most people is difficult and uncomfortable. Deep change can be deeply uncomfortable. Change in a social system is even more difficult as the organization is made up of many people. Given the inherent difficulty, why would one choose to change of one's own accord? "People learn and develop when what they want to change matters deeply and will affect them both personally and professionally" (McKee, Boyatzis, & Johnston, 2008, p. 7). To take it a step further, as people in leadership positions understand the transformative possibilities of embodying the change they want to see, intentionally changing oneself deeply may become part

of professional development. Though it is often difficult to “be the change,” even for leaders that understand the concept, it comes down to both *wanting* to change and finding *meaning* in the change, very similar to Aristotle’s (1999) arête (excellence). Growth in the workplace, particularly in terms of leadership, requires *deep change* (Quinn, 1996). “In fact, significant professional growth without personal transformation is impossible” (McKee et al., 2008, p. 7). Real change, change that is significant and sustainable they argue, happens when one engages in a process of *intentional change* (Boyatzis & McKee, 2005; McKee et al., 2008).

The intentional change model consists of 5 *discoveries*:

1. Ideal self—“we need to first realize or reconnect with what is most important to us and who we are” (McKee et al., 2008, p. 9). This entails crafting a personal vision.
2. Real self—assessing “who we are today, our strengths and weaknesses, and how we influence others” (p. 9).
3. Learning agenda—this is a plan to move from the real self to the ideal self. It addresses gaps and builds on strengths, but is based on personal learning. “It must be a learning agenda filled with excitement and the joy of discovery, not one with the feeling of obligation of a to-do list” (p. 9).
4. Experimentation and practice—“Long lasting behavioral change happens only when people have the opportunities to try new behaviors and develop new habits in relatively safe and nonjudgmental environments” (pp. 9-10).
5. Resonant relationships—this means engaging other people in our change and developmental process—“people who care about us, are interested in our development, and will tell us the truth” (p. 10).

Boyatzis and McKee (2005) argue that the Intentional Change Model can help people engage successfully in personal transformation. This leads to *resonant leadership*. "Resonance within Yourself = Resonance with Others" (p. 104). We will also delve deeper into this model in the final chapters.

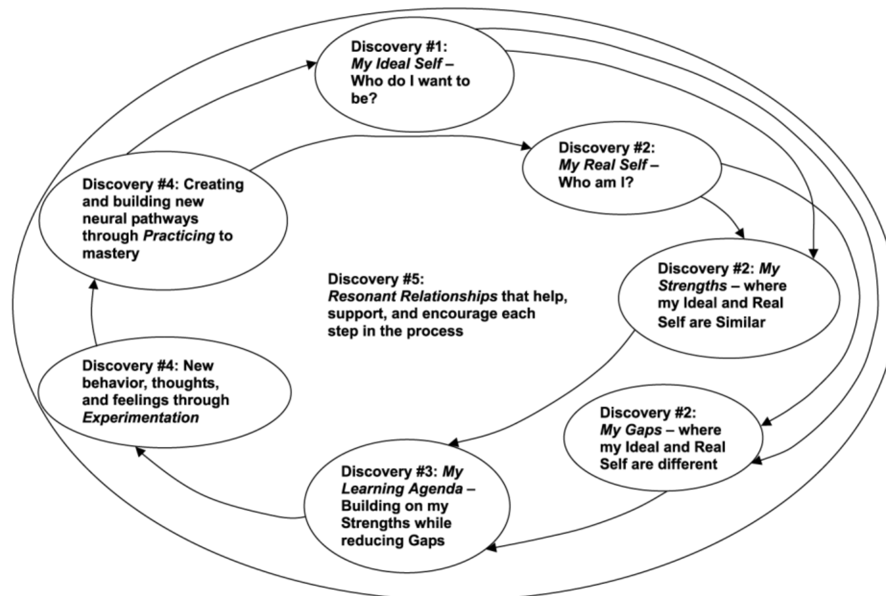


Figure 8.4. Boyatzis' Intentional Change Model (Boyatzis, 2006, p. 610).

The Transtheoretical Model (J. O. Prochaska, DiClemente, & Norcross 1992) explains that no matter what the change looks like, where it comes from, or how it comes about, we all must go through the same stages of awareness and action. These stages include:

1) **Precontemplation**, where there is no intention to change nor may there be any awareness that change is necessary or beneficial
2) **Contemplation**, where there is awareness that change is necessary but there is still no commitment to change (though weighing of the pros and cons begins)
3) **Preparation** is the stage where small behavioral changes begin, but full action is not in effect
4) **Action** is where modification of behavior takes place.
5) **Maintenance** involves the work to prevent relapse. "…maintenance is a continuation, not an absence, of change." (p. 1104)

The TTM corresponds to many of the steps of the hero's journey. Precontemplation is similar to *the call refused* or simply not hearing (or listening for) *the call* in the first place. Contemplation and preparation occur in that period between hearing *the call* and *crossing the threshold*. Action is not as complete, referring to most of the journey, including stage 2 (*challenges, abyss, transformation*) and stage 3 (*return*). Thus the TTM seemingly gives less importance to the effects of the change on oneself and others.

The kind of change initiated by personal and organizational transformation is by its very nature deep and profound. This is not change that happens overnight. When change comes from "above," from formal positions of leadership, it is often met by resistance. J. O. Prochaska, J. M. Prochaska, & Levesque (2001) explain that by the time many of the changes in organizations are introduced from upper levels of management, the top leader or leaders have already gone through the precontemplation, contemplation, and preparation stages and are ready for action. "People, including professionals, often erroneously equate action with change. As a consequence, they overlook the requisite work that prepares changers for action and the important efforts necessary to maintain the changes following action" (Prochaska et al., 1992, p. 1104). This is why Pearson (1991) wisely refers to the first stage of the hero's journey as *preparation*. Bridges (2003) calls this phase *transition*, "the process of letting go of the way things used to be and then taking hold of the way they subsequently become" (p. 2). Transition is three-phase process made up of an ending, a *neutral zone*, and a new beginning. The neutral zone refers to "a chaotic but potentially creative [space] when things aren't the old way, but aren't really a new way yet either" (p. 2). Transition is about coming to terms with change. "Without transition, a change is mechanical, superficial, empty. If transition does not occur or if it is begun

but aborted, people end up (mentally and emotionally) back where they started and the change doesn't work" (p. 3).

O'Toole notes, "the major source of resistance to change is the all-too-human objection to having the will of others imposed upon us" (1996, p. 15). Bridges (2003) explains that what is being resisted is one or more of the phases of transition. "We resist transition not because we can't accept the change, but because we can't accept letting go of that piece of ourselves that we have to give up when and because the situation has changed" (p. 3). Therefore, it is necessary to *understand* where people are in the cycle and to help them at that level, with the knowledge that in an organization, there will be people at all levels. This calls for a more individualized approach to leading change. "Stage-matched interventions can have a greater impact than one-size-fits-all programs by increasing the likelihood that individuals will take action" (J. O. Prochaska et al., 2001, p. 251). Kotter's (2008) eight-step model in particular is criticized based on this approach. In his model, Kotter insists that a sense of urgency needs to precipitate change. "When people have a true sense of urgency, they think that action on critical issues is needed now, not eventually, not when it fits easily into a schedule" (Kotter, 2008, p. 7). This way of thinking disregards the various stages of change that people may experience in an organization. Further, Kofman, and Senge (2001) criticize creating a false sense of urgency because it does not promote *learning* in the organization.

> It is a small step from the problem-solving orientation to a system of management that is dominated by fear, the ultimate external motivator. This is evident today in the simple fact that most leaders believe that people are willing to change only in times of crisis. This leads to the most pervasive leadership strategy in America—create a crisis, or at least a perception of crisis. Crises can produce episodes of change. But they produce a little learning. Moreover, management by fear and crisis becomes self-fulfilling prophecy. Because it does produce short-term results, managers see their crisis orientation as vindicated, people in the organization grow accustomed to "waiting for the next crisis," managers' belief in the apathy of their employees is reinforced, and they become more predisposed to generate the next crisis. (p. 10)

Argyris (2000) agrees with the criticism to Kotter's model and raises the question as to whether creating a sense of urgency leads to a *desired* set of outcomes and whether employees under more urgent circumstances truly understand what needs to be done and how to overcome the obstacles in place.

"Resistance is a force that slows or stops movement. It is a natural and expected part of change" (Maurer, 1996, p. 23). However, resisting change can cause *slow death*, which "begins when someone, confronting the dilemma of having to make deep organizational change or accepting the status quo, rejects the option for deep change" (Quinn, 1996, p. 18). This state recalls the change formula C=(DVF)>R, credited to Dave Gleicher and later popularized by Dick Beckhard (Beckhard & Harris, 1987). **C**hange is only possible when **D**issatisfaction with the status quo, a **V**ision of the future, and an understanding of the **F**irst steps that need to be taken—combined are greater than the **R**esistance to change. Adams (2003) expands upon this formula with eight additional (and complementary) *individual change success factors*:

1. Understanding and acceptance of the need for change.
2. Belief that the change is both desirable and possible.
3. Sufficient passionate commitment: changing habits (especially ways of thinking, i.e. mental models).
4. Specific deliverable/goal and a few first steps (this does not mean a "plan" but a vision of the outcome and an understanding of the required first step).
5. Structures or mechanisms that require repetitions of the new pattern.
6. Feeling supported and safe (the willingness to enter the *unknown* because you are in a safe space).
7. Versatility of mental models:

"Successful accomplishment of significant changes, both individually and organizationally, seems to be more likely when the scope of one's thinking reflects long-range, deep and self-reflective perspectives" (p. 6).

8. Patience and perserverance (pp. 5-6).

Many of the points that Adams makes are echoed by the Intentional Change Model. Intentional change, along with a good understanding of how change affects us on a personal and professional level, then becomes a requisite for leading change. This includes not just an awareness of where we are in the cycle of change (TTM) but also an understanding of how the *transitions* affect both us and those around us. "In these turbulent times, the ability to change frequently and rapidly is a requirement for survival. However, successful change requires many individual transitions" (Bridges, 1986, p. 33).

Change and Transformation in an Organization

> *Full sail, I voyage over the boundless ocean, and I tell you nothing is permanent in all the world. All things are fluent; every image forms, wandering through change. Metamorphoses*, Book XV, lines 177-181 (Ovid, 1955, p. 371).

Organizational Change

We have explored change and transformation on a personal level. Change is equally ubiquitous throughout organizations. Peter Senge (1999) explains that change in the organizational world often has contradictory meanings. Sometimes it refers to external changes (technology, market, political environment), other times it may refer to internal changes in the company itself.

One consistent research finding is that change does not come easily. For example, Cameron (1997) found that as many as three quarters of all reengineering, total quality management (TQM), strategic planning, and downsizing efforts have failed or created problems serious

enough to threaten the survival of the organization. Why? Because these organizations failed to successfully alter the human system. (Quinn et al., 2000, p. 147)

What does the term *organization change* mean? Quinn gives a hint in the above quote. In an organizational context, change usually relates to *planned* or *managed* change—change that is "deliberately shaped by organization members" (Levy, 1986, p. 5). Levy (1986) explains that planned change has four specific characteristics:

1) Planned change involves a deliberate, purposeful, and explicit decision to engage in a program of change.
2) Planned change reflects a process of change.
3) Planned change involves external or internal professional guidance.
4) Planned change generally involves a strategy of collaboration and power sharing (power derived from knowledge, skills, and competencies) between the change agent and the client system. (pp. 5-6)

Furthermore, change scholars and practitioners have subdivided change efforts into other categories to further refine and study them. One of the more practical and helpful categorizations is described by Bartunek and Moch as first-order, second-order, and third-order change (1987). In order to understand the differences in each *order*, it is important to understand the concept of *organizational schemata*. Bartunek and Moch define it as "templates that, when pressed against experience, give it form and meaning" (p. 484). Schemata enable individuals to identify entities encountered and specify relationships among them. They do not predispose individuals to any specific course of action. However, once established, schemata tend to persist (p. 485). "In sum, schemata guide the process by which *individual* organizational members give meaning to events. Such schemata are *social*, however, as they are generated, communicated, maintained, and changed historically and collectively" (p. 486). Thus we can understand the different orders of schematic change:

1. First-order change: the tacit reinforcement of present understandings.

2. Second-order change: the conscious modification of present schemata in a particular direction.
3. Third-order change: the training of organizational members to be aware of their present schemata and thereby more able to change these schemata as they see fit. (p. 486)

First-order change deals with the current schemata, while second-order change tries to change the schemata itself, often replacing an older schema with a newer version. Third-order change is more about self-awareness and helps members of the organization to both identify and change their own schemata as it becomes necessary.

Organizational Transformation

To confuse matters, just as the word *change* connotes different meanings to different people, so do the different "types" of change—even those using the same names. Levy (1986) adopts Smith's (1982) explanation of change which borrows terms from biology: *morphostasis* and *morphogenesis*. According to Levy, first-order or morphostatic change "consists of those minor improvements and adjustments that do not change the system's core, and that occur as the system naturally grows and develops" (p. 10). According to Smith, morphogenesis

> is a form that penetrates so deeply into the genetic code that all future generations acquire and reflect those changes. In morphogenesis the change has occurred in the very essence, in the core, and nothing special needs to be done to keep the change changed. (as cited in Levy, p. 7)

Levy continues that in order to understand second-order change, three questions should be answered:

1) Why do organizations transform?
2) How do organizations transform?
3) What is changed in second-order change?

Through an extensive literature review of both planned and unplanned second-order change, Levy discovered four developmental stages: decline, transformation, transition, and stabilization (see figure 8.5).

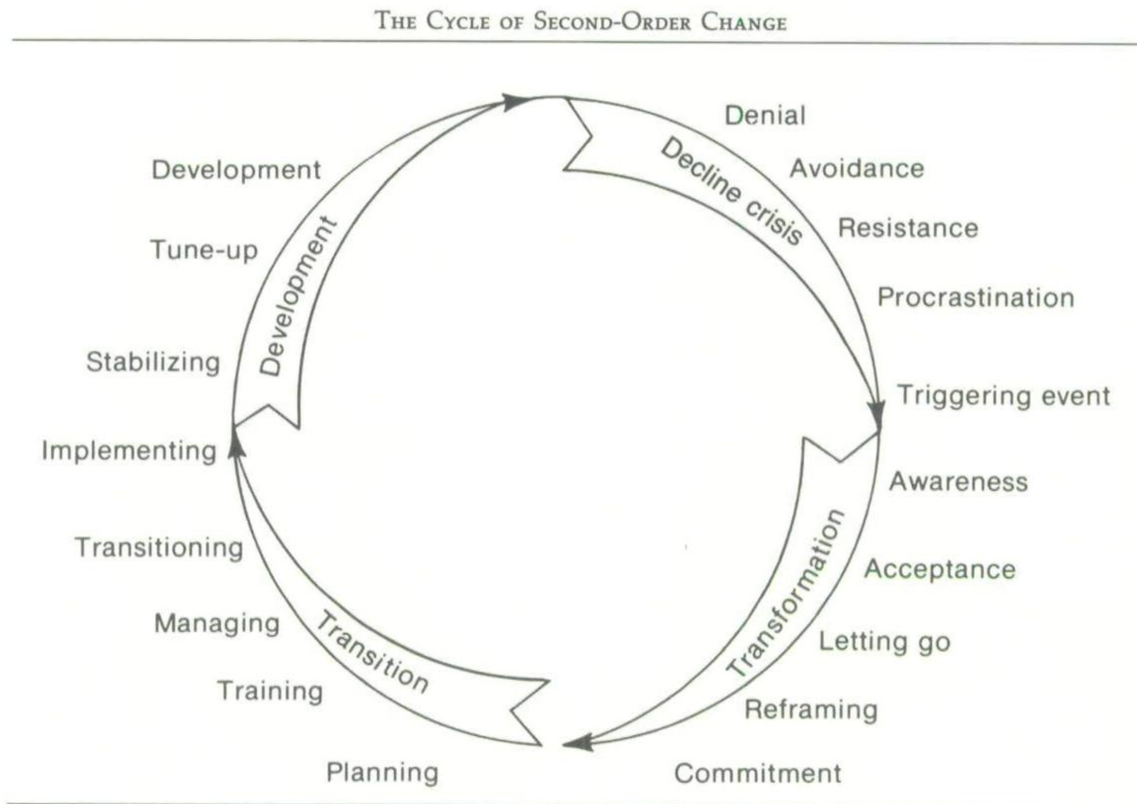


Figure 8.5. The Cycle of Second Order Change (Levy, 1986, p. 14).

Bartunek and Louis (1988) explain the major difference in first- and second-order change is in the altering of a specific framework for understanding (whether it is organizational function or even questions of mission and corporate identity). The framework remains unchanged in first-order change while in second-order change it shifts. "Organizational transformations, by definition, entail second order change" (p. 101).

Ackerman (1997) delineates three types of change that she commonly sees in organizations: developmental, transitional, and transformational. *Developmental change* deals with improvements of some normal operation (skills, methods) that are not particularly up to par

or need improving. “The key is to enhance or correct what already exists in the organization, thus ensuring awareness, continuity and strength. The process of development keeps people growing and stretching” (p. 46). *Transitional change* is the attainment of a preconceived new “state” over a specific time period. Organizational leaders decide what needs to be changed, assess needs, manage the “letting go” of old ways and move the organization through this transitional period by effectively planning and communicating with constituents. “Throughout this period of disruption, the organization uses the picture of its new state to shape its plans and to inspire the process” (p. 48).

Ackerman (1997) compares *transformational change* to a caterpillar turning into a butterfly. “In the organization, it is catalyzed by a change in belief and awareness about what is possible and necessary for the organization. Unlike transitional change, the new state is usually unknown until it begins to take shape” (p. 48). She claims that this transformation is a result of an organization’s inability to “handle its current environmental demands” (p. 48) and that the process follows a “birth, disruption, death and inspired rebirth” (p. 49) pattern. Ackerman explains that the organization is born from an idea that serves a current need and grows until it reaches a plateau at which point it begins to stagnate. As it faces internal and external struggles at some point the organization is faced with a life or death decision and must either change its way of operating or cease to exist. Using a *phoenix* allegory, the new organization rises from the ashes, transformed, more responsive, sophisticated, and functioning at a higher level. “It is accompanied by a broader awareness, often inspired by having broken through to a greater context and purpose” (p. 49). The comparison to personal transformation is apparent.

The term *transformation* more than hints of something beyond what the typical corporation might want to face. Levy explains, “Transformation entails learning to create or

discover a reality beyond the one that currently exists, and to choose one that fits one's needs" (p. 11). Bartunek and Moch equate third-order change with transformation. "Achieving the capacity for third-order change, however, presumes experience that is transconceptual, not subsumed by individual or social cognitive structures. It is therefore in some sense analogous to mystical experience, predicated on a leap of faith" (1994, p. 25). Ackerman (1997) confirms, "Transformation is not possible without a leap of faith, individually or organizationally" (p. 50). Tosey and Robinson (2002) did an extensive literature review about how the word *transformation* is used in the organizational literature. They discovered the use of the word is extremely common in the literature and does not have the same meaning in each context. "Looking at the broad picture, we might say that "change" is no longer adequate, either as a description or as an aspiration" (p. 101). However, they were able to create a "transformation matrix" consisting of four dimensions of transformation:

Table 8.2.

Four Dimensions of Transformation (Tosey & Robinson, 2002, p. 107).

		Means	
		From programme...	*... to process*
End	***... to development of potential***	3. Learning organisation	4. 'OT' (spiritual development)
	From survival...	2. 'Corporate transformation' (planned system-wide change)	1. New business form

Those four dimensions include:

1) New business form—change in form of the business or organization (intentional and not intentional) including mergers, business mission, public to private, etc.
2) Corporate transformation—largely intentional change focused on behavior through a planned process or program (TQM, six sigma), usually to become more competitive.

3) Learning organization—paradigm change emphasizing that a new mind-set can result in increased potential both for the organization and its people.
4) OT as "spiritual" development—focus on development and fulfilling potential of the organization and its people. Transformation is seen as a journey without necessarily any specific goal.

Organizational Transitions

To add to the confusion of the linguistic stew, Bridges (2003, 2004) differentiates between the words *change* and *transition*. Change, he explains, is situational. It is an event such as a new job, a move or the birth of a child. Transition is psychological. "It is not those events, but rather the inner reorientation and self-redefinition that you have to go through in order to incorporate any of those changes in your life. Without a transition, a change is just a rearrangement of the furniture" (2004, p. xii). In *Managing Transitions* (2003), Bridges depicts the seven stages of organizational life with the following graphic:

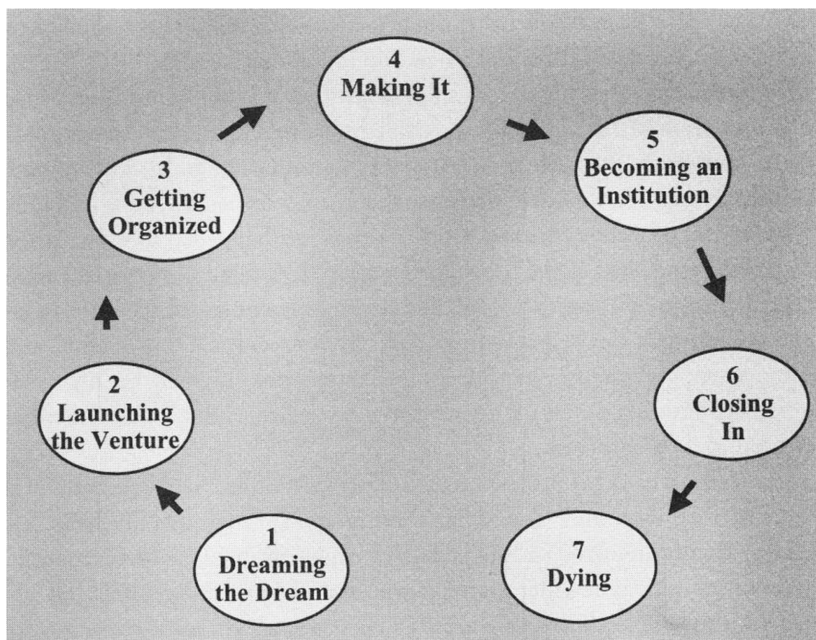


Figure 8.6. The Organizational Lifecycle (Bridges, 2003, p. 78).

Not surprisingly the lifecycle portrayed is similar to that described by Ackerman (1997) above. Bridges (2003), however, takes organizational *transition* in a different direction. "Transitions are the dynamic interludes between one of the seven stages of organizational life and the next" (p. 82). He points out that as part of any natural change cycle, there is important transitional work that happens at different points along the cycle and not just at the beginning or the end.

There may be a need or desire for an organizational transformation. Using the lens of *transition*, Bridges (2003) explains, "A single transition may not be enough to bring about the complete transformation of the organization and the reorientation of its people; there may instead be a string of transitions, each of which carries the organization a step further along the path of its development" (p. 82). One possible transformation, in fact the one usually most desirable for corporate leaders (once acknowledged that first-order change will not suffice) is what Bridges calls *organizational renewal*. Renewal is required when problems can no longer be "fixed" and the only remaining option is the final stage of the life cycle. It is a perfect case of death and rebirth, akin to Ackerman's (1997) phoenix analogy. "Renewal comes about not by changing specific practices or cultural values but by taking the organization back to the start of its life cycle" (p. 87).

This leads to three (new) subsequent stages in Bridges' (2003) lifecycle model:

1) Redreaming the dream
2) Recapturing the venture spirit
3) Getting reorganized

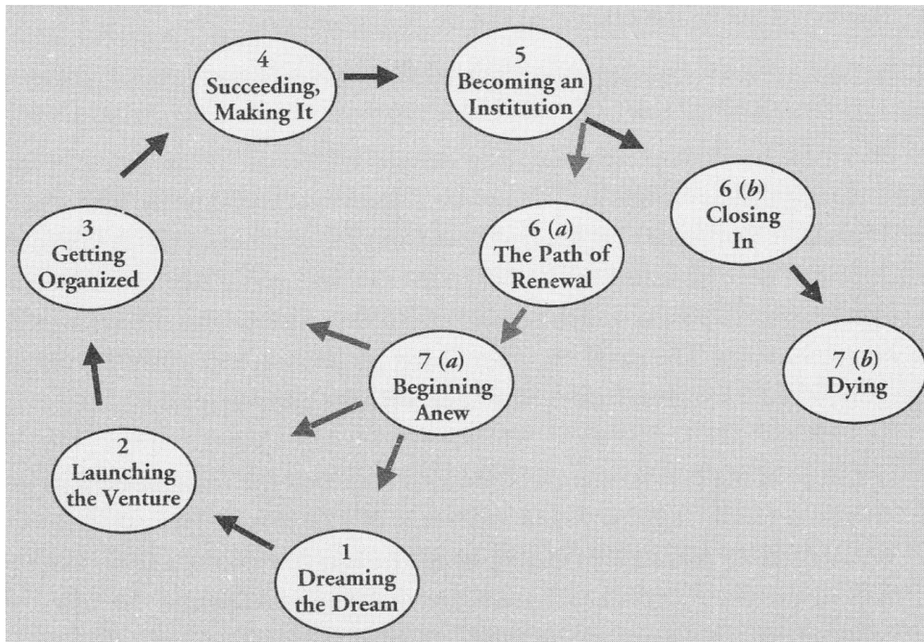


Figure 8.7. Organizational Renewal (Bridges, 2003, p. 88).

Yet, despite the transformational change the organization undergoes, according to Bridges (2003) the importance still comes back to understanding and managing the transitions. “Needless to say, renewal puts any organization into a far-reaching state of transition” (p. 89). He explains that again it is not the transformation itself that wreaks the havoc, but the process of letting go of old practices, expectations, and assumptions—the old institutional culture.

> That is why transition is so difficult, and why it represents a crisis in an organization’s life. It is a sudden and complete reversal in the trajectory that the organization has been following since its founding. That reversal is, to be sure, necessary if the organization is (sic) turn away from the path into terminal decline, but that fact does not make the necessary endings any easier for most people**. It is important for leaders to comprehend the implications of what they are trying to achieve and not let their understanding that renewal is essential blind them to the painful transitions that will be necessary to make things turn out as intended** [emphasis added]. (p. 90)

Bridges and Mitchell (2000) insist that most of the literature and work in *change management* does not a) address the need for the leader to coach others through this process of transition and b) does not take into account that leaders require coaching themselves to effectively coach others. “No training program can prepare a leader for managing a transition.

Yet no leader can effectively lead change—which is what leadership is all about—without understanding and, ultimately, experiencing—the transition process" (p. 34). Or, as Nouwen writes, "The great illusion of leadership is to think that man can be led out of the desert by someone who has never been there" (1972, p. 72).

Perhaps not surprisingly, the focus upon different kinds of change within organizations has resulted in new change specialists. In recent years, organization development practitioners and scholars have been joined with a new class of practitioner and researcher specializing in *organization transformation*. While both OD and OT are concerned with organizational culture (shared beliefs, values, and meaning), different "questions" are often addressed by each camp. "The primary focus of OD is on processes through which to facilitate (often) pre-specified changes (such as, for example, improved conflict management skills). In contrast, the primary focus of organizational transformation is on mapping patterns of change in organizational form (such as, for example, changes in the organization's mission, values, and structure)" (Bartunek & Louis, 1988, p. 99). Bartunek and Louis (1988) clearly link OD with first-order change (per their definition) and OT with second-order change. Levy concurs with this distinction and ultimately calls second-order change transformation. He defines organizational transformation as change in the four fundamental dimensions of an organization:

1. Core Processes (including structure, management, decision making, rewards and communication)
2. Culture (including beliefs, values and norms)
3. Mission and Purpose
4. Paradigm—"…the 'metarules,' propositions or underlying assumptions that unnoticeably shape perceptions, procedures, and behaviors." (p. 16)

These dimensions are embedded and range from abstract to concrete and noticed to unnoticed by members of the organization:

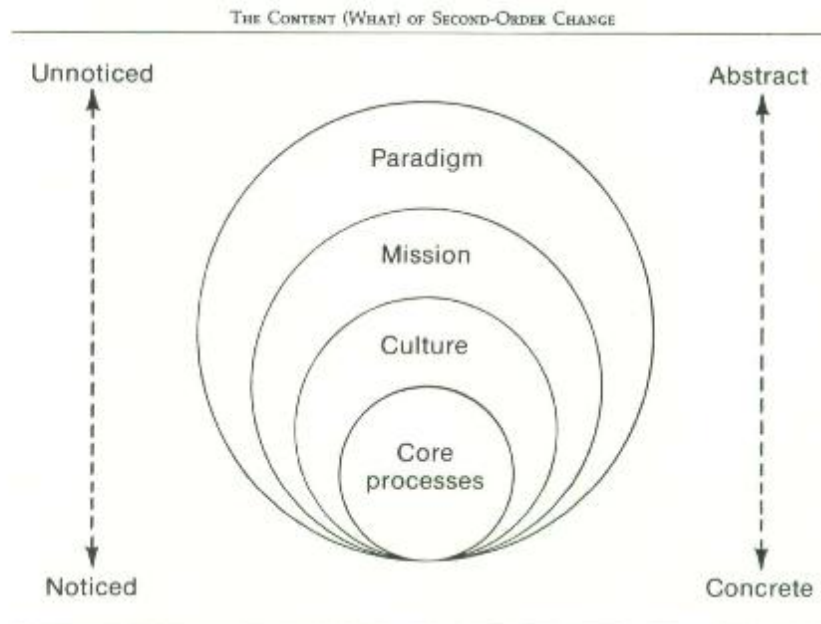


Figure 8.8. The Content of Second-Order Change (Levy, 1986, p. 16).

One of the earliest scholars to write about OT, John Adams, described OT as "establishing a vision of what is desired and working to create that vision from the perspective of a clearly articulated set of humanistic values" (Adams, 2005, p. x). Peter Vaill, writing in the same edition, called OT "change in thought and action, at a much more fundamental level." (Vaill, 2005, p. 28). Following on Adams' (2005) comment about humanistic values, Vaill (2005) continues, "OT does affect real institutions and real people: it wants *life* to change; it wants *society* to change; it wants people to more fully discover themselves in their lives, and in their thoughts and actions" (p. 29). In some ways, this amounts to nothing less than a spiritual transformation.

Transformation and Spirituality

Leading change requires first understanding and going through one's own personal transformation (so as to "be the change") which then allows one the perspective of having "been

there.” Looking at OT from the lens of Tosey and Robinson’s (2002) dimension 4, the process is very similar to the personal transformation that takes place on the hero’s journey. “Transformation involves both birth and death. There can be profound pain in seeing the process through. The philosophical or spiritual aspect involves the ability to observe, accept, and enable the chaos to occur with compassion, for without it there is no death, no rebirth, no transformation” (Ackerman, 1997, p. 50). This is, in fact, a mirror of the individual journey of transformation.

> But whether small or great, and no matter what the stage or grade of life, the call rings up the curtain, always, on a mystery of transfiguration, a rite or moment of spiritual passage, which, when complete, amounts to a dying and a birth. The familiar life horizon has been outgrown; the old concepts, ideals, and emotional patterns no longer fit; the time for the passing of a threshold is at hand. (Campbell, 1968, p. 51)

In an empirical study that was not cited by the authors (Tosey & Robinson, 2002), seven characteristics of OT emerged, including the following: “The work is predicated upon personal transformation… Leaders must go through personal transformation if they wish to create organizational transformation” (p. 106). This may be an important lesson for leaders when considering the implications of such a transformation on their organization and how they will be able to help their people through it. Egri and Frost (1991) write of the connection between shamanism and organizational transformation. They explain that a shaman must be *wounded* in order to become a healer. But pointing to Halifax’ (1979) work, they describe the shaman not as a “wounded healer” but as a “healed healer” who, having survived his or her own transformation, can help others with theirs. “Shamans are the ones who have been ‘there’ and can now be the guides” (Egri & Frost, 1991, p. 181).

Though perhaps alluded to several times in this chapter, there is an explicit connection between the idea of transformation and spirituality. Benefiel (2005) has noted, “all of the

conventional techniques in the world will not produce fundamental and long-lasting changes… We believe that today's organizations are impoverished spiritually and that many of their most important problems are due to this impoverishment" (p. 723). Her research concludes that organizational success requires both personal and organizational transformation. Real transformation and growth occurs during *the second half of the journey* where "the leader and organization understand that the spiritual journey is more about their own transformation than about what material gain they can reap from being on a spiritual path" (Benefiel, 2005, p. 732). Fry (2003) defines spiritual leadership as:

> 1. creating a vision wherein organization members experience a sense of calling in that their life has meaning and makes a difference;
> 2. establishing a social/organizational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and feel understood and appreciated. (p. 695)

When both personal and organizational transformation is understood as a means of serving the common good (in hero's journey parlance, the *return* is about using your gift to benefit the world), while deeply understanding what is trying to emerge, the idea of *leading change* serves a spiritual purpose. Benefiel writes, "For spirituality reorients an organization to its higher purpose, and when the higher purpose is no longer being served, a spiritually grounded organization will either restructure itself to serve that higher purpose or if necessary, allow itself to die, so that new forms can emerge that will serve the higher purpose" (2005, p. 735). In other words, *transformation*.

One final question presents itself for consideration. What is the relationship between personal and organizational transformation. Which comes first?

> Do individuals who are personally transforming ignite the process in the larger system or do the disruptions in the organization and environment wake up the individuals who must help facilitate the process for the masses? Perhaps it is a bit of both. In any case,

> empowering the human spirit and changing one's beliefs about reality seem to be essential to the process. (Ackerman, 1997, p. 50)

Awareness on both a personal level and an organizational one will play a big role in this cycle and process. On a personal level it requires self-awareness, mindfulness, and a desire to grow and "be the change." These same qualities ring true for an organization attempting to survive and thrive in rapidly changing times. Quinn (1996) weighs in with the final word on the subject (for the moment):

> Pressure for change comes from the outside world, which forces the organization to reinvent itself. Organizational change then builds pressure for personal change. This sequence is assumed in nearly every discussion of organizational change strategy. The accuracy of the top-down model, however, blinds us to an equally accurate but seldom recognized model based on an opposing set of assumptions. It is the model of bottom-up change. **It starts with an individual** [emphasis added]. (1996, p. 8)

We now turn our attention on education with the hope of gaining insight for leadership development and creating programs that are transformational and promote wisdom.

Chapter IX: Education

The goal of this chapter is to explore the concept of education and examine how principles of education can be applied toward the development of leaders and leadership. Related concepts such as learning, training, and development will be considered as well. Though the focus of this research has primarily been toward leadership in organizations—particularly transnational corporations—we begin with an attempt to understand education from a broad perspective, including its purpose and spirit. A sustained argument is made that education does not typically lead to high levels of understanding and wisdom and we examine some of the reasons for this. The last part of this chapter will examine extant models of leadership from different sources that potentially have something new to offer the field of leadership education and development. The purpose of this chapter is to build a base to explore the concept of educating for wisdom in leadership in the following chapter(s) including an examination of some of the key and common elements in these new models.

Education

Education and Knowledge

The concept of education, like that of wisdom and leadership, is straightforward enough. We inherently understand what it means and what it is for. But education is also complex and multidimensional. According to the Princeton University WordNet (http://wordnet.princeton.edu/) the definition of the word *education* includes a) "activities that impart knowledge or skill," b) "knowledge acquired by learning and instruction", and c) "the gradual process of acquiring knowledge." These definitions all assume the goal of *knowledge*. Knowledge is no less a difficult concept to define. WordNet defines it as "the psychological result of perception and learning and reasoning." In the model proposed by Hart (2009) (see

Chapter Three), knowledge is a step beyond information distinguished by constructing patterns from information that can then be used for higher purposes. Ackoff (1999) sees knowledge as *know-how* that can be obtained either through experience or from someone with experience. Ackoff also distinguishes between tacit knowledge and explicit knowledge. "Explicit knowledge is knowledge that can be expressed formally using a system of symbols, and can therefore be easily communicated and diffused" (p. 175). Tacit or implicit knowledge "is hard to verbalize because it is expressed through action-based skills and cannot be reduced to rules and recipe" (p. 175). In a field such as management or leadership, much of the work in education revolves around the process of translating tacit knowledge to the explicit. However, confining education to the sharing or transmission of *knowledge*, as described here does not allow for education as a tool for wisdom and transformation.

The Purpose of Education—Take 1

One way to understand education is through its purpose. Sternberg, Reznitskaya, and Jarvin (2007) write, "The purpose of education is to develop not only knowledge and skills, but the ability to use one's knowledge and skills effectively" (p. 144). They point out that cognitive skills as measured by IQ have been rising every generation. IQ traditionally has been looked at for success in our society and a high IQ often determines who has *access* to top-level jobs and higher education; however, "the rise in IQs among the socioeconomic elite does not seem to have created a happier or more harmonious society…" (p. 144). Happiness and harmony aside, the question of the *sagacity* of our intelligence arises when we consider how we, as stewards, citizens, and inhabitants of the earth, cannot seem to keep from destroying our own planet.

> …the paradox of the supposedly most advanced culture contributing in a vastly disproportionate way to undermining the viability of the earth's natural systems suggests that it is time to reassess the tradition of allowing scientists and neo-Romantic liberals to frame how intelligence should be understood. (Bowers, 1999, p. 31)

Sternberg et al. (2007) agree. “As people became smarter, they became, if anything, less wise and moved further from—rather closer to—the pursuit of a common good. Indeed, there seems to be a great deal of hate in today’s world” (p. 144).

If education is to enable us as citizens of one planet to not only improve our own situation, but at the very least to insure survival of our species, education has to have a social and cultural context. This context also needs to be examined. Bowers (1999) explains that intelligence is a cultural phenomenon and what shapes our intelligence has its roots in deep cultural metaphors, particularly with regard to societal values such as autonomy and individualism in the United States. Our manifest destiny of self-direction is partially responsible for lack of communal mindset. This becomes perpetuated by educational models that are informed by an information processing model.

> In brief, the equating of intelligence with mental processes such as constructing knowledge, manipulating data, and the firing of neurons leaves us without a way of assessing whether the deep cultural schema that are too often the unrecognized basis of thought contribute to the degradation of community life. (p. 31)

Segue 1—Information (and Knowledge)

We live in the so-called *information society*. Indeed the amassing of information, as we have seen from Hart’s (2009) model (Chapter Four) and Ackoff’s (1999) (Chapter Five) has led to an abundance of information, but it does not guarantee we can *use* the information to create knowledge, understanding, and beyond. Education, when defined in terms of information and knowledge acquisition, creates students who are proficient in *acquiring* information and knowledge (refer to Cowan, 1995 in Chapter Five). That too has its limits.

> More than ever, the sheer magnitude of human knowledge renders its coverage by education an impossibility; rather the goal of education is better conceived as helping students develop the intellectual tools and learning strategies needed to acquire the knowledge that allows people to think productively. (Bransford et al., 2000, p. 5)

If we look at the Hart model as stepping stool, we can then ask, how can we *use* the information we have gathered—in *creating* knowledge. Coming to an understanding of how we *use* knowledge is the next step in purposing education. Whitehead (1959) is very clear about it. “Education is the acquisition of the art of the utilization of knowledge” (p. 6). It is not about knowledge acquisition but the *utilization* of knowledge.

> If education primarily and prematurely focuses on the acquisition of information and the skills to manipulate it in one way or another—that is, if education is an abstract exercise—students will not likely develop the capacity to explore, articulate, or create meaning. The extrinsic rewards that students may receive in the form of grades or personal recognition will not substitute for the lack of meaning that they experience in their studies. Eventually, the sterility of study in terms of being will take its toll in cynicism, a sense that nothing has any meaning, or a search for meaning in extrinsic rewards for themselves (status, grades, money). (Kane, 1999, p. 16)

Segue 2—Our Dominant Models

Starting with a purpose for leadership education can create a strong impetus to examine how we approach the subject. At the same time we have to explore our basic assumptions about the models we use that drive our educational programs. We must be aware of the limitations of our own ways of thinking. Kane (1999) makes it clear that our thinking is influenced by deeply held assumptions, echoing Senge’s (2006) explication of mental models. He challenges educators to “examine deeply held beliefs and assumptions about what the world is, who we are, and how both may be known” (p. iv). The point is that educational models, virtually by default, are at best fragmentary and incomplete.

Both Kane (1999) and Bowers (1999) warn that in recent years our educational epistemology has taken the form of a *computational paradigm*, using computer metaphors to understand how humans learn and understand. “The model of thinking that empowers information processing technology may also limit it, however, and those limitations may, when applied educationally, significantly limit the way students learn to think” (Kane, 1999, p. iv).

Kane asks if there is more to thinking and learning than mere *information processing*. Moving beyond the computer paradigm, Gardner (1993) has done seminal work in multiple intelligences. He defines an intelligence as "the ability to solve problems, or to create products, that are valued within one or more cultural settings" (p. x), a definition which he admits, does not address the source of these intelligences or how to test them. As Kane (1999) points out, this definition is important because it moves intelligence from just the verbal and linguistic to incorporate such intelligences as spatial, musical, and interpersonal. However, Kane persists in asking if even these intelligences are just different ways to *process* information. His main contention is the importance of (and loss of) *meaning* in the educational schema—particularly as we become more entrenched in this information processing model. *We have ceased to search for meaning through education and instead gather information and sharpen our skills in processing that information*.

> The intellectual capital conception of education is particularly problematic because it, by definition, is not concerned with the education relative to the growth and development of students as persons, but as resources in an information-based economy. It doesn't frame policy or practices focused on students' experiences as a foundation for discovering or creating lives of meaning. (p. 14)

Another predominant model, arguably connected to the information processing metaphor is the *economic paradigm*. This model offers varied perspectives on an economic theme including education as vocational training and the idea that education simply serves to prepare students for the workplace. Higher purpose and meaning are not part of this conversation.

> Although much can be said for preparing children to participate in the economy, there is more to education than training intelligence for the job market or the maintenance of corporate profits. What is lost in all this is that children are human beings whose minds are not a *public* or *corporate* resource. The source of the error is in assuming that children *have* intelligence, rather than that they *are* the embodiment of intelligence. Children not only process information but also exist as self-conscious human beings who construct meaning in their thinking. (Kane, 1999, p. 11)

Vaill (1996) calls the current dominant model of education the *institutional model of learning*, which not only does not suffice, but may even hinder learning. Beyond the focus of learning through an institution and in an *institutionalized* manner, this model is characterized by several other characteristics including:

1) *Goal directedness*—learning comes from the desire to achieve a goal as opposed to achieving knowledge of skill. Three assumptions include that a) the goal is able to be clearly specified, b) the learner will value the goal, and c) the goal is "outside the learning process" (p. 35).
2) *Learning efficiency*—once the goal is identified and the material to be learned specified, it should be possible to determine the best learning path. Related to efficiency are a) speed—the faster the better, and b) volume—the more (books read, classes taken, etc.) the better.

The Purpose of Education—Take 2

Of course, it is both dangerous and presumptuous to base the purpose of any kind of education (childhood, adult, leadership) on any *one* line of thought, though this is often what is done, particularly in leadership and management training programs. T. S. Eliot (1952) writes,

> But when writers attempt to state the purpose of education, they are doing one of two things; they are eliciting what they believe to have been the unconscious purpose always, and thereby giving their own meaning to the history of the subject; or they are formulating what may not have been, or may have been only fitfully, the real purpose in the past, but should in their opinion be the purpose directing development in the future. (p. 172)

It is equally important to be wary of the power of criticism and demands to redirect our activities from a stated purpose. All educational systems, whether found in a formal institution of higher education or a corporate leadership development program, are subject to both criticism and demands. Managers want their employees to emerge as better leaders, parents want their children

to be better students (and get "ahead" in life), employers want employees with applicable job skills, and society wants good citizens. The list goes on depending on who the stakeholder is and any number of other variables (such as stage of development or consciousness). Ultimately, education needs to account for these demands and any criticism that emanates from not meeting them, while staying on task. We need to constantly revisit the chosen purpose of education, aside from the opinions, demands, and critiques of society and stakeholders. "Then we can judge each of these demands in terms of its contribution toward the fulfillment of education's purpose" (Bass, 1997, para 1). Bass (1997) explains that education starts with a long-term *big picture* perspective of where we are going as opposed to a list of what a student *needs* to learn in a given class or work situation: "without some attention to the long view of things, we are doomed to wander in circles or vacillate from this direction to that, negating one day what we accomplished the day before" (para 2).

To Bass (1997), education is not just *schooling*. Education is what one learns in all areas of life. Education is constant and does not happen in isolation from life. Importantly, education occurs in social contexts (societies) because humans are social by nature. A society is described as a social system that has developed with the goal of meeting the needs of its members. Social "success" is determined by how successfully those needs are met. For a society itself to be successful, it requires a system of education. "Education is the device that allows one generation to pass on to the next generation all that it has learned through experience (Experience and Schooling section, para 3). Education allows knowledge to be passed on so each generation does not have to start anew; however, the social educational system also passes on culture in the form of customs, values, beliefs, even rituals and ceremonies. This transmission of culture, whether in

a country, a religion, or a business, does not happen solely through schooling, but schooling "adds skills and knowledge in addition to refining values and beliefs" (para 4).

Thus, Bass (1997) concludes that ultimately *the purpose of education is the perpetuation of the social system*. This does *not* preclude change. Change must happen to foster progress. But there is an element of shared values that must be passed on if a society is to succeed and flourish. So there are then two, often competing, tasks that must be met. "Any system of education, if it is to fulfill its purpose, clearly has two functions: to preserve and to provide for change" (Bass, 1997, Perpetuation of Society section, para 3). If education on any level, social, secondary, or organizational is to be successful, it must fully understand this two-pronged approach as well as be cognizant of the ultimate purpose of the system. Further, Bass states that if a social system does not perceive that the educational system makes a significant contribution toward the perpetuation of that system, it will eventually not support it.

Educare vs. Educere

Education can also be understood through its etymology. Several scholars (Bass & Good, 2004; Craft, 1984; Jolly, 1905) have pointed out that education seems to draw from two Latin verbs, *educere* and *educare*. *Educere* translates as to lead or draw out while *educare* generally means to mold or to train (Craft, 1984). Bass and Good (2004) explain that these two meanings, though quite different, are incorporated into our understanding of education and represent two opposing schools of thought and debate as to the purpose of education.

> One side uses education to mean the preservation and passing down of knowledge and the shaping of youths in the image of their parents. The other side sees education as preparing a new generation for the changes that are to come—readying them to create solutions to problems yet unknown. One calls for rote memorization and becoming good workers. The other requires questioning, thinking, and creating. To further complicate matters, some groups expect schooling to fulfill both functions, but allow only those activities promoting educare to be used. (p. 162)

Early in the last century, Jolly (1905) wrote that the verb *educere* was the standard accepted etymological root of education, such that it required "some courage to dispute it" (p. 223). Quoting Edward Irving (presumably the Scottish clergyman) he writes, "The true idea of education is contained in the word itself, which signifies the art of *drawing out* or *educing*; and, being applied in a general sense to man, must signify the *drawing forth* or *bringing out* of those powers which are implanted in him" (p. 223, emphasis in the original). Jolly emphasizes that this drawing out refers to what he calls "the most important function of all teaching, which is the development of *mental capacity* [emphasis added]" (p. 223). From roughly the same time period, Kay (1883), who also uses the same Irving quote to begin his book, explains that the Romans used the word *educere* for plants and animals as well as humans: "to educate was to rear or cultivate them, to bring out their various properties or qualities" (p. 1). Kay remarks though, that what distinguishes *man* from plants and animals, is his *teachability*. "He is eminently a teachable animal—a being specially fitted and designed for receiving an education" (p. 4). Kay goes on to explain that the ultimate goal of education is preparation not just for life on earth, but also a Christian afterlife based on suffering and redemption. Though this essay does not embrace any particular religious dogma, Kay's explanation is important to keep in mind when reading his subsequent definition. "We would define education, then, as the drawing out or forth of the various faculties of man, each to the highest state of perfection of which it is capable, and at the same time in perfect harmony with all the rest" (p. 15). Devoid of religious dogma, this definition resonates with a modern humanist view of education with a nod toward developmental psychology and Aristotle's notion of excellence.

It is interesting to note that the crux of Jolly's (1905) essay is on a "new" etymological perspective for education—that of *educare*. In an extensive philological exploration of the root

of the word, he argues that the original meaning is one of *nourishing*. Though the philological treatise is comprehensive, it is based on an assumption that the Romans were both simple and practical people and this kind of education or nourishing of the child was called for to insure a new generation of citizens and perhaps soldiers.

> According to the received etymology of the word, *education* signifies the art of “drawing out” the faculties of the child. According to the etymology we have reached, education is the art of “putting in” instead of drawing out—of supplying the child with food for its development. This natural and simple conception, based on early home nurture, recommends itself as true in fact; and its simplicity and wisdom will be the more seen the more it is considered. (p. 224, emphasis in original)

To further make his point, Jolly uses an analogy of a tree one cultivates to get flowers and fruit. To do so requires *feeding* the plant. The same idea applies to both animals and people. “You must furnish them with appropriate *nourishment*, that they may grow, and develop their innate capacities of body and mind; and there is no other way” (p. 224, emphasis in original).

Fast forward almost 100 years, and the educere/educare debate continues. Bass (1997) points out that our educational system has maintained a relative balance between the two sides, resulting in a system that is not as effective as it could be. Bass and Good (2004) argue that a balance between the two is necessary, but we leave the solution to this central problem to chance, which is no longer acceptable. There are two reasons for this: To begin with, change happens fast. “First, and most obvious, everything happens faster now, and everyone knows what’s happening” (p. 163). Second, we now depend on formal educational programs to educate all levels of society. In the (not so distant) past, education took place outside of school. Schools are only a relatively recent approach for providing education across a society.

> Children in primitive societies received education by participating in adult activities. Not only did they see the tried and true practiced daily, but they also saw adults’ attempts to solve problems in new ways. They actually got a dose of educere with their educare. (Bass & Good, 2004, p. 163)

The verdict on the educere/educare debate? We have too much educare and "educere is in short supply" (Bass & Good, 2004, p. 164). The purpose of the educare path is noble and necessary—to instill the knowledge necessary for society to continue; however, taken to an extreme, the idea of training or molding produces end products of complete uniformity. Bass and Good (2004) claim that in the West for the past 150 years, school education developed as a system to produce good workers and well-behaved citizens. This presents shades of Durkheim who wrote that education is "a continuous effort to impose on the child ways of seeing, feeling and acting at which he would not have arrived spontaneously" (as cited in Lukes, 1972, p. 12). Though there have been arguments that our educational system has not gone far enough to preserve our culture in recent history (Hirsch, Kett, & Trefil, 1987; Bloom, 1987), other critics claim that we are not responding to change or recognizing the need to change appropriately (Giroux, 1989). The path of educere is the path of providing for change. "To fulfill this function, educators strive to develop each individual's abilities, curiosity, and creativity. This approach is the intentional encouragement of diversity" (Bass, The Function of Education section, para 2). Bass and Good (2004) point out that as students spend more time in formal education, there seems to develop a shortage of educere. More time in non-educare institutions may even stifle the types of initiative and creativity that educere produces, diminishing this type of growth and removing the opportunity to learn elsewhere. This creates a culture resistant to change where even new faculty and students are pressured to conform. It becomes a vicious cycle.

Education and Training

Though writing primarily about secondary education in the United States, Bass and Good (2004) bring up a point that O'Toole (1996, 2009) has been saying about leadership education and development for over ten years. O'Toole has stressed a clear-cut distinction between *training*

and *education*. He defines training as "forming habits of thought and behavior by discipline and instruction" (2009, p. 557). Alternately, education means to "develop the faculties and powers of a person" (p. 557). Training is in line with *educare*. O'Toole explains that it is "an applied, practical process with immediate results" (p. 557). Training is about facts, how to do something right. Answers and behavior are either right or wrong and the correct outcome is known in advance. In terms of educational goals, there are clear and identifiable outcomes, exact lesson plans can be developed and the outcomes of learning can be measured. O'Toole specifically aligns education with *educere*, calling it a "maieutic process that is not immediately practical. **It is designed to develop the capacity to learn** [emphasis added]" (p. 557).

In leadership (and management) development, it is critical to recognize what kind of learning is needed—or, back to the question that was discussed earlier, what is the purpose of the learning. In some instances, training may indeed be called for. Being part of a company or any organization generally requires some sort of *indoctrination* or an understanding and acceptance of group morals and values. Development of a certain character can be part of the socialization process exhibited by educare. However, by and large, business exists in a world of constant change. Leadership, as described in previous chapters, encompasses the ability to function (at the very least) and even flourish amidst constant change. This requires a strong sense of educere for leadership development. It does not, as O'Toole (2009) so boldly puts it, benefit from *training*. "There is nothing developmental in the training process" (p. 557). It does not prepare the trainee for subsequent changes once they have mastered the material at hand.

In the world of secondary education, the call is not for one or the other. Bass and Good (2004) agree that balance of educere and educare is essential. In fact it is often the energy spent between the two that wastes effort and resources.

> In the overall scheme of things, educare and educere are of equal importance. Education that ignores educare dooms its students to starting over each generation. Omitting educere produces citizens who are incapable of solving new problems. Thus, any system of education that supplies its students with only one of these has failed miserably. (p. 164)

Leadership education too must present a balance between pure educere and the kind of values and social stability that educare brings. Bass and Good (2004) present eight criteria to achieve this kind of balance: a) results are determined by organizational design first, b) there must be a public or common demand for balance, c) the curriculum or development program must provide balance, d) vision is ultimately the key for high level performance, e) the roles of all stakeholders must be redirected and redefined in agreement with the new balance, which is a leadership function, f) the role of the teacher or trainer is that of a facilitator, working alongside other stakeholders (bosses, peers, management), g) the organization must take on the character of a learning organization, and h) any sustainable balance will require dialogue at all levels of the organization (pp. 165-168). It would be interesting to see how these criteria stand up to most corporate leadership development programs.

Education and Learning

Certainly one element of education is to provide effective learning opportunities in which students can engage. Bradbery explains, "Learning is endemic to human existence. Thus understanding learning has been long recognized as a basic problem of human life" (2007, p. 76). Though there is an enormous amount of research and literature about learning, Bradbery suggests there are four fundamental contemporary theories of learning: behavioral, cognitive, humanist, and social. Though beyond the scope of this chapter to compare and contrast these theories, Bradbery insists that even with the insight of study and comparison, it is difficult to come up with a singular *essence* of learning. He does point to several theorists (Bierly et al., 2000; Allee,

1997) and by extension Wilber (2006) who believe that learning differs depending on one's level of development (or stage of consciousness). This will be explored in more depth in the next section.

Bransford et al. (2000) explain that the *new* science of learning emphasizes *learning with understanding*. This is learning beyond mere facts resulting in *useable knowledge*. This emphasis starts by embracing *pre-existing knowledge*, acknowledging what learners bring to the task of learning and starting there. Active learning is another development that focuses on assisting learners to control their own learning. "Key findings" on learners and learning include:

1) Learners have preconceptions about how the world is and works and these understandings must be engaged before new concepts and information are shared or they may never learn them and revert to their preconceived notions.
2) In order to develop competence, the learner must a) develop a deep foundation of factual knowledge, b) which can be understood in a conceptual framework, and c) the ability to organize this knowledge to facilitate access and application.
3) A metacognitive approach can assist students to control their own learning through definition of learning goals and monitoring progress.

This approach to learning helps learners to "achieve their fullest potential" (p. 5) and is also similar to what Cowan (1995) explains based on the medicine wheel (see Chapter Four). Merriam et al. (2007) add that learning, particularly in adulthood, is intensely personal but is shaped by social context. To facilitate learning, one must know who the learner is, why the learner is engaging in educational activities, how the learner's social context shapes the learning (e.g., organizational goals and values), as well as how adults learn and how aging affects the ability to learn.

Bransford et al. (2000) propose a framework for creating and evaluating optimal learning environments with the following attributes (see figure 9.1):

1) Learner centered focus, encompassing the preconceptions that a learner brings as well as a broader understanding.
2) Knowledge-centered focus, emphasizing what is taught, why it is taught, and what constitutes mastery or competence.
3) Formative assessments, to allow the teacher or facilitator to understand a student's preconceptions and design appropriate material as well to assess progress.
4) Community centered focus, connecting what is learned in the learning environment with the outside world.

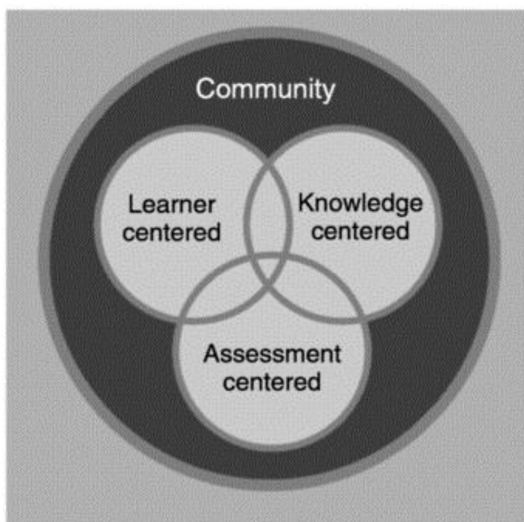


Figure 9.1. Perspectives on learning environments (Bransford, et. al., 2000, p. 134).

It is point 4, community-centered focus (and beyond), that is particularly important in regard to education for wisdom and the common good.

Education and Development

Having explored education and taken a tour through training and learning, some time should be spent on development as well, with an eye toward what is meant by *leadership*

development? WordNet gives the following definitions of development: 1) an "act of improving by expanding or enlarging or refining" and 2) "a process in which something passes by degrees to a different stage (especially a more advanced or mature stage)" (http://wordnet.princeton.edu). Lerner (1998) defines development as "systematic change within an individual or a group of individuals that results from a dynamic interaction of heredity and environmental influences (as cited in Bee & Bjorkland, 2004, p. 14). Citing Bee and Bjorkland themselves, Merriam et al. (2007) explain that in development there is a sense of both change and stability. They go on to introduce four approaches to adult development: biological, psychological, sociocultural, and integrative. Of the four the integrative approach comes closest to understanding the complexity of development as it entails the combining of models for multiple perspectives.

As Wilber (2007) has shown, all developmental theorists and researchers have a stage-like list of growth and development that are remarkably similar in many aspects. As one grows or develops through levels of consciousness, a transformation actually takes place. Wilber (2007) states, "there is a different view of the world—a different view of self and others—a *different world-view*" and at each stage "you get a different type of *self-identity*, a different type of *self-need*, and a different type of *moral stance*" (p. 132). Bradbery (2007b) clarifies the need to distinguish between learning and development. "The nature of learning changes in a distinguishable way as the individual moves from one stage of development to the next" (p. 167). Surveying various stage theories of development including Piaget (1950), Bateson (1972), and Wilber (1998) among others, Bradbery attempts to show similarities in stages or levels of consciousness. He concludes that if learning is predicated on a particular level of development, then there is no point in trying to *teach* at a level that has not yet been reached by the learner.

Learning efficacy will be improved by understanding the level of development of the learner, as Bransford et al. (2000) proposed above.

> Further, if the enhancement of the ability of learners to learn is a desirable goal, it is important to attend to the creation of interventions that will encourage developmental changes in learners. These are likely to include techniques like learning circles, meditation practices, mentoring and similar practices that have traditionally been used in the pursuit of spiritual development. (Bradbery, 2007b, pp. 168-169)

Developmental theories have clearly shown that people can understand and operate at the stage in which they are most entrenched, but they cannot yet understand higher-level stages. Lower level stages are still comprehensible though, because stage theory explains that progression to higher levels require both transcending *and* including previous stages (McIntosh, 2007; Wilber, 2003). Though developmental theorists such as Wilber emphasize that there is nothing “wrong” with being at any particular stage, it does open up the possibility for marginalization. Wilber (2003) talks of, in particular, the shadow aspects of each stage of consciousness. These can be particularly vitriolic until one makes “the integral leap to second tier” (Beck & Cowan, 1996). So there is a clear need to use this material in a way that does not offend and marginalize. It is not a race or a contest. Development rests on one central tenet—that of conscious evolution (Hubbard, 1998). Conscious evolution is a *metadiscipline* whose purpose is “to learn how to be responsible for the ethical guidance of our evolution” (p. 58). In essence, if one of the responsibilities of leadership is to help pave the way for transformation, and we are clear that the process of transformation can help people move to higher levels of consciousness, then this type of developmental work must be part of leadership development.

Wilber (2003) has insisted that it is difficult to move people to higher levels of consciousness. It happens partly as a consequence of living and partly as an intentional process—not necessarily an intention to transcend developmental levels but to grow and

develop. In addition to Bradbery's suggestion of techniques to encourage development, and, as mentioned in Chapter Seven, Wilber notes that only meditation has been shown empirically to shorten the time between stages (2003). But Wilber also explains that culture affects the development of individuals. Though individuals grow at a rate that is unique for them, the culture and society in which each person lives does exert a certain gravitational pull to the level of the society. Thus, for developing leaders into higher stages, it is important to know and leverage the organization's stage of growth. This can be done for work teams, divisions or groups, and the entire organization (Torbert & Associates, 2004).

Allen and Wergin write, "How people change and develop during their adult years is of fundamental importance to leadership development" (2009, p. 4). They explain that there are at least three reasons to examine the connection between adult development and leadership development: 1) participants in leadership development begin at different points in their life and experience and have different needs; 2) it is important to reflect on what has shaped us as leaders (people, event, opportunities); and 3) what motivates people and creates effective leadership strategy, is dependent upon the developmental histories of followers.

Leadership development in this context begins to include constructive-developmental or psychological stage theory for insight and understanding. "Constructive-developmental theory is a stage theory of adult development that focuses on the growth and elaboration of a person's way of understanding the self and the world" (McCauley, Drath, Palus, O'Connor, & Baker, 2006). Day (2004) writes, "Development, for its part, implies a change in state. It is growth from a less complex to a more complex way of thinking or acting" (p. 840).

> Human development has been discussed as an ongoing cycle of differentiation (acquiring new knowledge, skills, and abilities) and integration (organizing knowledge, skills, and abilities into more complex forms), moving toward increasing levels of complexity. But the change from a relatively simple state to a complex one is not always straightforward,

> and development is not perfectly predictable. Two individuals participating in an identical development program are likely to change in very different ways. (p. 841)

He also points out, as much of the wisdom research has shown (see Chapter Three), that sometimes aging and development do go hand in hand, but age is not a requisite for development.

Current Climate in Leadership Development and Education

At this point it might be prudent to look at how leadership development and education is currently carried out. O'Toole makes the claim that "gazillions" (1996, p. 276) are spent each year by corporations on in-house leadership development programs. Certainly, leadership development has become a multibillion dollar industry (B. Jackson & Parry, 2008). In fact, a recent assessment estimates between $36 and $60 billion dollars are spent on leadership and management development around the world (Burgoyne, 2004, as quoted in B. Jackson & Parry, 2008). The point is, developing leaders is highly valued—and big business. What does leadership development do?

Leader vs. Leadership Development

Day (2001, 2004) suggests that effective leadership requires understanding the difference between *leader development* and *leadership development*. Leader development, which is the development of individual leaders, is actually the most common practice and focuses on developing *human capital* in an organization. This is necessary but not sufficient. "Leadership emerges through social interaction, and therefore depends on the pattern and quality of networked relationships in an organization" (Day, 2004, p. 841) or *social capital*. The key to effective leadership, according to Day, is developing both social and human capital, linking leadership and leader development. It is not an either or proposition. "The preferred approach is to link leader development with leadership development such that the development of leadership

transcends but does not replace the development of individual leaders" (2001, p. 605). To be clear, in this paper both leader development and leadership development are considered components that make up *leadership education*.

Corporate Leadership Development

Day (2001,2004) reviews the seven most common practices for leader/leadership development which includes formal classroom programs, outdoor challenges, 360-degree feedback, executive coaching, mentoring, job assignments, and action learning. He concludes that there is not enough research to support the value of any one over the next. In fact, he states that any of these practices could be either effective or ineffective. "Effective leadership development is less about which specific practices are endorsed than about consistent and intentional implementation" (2001, p. 606). Allen and Hartman (2008) come to a similar conclusion. They compiled a list of 27 *sources of learning* for leader development and then created a survey to assess which of these approaches were most likely to be used, were perceived as most cost-effective, provided the greatest learning, and generated the most satisfaction for participants. Though they did compile a list of highest rated approaches, they note, "All sources of learning have benefits and drawbacks depending on context, and each has its time and place in a leadership development program. However, no single source of learning is appropriate at all times…" (p. 85). They do suggest that organizations offer a variety of programs so that individuals are able to choose *how* they develop. The important point is for development to occur. Interestingly, this may fly in the face of development as Wilber (2003, 2006) sees it. Wilber warns against taking a *smorgasbord* approach to (spiritual) development, advising that, as Day suggests above, consistency is most important (in addition to following the trajectory of a well-trodden path and tradition). However, Allen and Hartman (2008) also emphasize that

leadership development takes time and organizations should create a *supportive environment* to take a *long-term approach* to developing leadership capacity.

University-Based Leadership Development

Though the implications of the previous research are important, many of the leadership development programs listed above seem to be little more than *training*. As O'Toole insists, "What happens within the corporate walls is almost always training" (2009, p. 557). Institutions of higher education also provide a significant link to leadership (and management) development for individuals and corporations. These institutions offer programs for executives, educate current and future managerial leaders (through undergraduate and MBA programs), and both create and contribute to the scholarship on leadership development that is often the basis of corporate and executive learning. O'Toole, promoting the value of university-based leadership development claims, "Education (as defined earlier) is the business of formal higher education" (2009, p. 557). What is taught in business school educates (or *should* educate) managers so they will continue to learn throughout their lives and careers. This, of course, is not always the case. In recent years, arguments have been made that business school education does not provide the kind of knowledge, learning, and broad-based thinking that creates the kinds of managers and leaders needed to not only be successful, but to understand big picture perspectives engendered by higher levels of consciousness and the common good (Bennis & O'Toole, 2005; Ghoshal, 2005; Khurana, 2007; Mintzberg, 2004). Ghoshal (2005) has been particularly open about the effects of business education.

> I argue that academic research related to the conduct of business and management has had some very significant and negative influences on the practice of management. These influences have been less at the level of adoption of a particular theory and more at the incorporation, within the worldview of managers, of a set of ideas and assumptions that have come to dominate much of management research. More specifically, I suggest that

> by propagating ideologically inspired amoral theories, business schools have actively freed their students from any sense of moral responsibility. (p. 76)

Bennis and O'Toole quote former University of Dallas provost Thomas Lindsay to further the point:

> [B]usiness education in this country is devoted overwhelmingly to technical training. This is ironic, because even before Enron, studies showed that executives who fail -- financially as well as morally -- rarely do so from a lack of expertise. Rather, they fail because they lack interpersonal skills and practical wisdom; what Aristotle called prudence. Aristotle taught that genuine leadership consisted in the ability to identify and serve the common good. To do so requires much more than technical training. It requires an education in moral reasoning, which must include history, philosophy, literature, theology, and logic…. (2005, p. 104)

Reframing the Debate

We have stepped again into the training vs. education debate that actually began with distinguishing between educare and educere. Still in search of an answer for what leadership *training* provides, it may be *prudent* at this point to step back and reexamine Aristotle's five intellectual virtues and how they inform our understanding of education (see Chapter Five). In the *Nichomachean Ethics*, book VII, Aristotle (1999) describes five "ways of knowing." As a brief review here are Schwartz' (2006) short definitions:

6. **Techné**—technical knowledge (skills based, action-oriented)
7. **Epistemé**—factual or scientific knowledge
8. **Phronesis**—practical wisdom (based on experience)
9. **Noûs**—intuitive knowledge
10. **Sophia**—theoretical knowledge (universal truths and principles)

Techne, episteme, and phronesis can perhaps be best understood through an example: learning to play jazz. Learning to play any form of music or any instrument requires a great amount of technical skill, practicing scales and chord changes to fluidity. Many people study the *science* of jazz—attempting to understand theory, for example, what scales work over which chords.

Episteme, in this instance, is not necessary to play jazz, though it can help in one's overall understanding. Phronesis requires practice and experience. After years of playing and lots of experience with different repertoire, melodies, and chord changes, seasoned jazz players can pretty much handle anything that is thrown their way. "Whereas *episteme* and *techne* imply the explicitness and transmissibility of knowledge, *phronesis* alludes to a form of personal knowing that is more supple, less formulable and which emerges through a person's striving" (Chia, 2009, p. 26, emphasis in original).

Referring back to Lindsay's quote (as cited in Bennis & O'Toole, 2005) we see this is exactly the point being made—too much emphasis on techne and episteme and not enough phronesis[7] results in graduates without the ability of moral reasoning. "Things won't improve until professors see that they have as much responsibility for educating professionals to make practical decisions as they do for advancing scientific knowledge" (p. 103). Chia (2009) notes too that Ghoshal is criticizing "the prevailing conception of knowledge held within business schools which is governed by what we call here *episteme* and *techne*" (p. 36, emphasis in original). He goes on to say,

> The presumption is that use of such representational structures produces proper reliable knowledge that is then transmitted to students who are subsequently encouraged to "apply" them in practice. Truth-seeking knowledge-creation necessarily precedes and hence guides practical action. Knowing "what" and "why" precedes "knowing how to." (p. 36)

If the dangers that lurk in higher education institutions are daunting, corporate "universities" are facing similar dilemmas.

> Corporate universities have instilled a new paradigm in management education, which is fast shaping a new ideology emphasizing corporatization and commercialization. It is this new dominant ideology, which in turn has generated a new set of pressure and measures

[7] Recall that phronesis includes practice and excellence in virtue. There is an explicit moral dimension that is included, which does not necessarily translate to the jazz example.

> of quality in management education. The emphasis on consumption, relevance, performativity and short-termism are manifestations of this new ideology. The "McDonald University" model of assembly line education may lack academic gravitas but in a "McDonaldized Society" that measures and values speed and immediate results, such a model of education is yet another approach for systematically "producing" the learning that is readily employed as a means to an end—profitability. (Antonacopoulou, 2008)

Antonacopoulou claims that this new management *training* flies in the face of the principles of life-long learning and the concepts of learning organizations or even learning societies. The problem amounts to what she calls a domestication of education. Agreeing with O'Toole (1996, 2009), much of the *educating* amounts to *training*, and training does not necessarily mean learning. "As long as training does not develop the individual as a person (by providing the confidence, self-insight, and freedom to initiate new actions) it is unlikely that individuals will learn" (p. 193). She goes on to emphasize that "education is intended to encourage freedom" (p. 195), citing Socrates and Freire (1998) among others. If education is intended in the spirit of *educere*, then the kind of organization-specific, bottom-line focused knowledge that corporate universities impart cannot be misconstrued with education. She sides again with O'Toole (2009) who claims not only that education is the business of institutions of higher education, but insists that it cannot be carried out effectively by corporate universities.

Educating for Phronesis and Beyond

One point that becomes clear is that much leadership development focuses on techne and/or episteme, but what is called for is greater phronesis. Practical wisdom is what is most valued in leaders, but our training and education programs either have missed the point or have not figured out how to teach for phronesis. Further, as discussed in a previous chapter on wisdom (see Chapter Five), the two virtues of nous and sophia, transcendent wisdom, are not addressed at all in any of these models. If leaders at any level are expected to perform successfully and show

up fully engaged, if they are to understand the intricacies of constant change or permanent white water (Vaill, 1996), if they are to see the big picture and make wise decisions that do not end up "costing" more than they are worth, if leadership is intended to lift the veil of mediocrity and engage in pursuit of excellence, if we can embrace interdependence and understand that the common good may be the *only good* in the long run, and if we truly see that freedom and democracy is about a world that works for everyone, then leadership must take on a different demeanor and leadership education takes on a more urgent and holistic tone.

Leadership education must go beyond training. Educators must understand the difference between educere and educare and successfully meld both. Leadership education, while incorporating elements of techne and episteme, must begin to guide leaders toward phronesis. Additionally, leadership education must embrace the bigger picture represented by deeper forms of knowledge such as nous and sophia, transcendent wisdom (Trowbridge, 2011) and self-transcending knowledge (Scharmer, 2007). If (leadership) education is to enable us to go beyond the level of information and knowledge (Hart, 2009), to approach understanding and aim for wisdom, leaders and educators must open their eyes to different models and influences. There are extant models of education that can serve as examples and offer to guide leadership development efforts. It is unlikely that leadership education and development will reside solely in either corporate universities or institutions of higher education, but the growing need for leadership *and* leadership development will continue to require more and better *educational* opportunities. Both corporations and universities, as well as private training companies and individual coaches, consultants and teachers would benefit from a constant assessment of what else is "out there." With that in mind, in the next chapter several important exemplars of education will be reviewed

and key factors fleshed out with the intent, in the final chapter of this dissertation, to patch together a holistic quilt of leadership education possibilities and suggestions.

Chapter X: Educational Models

In the course of my research, I have come across several educational models that have been very interesting and I believe hold a good deal of value for the advancement of leadership education. Some have existed for quite some time and have either been forgotten or disregarded. Some are new, at least in form. Some are well established, and have not, to my knowledge, been incorporated, at least to any great extent, into leadership development. Many are drawn from childhood educational models. It is important here to make the distinction between childhood and adult education, while acknowledging the commonalities of both. Bransford et al. (2000) indicate that the design framework discussed previously (learner, knowledge, assessment, and community centered) applies equally to adults as it does to children. In including these models, the value of *education* is first being stressed, along with the intrinsic nature of the focus of these programs. Though adult thinking is certainly (usually) more complex, many of these programs offer ways of thinking and educating to which we, as adults of an earlier generation, were never given access, and may result in even more complex cognitive capabilities. It should also be recognized that many of our educational models and ways of thinking carry over from childhood to adulthood (witness the number of classroom-based leadership development programs, a holdover from "traditional" educational strategies, the value of which are questionable for adults).

Adult vs. Child Education

There are, of course, many theories and ideas about adult education—far too many to even cover superficially in this chapter. Though certainly there may be common themes and principles, even a meta-analysis of this work may not yield the kind of useful results that we

seek. Merriam et al. (2007) have ably accomplished the task of differentiating learning in adulthood from learning in childhood by examining it in terms of the learner, the context, and the learning process.

The Learner

The adult learner brings considerable life experience to the educational journey. This experience, though often seen as just the foundation of one's identity (and also as its limitations), functions in other ways as well. First, adults themselves become important resources in the learning. Second, it is often the need to understand or make sense of the life experiences that motivates the journey. Third, the engagement with past learning experience is different for adults and children. "An adult's major use of experience in learning is on reintegrating or transforming meanings and values, while children tend to use their experiences in accumulating new knowledge and skills (p. 424). Quoting Mezirow, the authors point out that learning in adulthood is often more about "using a prior interpretation to construe new or revised interpretation of the meaning of one's experience as a guide to future action" (Mezirow, 2000, p. 5). Training, as O'Toole (2009) and others have shown, does not take this into account and focuses solely on learning new skills and behaviors. Additionally, Merriam et al. (2007) warn that past experience can also be an obstacle to new learning and it may be necessary to "unlearn negative attitudes toward learning" (p. 424).

Psychological or developmental stages, as we have discussed previously, are also key considerations. Merriam et al. (2007) point to such theorists as Havinghurst (1972), Erikson (1959), Kohlberg (1969), and Fowler (1981) to explain the often stark differences in life stages that adults face relative to children. Mezirow (1991) and Kegan (1994) point out that more complex stages aren't engaged until the 30s, 40s, or later. And Kegan (1994; Kegan & Lahey,

2009) among other developmentalists (e.g., Wilber, 2003, 2006) has been known to claim that most adults do not even rise to the highest levels of consciousness and development. Merriam et al. (2007) also indicate that transitions and life events are another differentiating factor. “Many of the life events and transitions that adults face are peculiar to adulthood and require adjustments—adjustments often made through systematic learning activity” (p. 425). This is in line with some of the empirical research on wisdom, both implicit and explicit (e.g., Baltes and the Berlin model). Life transitions are particularly motivating and adult education is often about coping with transition. As Mezirow (1991, 2000) has noted, learning in adulthood is very often precipitated by a “disorienting dilemma” and new ways of dealing with otherwise familiar life patterns are required.

The adult mind (and/or) brain, including memory, is key in understanding adult learning. There is much research in neurobiology and the use of pharmaceutical substances to enhance learning and cognition and even fight the effects of aging and diseases. Additionally, there is research in how memory works and information is stored and retrieved. Curiously, not as much research is done on *higher levels of cognition* such as understanding and wisdom (Hart, 2009). However, “there is a burgeoning literature looking at learning as an embodied, emotional, perhaps spiritual occurrence” (Merriam et al., 2007, p. 426).

The Context

The context of education for adults is equally important in distinguishing adult and childhood education. In recent years there have been two primary ways to consider context. First, learning is a result or product of individual *interaction* with the context. This assumes that most adults assume responsibility for their own lives and take appropriate responsibilities and social roles (citizen, employee, spouse, parent…). *Learner* is normally a role added *in addition* to these

other full-time roles and responsibilities. “The learning that adults do arises from the context of their lives, which is intimately tied to the sociocultural setting in which they live” (p. 428). Learning involves making sense of one’s day-to-day life and the motivation is often a tension that exists between learner and world. One key difference between education for children and adults pointed out by Resnick (cited in Merriam et al., 2007) is that school for children generally concentrates on general education and theory while adults typically require specific types of competencies for success. However, Resnick adds that adults need to learn “to be good adaptive learners, so that they can perform effectively when situations are unpredictable and task demands change” (cited in Merriam et al., 2007, p. 429). Equally important in terms of contextual issues are social and ethical issues. Education for children normally includes social and moral values as the goal is preparation for adulthood. The focus for adults is not so clear-cut and perhaps can be seen as lacking, particularly for leadership and management education. As Merriam et al. (2007) indicate, agency and responsibility for these issues in learning is unclear, particularly because education for adults is often associated with one’s work, life situation, or adult standing. As a final point, adult learning takes place often in multiple contexts, both formally and informally, and often happens “while life is happening around us.”

The second way to see context considers how societal structures and institutions impact adult learning. *Structural* dimensions include race, gender, power, class, diversity, and oppression. These dimensions often work invisibly while affecting adult learning. The diversity and multicultural composition of society requires a different kind of attention that also acknowledges the effects of political and economic circumstances. “It is no longer a question of whether in adult learning situations we need to address issues of race, class, gender, culture, ethnicity, and sexual orientation but rather a question of how we should deal with these issues,

the power dynamics involved, and so on" (Merriam et al., 2007, p. 430). Even the power dynamics of learners and teachers needs to be explored as it becomes increasingly important to know and acknowledge the diversity of backgrounds within a learning environment. Further, the wide array of people and cultures now part of almost everyone's daily life opens the opportunity to learn from a truly diverse field and expand individuals' worldview as never before. The importance of understanding the complexity of structural dimensions rings especially true for leadership development and education.

The Learning Process

Merriam et al. (2007) note that though adults and children share common processes, two factors seem to particularly affect adult learning, speed and meaningfulness. As adults age, often their ability to respond slows down while time pressure may increase, creating negative effects on learning. Adults are also less likely to engage in the learning process unless it holds *meaning*, probably because adult learning is generally associated with life situations. *This means that real motivation to learn must come from within and direct motivation from outside will not likely succeed*. Other considerations that may affect adult learning include health and age-related factors.

Adult education can often be furthered by recognizing and utilizing the prior knowledge that adults bring to a new learning situation The possibility of greater learning potential in some areas may actually increase with age. Alternatively, research in transformative learning focuses on the *transformation* of one's experience rather than utilizing the accumulation of knowledge as a building block. One additional factor to consider, as has been discussed previously, is the different stages of cognitive development that adults bring to the educational process. In this

case, mature thinking ability often is not even available for learners until they are a certain age. The actual *design* of learning (for wisdom in leadership) needs to address these three elements.

One important point should be kept in mind. Drawing from the concept of *paideia* (to be explored in the following section), learning is a labor of love—for oneself as well as for society and ultimately for truth (Antonacopoulou, 2008). "What really matters is not whether we have a child or an adult learner but whether we care deeply enough to work with the individual needs of that person, which ultimately make him/her individual (unique)" (p. 200). By going beyond assumptions about how adults *should* learn and concentrating on "supporting learning by nurturing the child-like qualities of inquisitiveness and curiosity" (p. 201) (*educare* as per Jolly, 1905) as well as leading out the authentic self (*educere*) as a member of a larger social system, we are more likely to co-create a *conscientized* (Freire, 1998) society characterized by a deeper understanding of the world.

Educational Models

In light of these differences, it is important to now visit some educational practices that may hold particular value for leadership development. These sources of educational practice have been selected through extensive reading on both the subject matter of leadership and education as well as some of the features of "higher level leadership" that we have examined in previous chapters, namely the integration of body, mind, heart and spirit; the concept of the triple bottom line, quadruple bottom, and triple top line; the common good; and spirituality or transcendence; as well as our main thrust toward wisdom and transformation. Though my research was not exhaustive (how could it be?), the selection of the following models do represent more than personal resonance, though that is clearly one factor for inclusion—based on the conformity with my previous stated focus. But many of these models continually surfaced in

the literature as I did my reading and research. It should be noted that many (though not all) of the resources cited tend to share common themes and citations, so there is a danger of *nepotism* of sorts, if one buys into this line of reasoning. That being said, I do believe that most of these models, while significantly differing from traditional educational models, also represent what is needed for what I call *wisdom in leadership*.

Paideia

In Greek, the word *paideia* means education or instruction. In his three-volume opus, classical scholar Werner Jaeger explains paideia as “the process of educating man into his true form, the real and genuine human nature” (1986, p. xxiii). Classical paideia either explicitly states or implicitly assumes what can be seen as a forerunner to a liberal education—depending on who is writing the definition. Paideia also intimates authenticity. Sorondo (2000) sees paideia as being oneself. Quoting Aristotle, he states, “education must strive to effect the ‘development of the subject into his real self or actuality’” (p. 193). Gallagher (1992) sites a similar theme in Plato. “Plato’s notion is that paideia as ‘a turning around of the whole person in his or her nature or essence’ results in a turning toward truth” (p. 199).

Aristotle writes in *Politics* (Aristotle & McKeon, 1941) that there are four customary subjects in paideia: reading and writing, gymnastics, *mousike*, and sometimes *graphike* or drawing. Paxson (1985) explains that mousike, called so because it was inspired by the muses, included tragedy and comedy, oratory and elegy, music, dance, history, and even astronomy. He makes the point that Aristotle divides paideia into “forms that are necessary, forms that are useful, and forms that are liberal and noble” (p. 71). The influence on ancient Greece of excellence and beauty is well understood (Jaeger, 1986). Thus paideia to Aristotle was not just about an education that is “useful” but one that goes beyond utility. He warns that “to be always

seeking after the useful does not become free and exalted souls" (*Politics*, 1338b3, as cited in Paxson, 1985, p. 72).

Paideia is not about vocational training but rather focuses upon character and, at least for the Greeks (and Romans, whose *humanitas* is based on paideia), is modeled by an ideal of excellence (arête) and motivated by democratic values. Umidi (2005) writes that paideia is character formation. In the Bible it translates as *formation* or *training* (2 Timothy 3:15, 16). "Formation involves transformation (morphe) which is a change in the inner man or essence" (Umidi, 2005, p. 11). This may be the transformation we are seeking through the quest for wisdom (in leadership). But paideia, while guiding important educational perspectives, is also something more.

> Formation is the closest English equivalent, but formation, which in current usage is associated with the molding of the individual's character or soul, does not capture a second dimension of *paideia*, its orientation to public values, to those purposes that a community or society hold in common. (Wheeler, 1990, p. 2)

This is where the idea of education and transformation coalesce to create a humanity that understands the importance of the common good.

Paideia also comes from a period of time in Greek history when this kind of education, as important as it was (and is), was reserved solely for citizens. Citizens meant male property owners. It did not include women nor did it include slaves. There was little if any diversity in race in ancient Greece. So paideia has a potentially marginalizing history and shadow. But the concept of paideia has held sway in the West over centuries, becoming humanitas in Rome, much later turning into *humanism* during the Renaissance, and holding a considerable influence in what we see as a modern liberal education. However, as Parkinson (1977) explains, paideia is not the same as modern humanism. The paideutic classical humanism is characterized by certain ideas that defined the classical ideal: 1) education is based on a culture of literacy; 2) rigorous

intellectual training is required; 3) leadership qualities and skills are cultivated; 4) the *whole* person is educated, including physical and moral development; 5) education is based on a set of cultural truths and is thus “authoritarian;” 6) the education is also based on cultural values; 7) finally, these serve to create a pressure for developing a universal philosophy. Adler (1984) resurrected the idea in the late 20th century particularly for K-12 education. Beyond that, the concept of paideia holds enough substance to continue to develop and refine. Thomas Berry, in *The Great Work* (1999), argues that in addition to classical cultural traditions, education should include voices of indigenous people, women throughout the ages, all branches of science, and a particular attention to the needs of the earth. Neville, commenting on Berry’s work, calls it “a daunting new conception of world paideia” (Neville, 2001, p. 137). Kahn concurs that while it “may serve as the foundation for a progressive pedagogy for civil democracy… the development of paideia itself is revealed to be problematically complicit with a Western legacy of domination based upon race, class, gender, and species (2007, p. 209). He also proposes an *ecological paideia* and closes asking this question, “Could this be the moment that serves as the educational foundation for life in a world that includes not only ecological awareness but social justice too?” (p. 229).

Antonacopoulou (2008) asks why education fails so many learners and what educators can do. Her suggestion is to retrace the roots of paideia. “What the ancient Greeks viewed as paideia was the cultivation of each individual’s natural, in-born potential in every domain of social activity, which cannot be achieved through fixed programmes” (p. 198). Paideia, she suggests, is a much bigger concept than even education: “it is a psychological, as well as a social process of shaping the person as a member of a social entity to which the person contributes and in turn is shaped” (p. 199). Without a clear distinction of that social *entity*, an individual could fall prey to

what MacIntyre (Horvath, 1995) warns as identification primarily with the organization as opposed to identification with society first, as explained earlier (see Chapter Six). Thus we find importance in paideia of the common good. "It is due to the reciprocal interaction between the development of the person and the social whole that the quality of life of the person and the society at large are being constantly transformed" (Antonacopoulou, 2008, p. 199).

According to Antonacopoulou (2008), and in agreement with MacIntyre (1984), leadership and management education must widen its view of executives and employees as members of society as a whole. The objective of executive education, in this case, would go beyond the knowledge and skills required by the organization.

> Management education therefore, should stand for the developing/nurturing of managers who have the consciousness to be responsible for the decisions they make and accountable for the actions they take. Management education should not just seek to promote greater social responsibility but also greater responsibility for the active role managers play as educators (by bringing diverse practical perspectives, which enrich the educational experience) and not just as those to be educated. (p. 201)

Liberal Education

Various debates rage in educational circles, particularly in the United States. One that has caught my attention is the slow demise of liberal education. Here would not be the appropriate place to attempt a definition of liberal education. But illuminating the kind of education that seems to be poised to replace it (if it hasn't already) is our first goal. Schrecker (2010) begins an article she writes in defense of liberal education with these words:

> In their rush to attract students with an ever more vocationally-oriented curriculum, America's colleges and universities risk producing a nation of civic illiterates. Propelled by the economic forces that have been restructuring American society for the past few decades, the academy has abandoned its commitment to the common good. (para. 1)

Nussbaum (2010) too, shares this concern. She explains that particularly in times of economic crisis, we tend not to question the direction that education is taking and the effect it will have on

the future of democracy. “With the rush to profitability in the global market, values precious for the future of democracy, especially in an era of religious and economic anxiety, are in danger of getting lost” (p. 6). Her concern surrounds the push toward science and technology and the potential loss of other abilities associated with the humanities and the arts and essential for democracy. These three abilities have been the same ones she has been advocating for over a decade. Nussbaum’s (1997) 3 abilities that modern education should provide include: a) the capacity of critical examination of oneself and one’s own traditions; b) the ability to think of oneself as a “citizen of the world;” and c) the ability of “narrative imagination”—ultimately empathy or the ability to try to experience life from a position other than one’s own. Most of her arguments are right in line with what wise leadership with a big picture perspective would want. The following quote even embraces some elements of transformative learning as well.

> I shall argue that the cultivated capacities for critical thinking and reflection are crucial in keeping democracies alive and wide awake. The ability to think well about a wide range of cultures, groups, and nations in the context of a grasp of the global economy ad of the history of many national and group interactions is crucial in order to enable democracies to deal responsibly with the problems we face as members of an interdependent world. (p. 10)

Oakeshott and Fuller (2001) widen the argument considerably by explaining that it is not just about phronetic value and practical wisdom, but it goes farther, into self-knowledge and the human condition.

> This, then, is what we are concerned with: adventures in human self-understanding. Not the bare protestation that a human being is a self-conscious, reflective intelligence and that he does not live by bread alone, but the actual enquiries, utterances, and actions in which human beings have expressed their understanding of the human condition. This is the stuff of what has come to be called a 'liberal' education - 'liberal' because it is liberated from the distracting business of satisfying contingent wants. (p. 15)

Study of the liberal arts is not foreign to leadership development and education. In fact, it can be argued that until recently, most business and civic leaders had some kind liberal arts

background. With the advent of the MBA and even more recently the undergraduate business degree, we find far fewer business people who have an appreciation of the big picture of business and the world. As a possible result, we are seeing ethical lapses and environmental disasters that perhaps those leaders with a bigger picture perspective would have not committed. Klenke (1993) suggests that leaders are developed by increasingly understanding the moral obligations that leadership requires and accepting the responsibility to serve one's community and society. Wren says education of leaders needs to "produce citizens capable of confronting and resolving the complex problems which will face tomorrow's society (1994, p. 74). Barker concludes, "Leadership education, therefore, must be centered on the role of all leadership participants as active shapers of their world" (1997, p. 358).

A renewed interest in the liberal arts and leadership has begun to arise slowly. Howe (1997) suggests that focus on the liberal arts in leadership may help to "tease us out of the institutionalized, taken for granted approaches to leadership embedded by psychology and business/management" (p. 57). Brungardt, Gould, Moore, and Potts (1998) believe that liberal arts education instills the following characteristics into leadership students: knowledgeable, civic-minded, cooperative, creative/innovative, credibility/trustworthy, critical, and problem solvers. Indeed these are some of the characteristics that make up good leaders. And Maroosis (2009) tells us that this course of study "is central to realizing the ancient promise of leadership, which is the liberal arts as a practical wisdom aimed at doing good things in the world" (p. 177). The onus will lie in "proving" that liberal arts-minded leaders can accomplish *better results* than vocationally educated business majors. Perhaps the first call to order is to redefine "better results" to an understanding of our interconnection and the common good.

> Thus we come full circle back to the study of the liberal arts as integrally related to themes of leadership. It is a symbiotic relationship in which the study of the liberal arts

> prepares one for leadership, and thinking purposefully about leadership gives the study of the liberal arts both an integrative theme and the opportunity to think deeply about how and **why the liberally educated individual should look beyond the self to serve the greater good [emphasis added]**. (Wren, 2009, p. 21)

Holistic Education

Holistic education (HE) might be better described as a movement than an actual pedagogy as there are many different forms of holism in education, diverse opinions in both writings and charters, and a multitude of different institutions in many countries calling themselves holistic. Because no one clear consensus exists, it is best to examine HE through what Wittgenstein called “family resemblances” (Forbes, 2003). Forbes explains that HE primarily intends to 1) educate the whole child or person, b) educate the person as a whole, and c) see that person as part of a whole (system). Of course, this raises any number of questions such as what *is* a whole person, how does one educate all the “parts,” etc. Forbes (2003) clarifies, “Holistic education has as its goal the fullest possible human development with fitting into society and vocation having secondary importance” (p. 3). Thus, depending on the holistic *school of thought*, different approaches will be more important (e.g., Christianity in Montessori, Theosophy for Steiner/Waldorf, etc.).

Further, Forbes states that HE can be best explained by a term first coined by Tillich (1957), *Ultimacy*. He explains ultimacy as,

> 1) the highest state of being that a human can aspire to, either as a stage of development (e.g., enlightenment), as a moment of life that is the greatest but only rarely experienced by anyone (e.g., grace), or as a phase of life that is common in the population but usually rare in any particular individual’s life (e.g., Maslow’s peak-experience); and 2) a concern or engagement that is the greatest that a person can aspire to (e.g., being in service to something sacred). (p. 17)

Both of these meanings relate well to the ideal of leadership I believe is worth pursuing. The first meaning of ultimacy correlates to both wisdom and higher stages of consciousness, both of which (if they are indeed separate) require intentional development at a certain level. In other

words, it is highly unlikely that “wisdom happens” in this era of complexity and continuous change. The second, puts the concept of leadership (and work) as a sacred task, much as I defined leadership in an earlier chapter. The ultimate idea of leadership as a sacred responsibility to develop others toward the common good is not just an ideal, but indeed a responsibility.

There are a number of writers and researchers in leadership who have embraced the holistic concept (Boyatzis & McKee, 2005; Covey, 2004; Loehr & Schwartz, 2003). Boyatzis and McKee (2005) write often about the need for a holistic approach to leadership that uses the body and mind as well as the heart and spirit to develop and contribute to *resonant leadership*. It is particularly important for personal renewal. They discovered that “leaders who sustain their resonance understand that renewing oneself is a *holistic* process that involves the mind, body, heart, and spirit” (p. 8, emphasis in original). Loehr and Schwartz (2003) see these four realms as sources of energy that must be tapped for *full engagement*. “Full engagement requires drawing on four separate but related sources of energy: physical, emotional, mental and spiritual” (p. 9). Full engagement is not only necessary on a personal level, to perform at one’s best, but to contribute to the excellence of one’s employees, company, and the larger society. “Energy is highly infectious, and negativity feeds on itself. Leaders have a disproportionate impact on the energy of others” (p. 23). They add, “By training in all dimensions we can dramatically slow our decline physically and mentally, and we can actually deepen our emotional and spiritual capacity until the very end of our lives” (p. 12).

Integral Education

The concept of integral education may be new to scholarship, but the integral concept has been around for a long time, possibly as far as pre-Socratic Greece and early philosophies from Asia and India (Reams, 2010b). It is most commonly, though not solely, associated today with

the work of Ken Wilber. Other integral thinkers include Sri Aurobindo, Rudolf Steiner, and Jean Gebser, among others.

> What appears common among these thinkers is that there is a mode of consciousness available to us that is qualitatively different from our common, ordinary, rational, everyday consciousness. The goal for each model is also to develop or evolve into this being normal for us. There are characteristics that set integral consciousness apart and form a difference that makes a difference. This integral consciousness allows one to perceive, conceive and make meaning in ways that go well beyond how we are trained to do these things in our society today. It allows us to cut to the heart of matters while also attending to the wholeness of things. It gives us the capacity to find the simplicity amongst the complexity. (Reams, 2010b, p. 8).

While it is beyond the scope of this chapter to explain integral theory in all of its intricacies, Reams' description above gives a taste of what integral *could* be. However, we will take a look at what characterizes integral education (IE), and focus on some of the parallels to leadership development. It should be understood that IE is an emerging field that draws from a broad array of sources: alternative, mainstream, and *transdisciplinary*. Esbjörn-Hargens, Reams, and Gunnlaugson (2010) write,

> We are reluctant to posit a singular or overarching definition of integral education. Rather we are interested in encouraging multiple, even contradictory approaches, to integral education. Such diversity is, we feel, essential to the deeper process of clarification and articulation of what lies at the heart of integral education. It also provides room for things to be permeable and messy. (p. 5)

The elements of IE include the following:

1. *Exploring multiple perspectives*—truth and understanding come from more than one source. As Wilber (2003) is known to say, every theory and philosophy contains at least a part of the truth.
2. *Including first-, second-, and third-person methodologies of learning and teaching*—this means subjective, intersubjective, and objective elements, as depicted in Wilber's 4 Quadrant model (see Chapter Eight).

3. *Weaving together the domains of self, culture, and nature*—thus IE (and integral theory) melds not just a personal or societal point of view but that of the bigger picture of nature as well.
4. *Combining critical thinking with experiential feeling*—An understanding of both cognitive and affective realms, grounding knowledge in embodied experience.
5. *Including the insights from constructive-developmental psychology* — This uses the insights discussed previously that we are all at different levels of development and how this may affect our learning and understanding.
6. *Engaging regular personal practices of transformation*—This element embraces actual practices designed to stimulate internal growth in body, mind, and spirit.
7. *Including multiple ways of knowing*—Humans all have different skills and strengths when it comes to learning. Gardner's (1993) theory of multiple intelligences is a good example. This concept "includes a multidimensional view of humans that honors body, heart, mind, soul, and spirit" (Esbjörn-Hargens et al., 2010, p.6).
8. *Recognizing various types of learners and teachers*—In addition to learning styles, there are different personality types, teaching styles, etc.
9. *Encouraging "shadow work" within learners and teachers*—Through reflection we gain a deeper understanding of what makes us react negatively. "By learning to look at what we do not want to see in ourselves (and others) we become more compassionate and open to learning" (p. 6).
10. *Honoring other approaches to education*—It is important not just to include but also to understand potential strengths and limitations of different education approaches. Each makes a valuable contribution to the (integral) whole.

One of the most dangerous assumptions one can make in educating leaders is that there is one approach, one truth, one way. Yet this is the way many leadership development programs seem to be structured. The intentional choice of an integral approach opens leaders to the "messy and permeable" for a wider perspective and greater opportunity.

What is becoming noticeable is that leadership development is no longer simple to define and the complexity of leadership requires complex developmental work. Roberts notes, "there is emerging evidence that deeper learning is a necessary condition to foster deeper leadership" (2007, p. 17). For truly deep learning in leadership, education should be open to multiple perspectives, methodologies, and ways of knowing. Embracing developmental psychology appears to hold promise in understanding the relationship between leaders and followers as well as crafting a strategy for growth and development of the company, the leadership, and individuals in the company (Joiner & Josephs, 2007, Torbert & Associates, 2004). Of particular interest are the practices of personal transformation and shadow work. Boyatzis and McKee emphasize that "personal mastery is not quick, easy, or linear (2005, p. 202). They also say that it requires intentional effort. Integral education by definition allows us to look at all elements to make the educational experience more fruitful. Caution must be maintained so that in the process, true open-mindedness is fostered and it does not become just an elitist form of marginalizing less understood elements.

The Soul of Education—Rachael Kessler

Continuing down the path of spirit and soul, Kessler's (2000) work has been firmly rooted in bringing back "soul" to education. Though her work is primarily geared toward children, what she has discovered has equal impact on our adult organizational life and, as such,

needs to be considered in our leadership and development. Kessler (2000) explains what the *soul of education* means:

> When soul is present in education, attention shifts. As the quality of attention shifts, we listen with great care not only to what people say but to the message between the words—tones, gestures, the flicker of feeling across the face. And we concentrate on what has heart and meaning…. I use the word *soul*… to call for attention in schools to the inner life; to the depth dimension of human experience; to students' longings for something more than an ordinary, material, and fragmented existence. (p. x)

Kessler (2000) points to an important subject that has come up many times in my research: meaning, purpose, and being part of something that is bigger than us… our deepest needs. She advocates including the spiritual dimension in the educational process. Though some writers (Meade, 2010; Sardello, 2010) prefer to distinguish between soul and spirit, Kessler sees the two as intertwined. Her approach, as might be expected, is about the holistic nature of the person being educated. The first step in achieving this level of soul-ness is by creating *authentic community*. Through community, there is safety for learners to explore their inner life—what really matters. Kessler (2000) began to see a pattern unfold in her work with children.

> After listening for many years to their stories, questions, and wisdom, I began to see a pattern. Certain experiences—quite apart from religious belief or affiliation—had a powerful effect in nourishing the spiritual development of young people. As the pattern became clearer, a map emerged. I found seven gateways to their souls, each gateway representing a set of key experiences embedded in their stories… Each gateway begin with a yearning—a yearning that sometimes fulfilled by merely being acknowledged, a yearning for experiences that can often be fostered in classrooms where the heart is safe and the soul is welcomed. (pp. 15-16)

The seven gateways include:

1) *Yearning for deep connection*—the connection may be to oneself, to others, to nature, the universe, or a higher source of power. It resonates with a sense of meaning and belonging, caring, and being seen and known.

2) *Longing for silence and solitude*—the realm of inner peace, identity, reflection, calm, rest and renewal or even *fertile chaos*. Silence, which is often feared and misunderstood contains the space for greater understanding and holds the opening for deep listening.

Figure 10.1. The seven gateways (Kessler, 2000, p. 17).

3) *Search for meaning and purpose*—the exploration of "big questions" that really give our life and work meaning or, as Csikszentmihalyi (2003) says, contributing to something *beyond* one's self.

4) *Hunger for joy and delight*—within a culture that thrives on criticism and complaints, joy is often in short supply. Embracing simple concepts such as play, gratitude, or celebration are powerful forces. Acknowledging beauty and its importance (and a missing *verity* in our understanding of life) brings a value that is rich and rewarding.

5) *Creative drive*—often the most familiar path of nourishing the soul, creativity also invites depth and meaning. It represents a personal encounter with the mystery that feeds the human spirit.
6) *Urge for transcendence*—this represents the human desire to go beyond perceived limits. Often in adulthood and work, this is stifled or dormant. But true excellence lies in the transcendent experience, often experienced through art, music, physical exertion, and transformative practice as well as meaningful work.
7) *Need for initiation*—rites of passage traditionally guide the young and old alike through key transitions in life. Now, largely absent from our culture, this kind of guidance is arguably more necessary than ever. Even (or especially) the organization can create initiatory practice, ritual, and ceremony to maintain a sense of authentic community and engagement.

"If we are educating for wholeness, for citizenship, and for leadership in a democracy, *spiritual development* belongs in schools" (Kessler, 2000, p. 159). Removing the word school and inserting the word organization or company casts a similar light in our adult work world. As adults and perhaps more significant players in society (significant in that our imprint is often immediate) we share these same yearnings. In studies over the past few years, employees have reported increasing levels of disengagement and discontent. A recent survey conducted by Right Management found a sharp rise in employee discontent, even in the midst of economic crisis and widespread unemployment where common wisdom holds that one is "lucky" to hold a job. In 2010, an astounding 84% of employees surveyed expressed dissatisfaction with their current work to the point that they planned to seek different employment in 2011. This was an increase from an already astonishing 60% level of discontent in 2009.

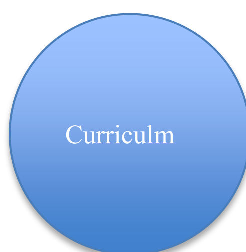
Leadership education must include the understanding and ability to cultivate this form of deep connection within and without the organization for continued success and growth. Cultivating a soul-centered leadership model can help foster the transformation of consciousness that is needed for sustainable organizations, communities, and ultimately (and most urgently) a sustainable world. It is through this sense of connection and soul that wholeness and citizenship emerge.

Timeless Learning—John Miller

For over 30 years, John Miller has been a prolific writer, educator, and advocate of holistic education and spirituality in the educational process. Many of his writings (1981, 2000, 2005, 2006, 2007, 2010) have been integral to my understanding of what education can be. Miller starts with the concept of *teaching from the whole*, arguing that an understanding of human wholeness can be found back at the beginning of recorded history in both East and West.

> Seeing the whole, or feeling part of the whole, has been a common thread in human experience. We see ourselves in intimate relationship with everything. Many people have had this experience in nature, listening to music, being with family or seeing a child at play. Having this experience we begin to see our own place in the universe and the world, and thus gain a sense of purpose. (2010, p. 7)

Miller (2010) differentiates between three approaches to education keeping in mind the wholeness of the learner. *Transmission teaching* serves when a student needs to *acquire* specific knowledge and skill. Knowledge, in this case, is seen as fixed and can be broken into smaller units for transmission. It is often learned through imitation and repetition. The material can be both standard subject matter or behavioral. “In both cases there is essentially a one-way flow, or transmission, of skills and knowledge and there is little or no opportunity to reflect on or analyse the information” (p. 10). Essentially this type education is equated with *techne*.



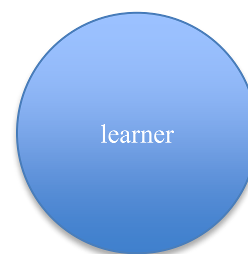


Figure 10.2. Transmission position.

Transactional teaching focuses on the cognitive but is also more interactive. Knowledge is not fixed but can be manipulated and the scientific method is an appropriate model. There is an emphasis on teacher-student dialogue. “However, this dialogue stresses cognitive interactions as analysis is stressed more than synthesis and thinking is emphasized over feeling” (p. 11). Generally there is a set procedure for inquiry and problem solving. This type of education is more akin to *episteme*.

Figure 10.3. Transaction position.

In transformational learning, the wholeness of the learner is acknowledged, and the curriculum and learner are not seen as separate.

> The student is not reduced to a set of learning competencies or thinking skills but is seen as a whole being. When we view the student as less than a whole person, we diminish the chance for authentic learning to occur…. One of the key aspects of the transformation position is the recognition of the inner life of the student and how it can be nourished. (p. 11)

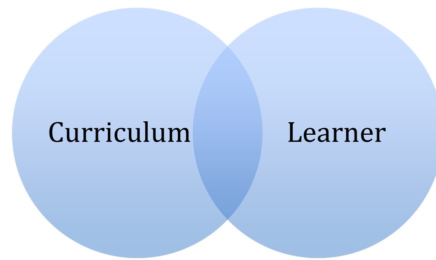


Figure 10.4. Transformation position.

Clearly most educational systems represent either the transmission or transactional approach. Earlier, O'Toole (2009) argued that most corporate leadership development was in fact, training, or transmission. Though he argues for the return to dominance of the university in models of higher education, transmission, or transaction are most often the modes of teaching there. Attempting to define a more transformational and holistic pedagogy can be a daunting task. Miller (2006) breaks ground by introducing the concept of *timeless learning*. Timeless learning (TL) is perhaps best understood by exploring its characteristics. Specific experience of TL does not have to include all of these but what follows are most common:

1. *Holistic/integrative*—As Miller (2006) explains, "Timeless learning is not limited to the intellect; it is also connected to the emotions, the body, and the soul/spirit" (p. 5). All of these elements are interconnected and concomitantly, TL integrates our learning in all these areas.
2. *Embodied*—Embodiment is an extension from the holistic/integrative element. It refers to an embodiment of what is learned—walking the walk. It is often one thing to understand a concept cognitively (understanding what chords and scales go together). It is altogether another to embody it (actually playing jazz).
3. *Connected*—Connection is an important element of TL. It begins with the sense of connection of self that one feels integrating body, mind, heart, and spirit. It then extends to a connection with others, often embodied by compassion and empathy.

This is where the creation of community begins. And it goes beyond to a sense of connection with the earth as well. Finally, it includes a sense of connection to the cosmos. This characteristic describes the progression that developmental psychologists and stage theorists all describe and aligns with Wilber's (2006) description of growth in levels of consciousness as depicted in the graphic below:

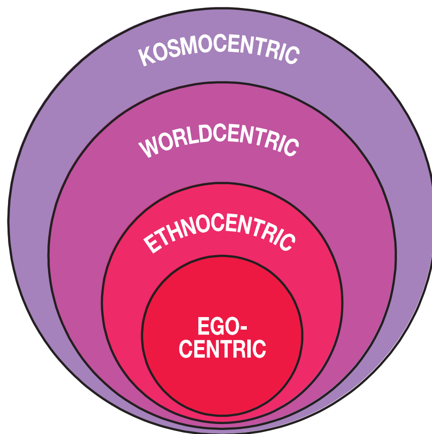


Figure 10.5. Wilber's simplified levels of consciousness.

4. *Soulful*—Distinguishing between spirit and soul, this element is more in line with educere. As Emerson says, "Education is the drawing out of the soul" (1982, p. 80). There is a direct connection here with the work of Kessler (2000).
5. *Transformative*—Though not specifically aligned with transformative learning (Cranton, 1994; Mezirow, 2000), the intention is similar. "Timeless learning can lead to a profound change in the individual" (Miller, 2006, p. 8). As Quinn (1996) points out, individual transformation often causes transformation outside oneself as well. Miller (2006) adds that transformation can be slow, fast, big, small, but it is unpredictable. It can also contribute to a sense of loss of ego and of communion.
6. *Flow*—One characteristic of TL is the sense of *flow* as Csikszentmihalyi (1990) has described it. That includes a sense of full presence or immersion—the point where

challenge is high (but not too high) and there is passion and interest. Feedback during flow is immediate and is especially suited for heightened learning.

7. *Participatory*—Often, TL occurs not just as an individual phenomenon but while participating on some level with others. Bennis & Biederman (1997) describe this with “great groups”, as does Vaill (1982, 1984, 1989) with “high performing systems.” It can also be represented by the kind of relationship Buber (1958) describes as “I-Thou.”
8. *Nondualistic*—Beyond the comprehension of many Westerners or those at certain stages of consciousness, Miller (2006) describes this as “knower and known become one” (p. 10). He explains that this is also true contemplation where one does not just reflect but actually merges with the object of contemplation. However, this does not mean that dualism is rejected. Often it is represented by a movement between the two.
9. *Mysterious and Unexplainable*—“Timeless learning participates in the grand mystery of the cosmos. There is always some unexplainable and mysterious element to timeless learning that can leave us with a sense of awe and wonder” (p. 11). Miller (2006) writes that Eastern philosophies such as Zen and Taoism emphasize this point and add that wisdom is actually a result of embracing the mysterious and revering the wonder.
10. *Immeasurable*—As is often the case, the kind of transpersonal growth and transformative learning that TL represents is not measurable in a positivistic sense. This can equate to difficulties in embracing TL or any unquantifiable method, especially in the workplace.

To incorporate TL, it is important to have a sense of the bigger picture and this paradoxically requires the kind of higher levels of understanding that TL fosters. TL, and any kind of transpersonal growth run the risk of being considered just another form of self-help or self-growth. What needs to be understood and incorporated into the entire educational schema is how TL fits the idea of leadership. If leadership is ultimately about helping others transform (for the sake of better contribution for self, organization, society, the planet, the cosmos) then anyone in a leadership position must have gone through their own transformation first, in order to facilitate the transformation of others. As Nouwen states, “The great illusion of leadership is to think that man can be led out of the desert by someone who has never been there” (1972, p. 72).

Teacher/Leader Formation—Parker J. Palmer

The work of Parker Palmer has been resonant with much of my own research over the past several years, particularly his thoughts on leadership. Yet Palmer is best known as an educator and at this juncture in the chapter, after having discussed extensively *what* is education, *what* should be taught, *how* should it be taught, perhaps the focus should shift to the teacher. If we are to develop leadership as a holistic process, then we must also address the question of *who*. Here the parallel can extend both to organizational leaders as “informal” teachers as well as to those involved in active leadership development.

One of Palmer’s central beliefs is that “we teach who we are” (2007, p. 1), implying that both teachers and leaders bring more than their accumulated knowledge, technique, and skillset. What one brings to a situation requiring both leadership and education is a mix of values, experience, attitude—a sense of self. Palmer’s Teacher Foundation program (1993, 2007) is based on the premise that “good teaching cannot be reduced to technique; good teaching comes

from the identity and integrity of the teacher" (2007, p. 10). In essence, good teaching, just as good leadership, begins with the injunction "know thyself."

> Teaching, like any other human activity, emerges from one's inwardness, for better or for worse… Knowing my students and my subject depends heavily on self-knowledge. When I do not know myself, I cannot know who my students are…when I cannot see my students clearly I cannot teach them well. (p. 2)

The concept of self-knowledge has been explored in leadership literature to varying success. Goleman (2005) writes of *self-awareness* as the first of four realms of emotional intelligence. He explains it simply as "an ongoing attention to one's internal states" (p. 46). In emotional intelligence, self-awareness, like the other competencies, revolves around our emotions. The effective leader is one who can best understand and control his or her emotional responses and then understand and manage that of others. But it all begins with a true awareness of self. "Self awareness is not an attention that gets carried away by emotions, overreacting and amplifying what is perceived. Rather, it is a neutral mode that maintains self-reflectiveness even amidst turbulent emotions" (p. 47).

Vocation and a sense of authenticity is another of Palmer's (2000) foci. Self-awareness, self-knowledge, the gift of authenticity is the supreme gift of the hero's journey. The result of this inner transformation allows us to bring something authentic back to the world (the *return*) and give of our gifts. Often this is a sense of true calling. The word vocation comes from the Latin *vocare*, meaning "to call." "Our deepest calling is to grow into our own authentic self-hood, whether or not it conforms to some image of who we ought to be. As we do so, we will not only find the joy that every human being seeks--we will also find our path of authentic service in the world" (Palmer, 2000, p. 16). And paradoxically it both ends and begins the cycle again with a calling—this time with a deeper sense of what calls us.

Transformative Learning

We covered some of the basic ideas behind transformative learning in Chapter Eight. But because I feel it is an important pedagogy, we will go into a little more depth here, covering some other scholars besides just Mezirow. Nevertheless, it is good to start with Mezirow (2000).

> Transformative learning refers to the process by which we transform our taken-for granted frames of reference (meaning perspectives, habits of mind, mind-sets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action. (pp. 7-8)

Mezirow (2000) has outlined 10 phases of transformative learning and suggests that most transformations follow some semblance of this model:

1. A disorienting dilemma
2. Self-examination with feelings of fear, anger, guilt, or shame
3. A critical assessment of assumptions
4. Recognition that one's discontent and the process of transformation are shared
5. Exploration of options for new roles, relationships, and actions
6. Planning a course of action
7. Acquiring knowledge and skills for implementing one's plans
8. Provisional trying of new rules
9. Building competence and self-confidence in new roles and relationships
10. A reintegration into one's life on the basis of conditions dictated by one's new perspective. (p. 22)

Mezirow's 10 steps share much in common with the hero's journey from a) the disorienting dilemma, or *call to adventure*, to b) understanding that discontent with status quo impels one to change or cross the *threshold*, to c) the various *challenges* one meets to transform, and d) the *return* or reintegrating into life with a new perspective. Merriam et al. (2007) point out that of the 10 phases there are four main components: experience, critical reflection, reflective discourse, and action. "In short, the learner must critically reflect on his or her experience, talk with others about his or her new worldview in order to gain the best judgment, and *act* on the new perspective" (p. 137). Transformative learning stands in contrast to the more common

educational model where students essentially *acquire* new information that fits into previously conceived and existing structures of knowledge.

Boyd and Myers (1988) seem to follow a more Jungian perspective on transformation.

> Although all transformations do not lead to the expansion and integration of an individual's personality, it is only through transformations that significant changes occur in the individual's psychosocial development. A positive transformation is experienced as a clearly demarcated event which moves the person to psychic integration and active realization of their true being. In such transformations, the individual reveals critical insights, develops fundamental understandings and acts with integrity. If such learnings are qualities of transformation then it would follow that educators should be interested in the educational aspects of transformation. (p. 262)

The primary difference between Mezirow's (2000) understanding and Boyd and Myers' view rests in the Jungian emphasis on the unconscious. Mezirow's focus is on rational, critical analysis while Boyd and Myers embrace the personal unconscious as well as the collective unconscious with its myths, symbols, and archetypes. Dirkx (1997, 1998, 2000) also adopts a more reflective unconscious process. He criticizes the *techno-rational view* of learning solely for external growth, while arguing that a search for meaning is what really is at work; "transformative learning represents a heroic struggle to wrest consciousness and knowledge from the forces of unconsciousness and ignorance" (1997, p. 79). He further argues that this journey of self-knowledge, of learning through the soul, requires taking care of the soul dimension in both teaching as well as learning.

> In the mytho-poetic view of transformative learning, the aim is not necessarily to develop or to grow toward wholeness, in a humanistic sense… Rather, the aim… is to deepen our self-understanding by recognizing and elaborating the different and sometimes contradictory essences that have set up housekeeping within our psyches and to learn to live with the tension that is created by recognizing and accepting their presence in our lives. (1998, pp. 5-6)

Or, perhaps more poignantly, Dirkx (2000) explains that, "From the mytho-poetic perspective, transformative learning leads not back to the life of the mind, as we might find with reflection and analysis, but to the soul" (The Importance of Images section, para. 2).

The Grand Tour

The *Grand Tour* was a kind of semi-formalized foreign education for the British elite (generally, though not always males) during a particular period of time in Europe (c. 1660-1840). It often took place after formal university studies were completed, though as this phenomenon spread, some participants would spend time studying in foreign universities as well (Buzard, 2002). Travel to Italy was the most common, though other countries could be part of the agenda. "The Italian cities offered a rich range of benefits, including pleasure (Venice), Classical antiquity (Rome and its environs; the environs of Naples), Renaissance architecture and art (Florence), the splendours of Baroque culture (Rome and Venice), opera (Milan and Naples) and warm weather (Naples)" (Black, 2003a, p. 3). At this time in history, extended travel for pleasure was essentially unknown. "The vast majority of those who had travelled to Italy over previous centuries had done so for reasons related to their work or their salvation" (p. 1). The Tour was intended to be a kind of finishing school "where the proper kind of experience was to be garnered" (Buzard, 2002, p. 38) while "providing a sort of peripatetic liberal education" (Fussell, 1987, p. 131).

> The Grand Tour was, from start to finish, an ideological exercise. Its leading purpose was to round out the education of young men of the ruling classes by exposing them to treasured artifacts and ennobling society of the Continent. Usually occurring just after completion of studies at Oxford or Cambridge and running anywhere from one to five years in length, the Tour was a social ritual intended to prepare these young men to assume the leadership positions preordained for them at home. (Buzard, 2002, p. 38)

Travelers coming to Britain from other countries “were particularly interested in technological progress and signs of modernity” whereas Paris was esteemed “as the leading European court and as the centre of civilsation , polite society and the arts” (Black, 2003a, p. 3).

Buzard (2002) outlines several major reasons for the Grand Tour. First, during this period of time, the British in particular were interested in the classical tradition, and Rome (not Greece) specifically, as they were wont to draw parallels between the British Empire and that of ancient Rome. Second, travel would help prepare a young English aristocrat for future roles and status by allowing him “the opportunity not only to cultivate his historical consciousness and artistic tastes but actually to acquire works of art and antiquities that, displayed at home, would testify to the quality of his taste and surround him with objective confirmations of his self-worth” (p. 40). Next, it gave the young Britons a kind of pre-industrial network of the political and social elite in other European countries, as well as “usher the unformed, insular young Englishman into that domain of good manners and educated tastes which **transcended single nations** [emphasis added]” (p. 41). “As Thomas Nugent put it, the Grand Tour tended ‘to enrich the mind with knowledge, to rectify the judgment, to remove the prejudices of education, to compose the outward manners, and in a word form the complete gentleman’” (p. 41). Finally, the Tour was a way to get away from home and parents, spread one’s wings, and may have involved “some sowing of wild oats” (p. 41). As this was an affair of the privileged, most of the young travelers were accompanied by some kind of entourage, and at the very least a chaperone of sorts. Francis Bacon advised visitors to travel with someone who knew both the language and culture of the country being visited. Otherwise there was always the danger of not gaining much educationally from the journey.

The value of this kind of travel, of course, may not always be apparent. “The principal arguments advanced in favour of foreign travel were that it equipped the traveller socially and provided him with useful knowledge and attainments” (Black, 2003b, p. 318). It is questionable, though, how much the Tour contributed to deeper understanding. According to Fussell (1987) the hegemony of Locke’s thinking (*Essay Concerning Human Understanding*, 1690) that knowledge came solely through the external senses and later contemplation on the memory of that experience, required one to keep changing environments to learn. “Travel, therefore, became something like an obligation for the person conscientious about developing the mind and accumulating knowledge” (p. 129); however, the Tour lasted for almost two centuries, before it met its fate in the disruption of war and the increased popularity of mass travel. Is there value in travel? As in any good journey, the value often lies in the transformative process the traveler may undergo on the way.

> Societal attitudes to travel have always been ambivalent. Travel broadens the mind, and knowledge of distant places and people often confers status, but travellers sometimes return as different people or do not come back at all. Pilgrimages are necessary for Christian salvation, but must be carefully controlled. The Grand Tour… can lead to education or dissolution… (Hulme & Youngs, 2002, p. 2)

As I have researched and reviewed the models of education presented in this chapter, several thoughts have come to mind. First, few if any of these approaches would be considered mainstream or even close to mainstream today. In fact, some are downright *fringe* or “new agey.” Second, most speak of some element of holistic-ness—not just that the whole is greater than the sum of the parts, but that the whole must be *the* focus. There is also a sense of developing authenticity, stimulating the kind of integrity one has by *being* rather than imitating. Though educare is not shunned, educere is definitely embraced. Self-knowledge is a key element, but it is not about becoming super beings. We begin to see that it is about contributing

to a greater understanding of the whole and our place in it. And, finally, there is a great respect for the process of education, for the individual, and for the thirst for learning—a path whose end one is unlikely to find. It is truly a journey of heroic proportions. Now that we have explored all of the pieces, it is time to put the picture back together. Rather, I like the metaphor of a quilt, patching pieces next to other pieces that don't, at first, look like they will go together. Yet it takes seeing the finished product to appreciate its depth and beauty. These next and final two chapters will explore the theory behind *leading deeply*, examining first, the question of *what*. What do I mean by leading deeply? Finally we will explore *how*—how do we educate for wisdom in leadership? How do we learn to lead deeply?

Chapter XI: Leading Deeply

In the previous chapters we have spent a good deal of time exploring a variety of topics. It is now time to connect the dots and answer the question, what is leading deeply? I based the idea of leading deeply on the book *Living Deeply* (Schlitz et al., 2007), a book that has influenced my thinking as well as my understanding of transformation and the potential for living *and* leading deeply. Following is a passage from the introduction:

> dramatic and lasting change for the better springs from *radically shifting your perspective of who you are*. Great external changes often come out of this shift in perspective. You may well find that as meaning and purpose become more clear to you, things that are out of alignment in your life gradually (and sometimes quickly) fall away. But the fundamental change is within you; it is a profound shift in your perspective, where you direct your attention and intention.
>
> This most essential change, the one from which all other changes spring, is a change in your worldview and your perception of what's possible. **Transforming your consciousness may be the most important thing you can do for yourself and the world** [emphasis added]. (pp. 2-3, italics in original)

The first ten chapters of this dissertation report on the research behind such topics as wisdom and transformation. They have been meticulously studied to show that there is indeed something important to which we should pay attention. But in the end they are just data and information. That does not resonate the way that experience does.

In the five years that I have been on this Ph.D. *journey*, I too have undergone a transformation in consciousness. Like many intrepid journeyers, I had grown deaf to the calls to adventure, and more importantly, to the deeper callings. The one call that had never ceased (though I clearly ignored it for a *long* time) was the call for me to get a doctorate. As it turns out, this was the catalyst for a number of transformational moments. On a cognitive level, the Ph.D. was just what the doctor ordered. I needed the mental challenge and growth at this point in my life. It was also spiritually fulfilling to a certain extent. But along the way I had ignored other

parts of my life. It took several major "wake-up calls" for me to really see the bigger picture. Physically, I literally found myself fighting for my life and my health at one point. Emotionally, I had so disconnected with my wife and my family that a potential divorce was the only thing that could shake me out of my stupor. In both instances, particularly the potential divorce, I finally realized that it was not the world that needed to change, but it was *me*. I had read the Gandhi quote, "be the change you want to see in the world," literally dozens of times during the course of my studies. But it took these major wake-up calls and the subsequent heroic journey I had to undergo, to realize the depth and true meaning of personal transformation. More importantly, and to my utter delight, I discovered that my change, my transformation, helped to transform others and the world around me. Not only did I regain my health, but my world became more vibrant. Not only did I realize I did not want my marriage to end, but my own change affected my wife and family as well. We did not divorce, and our marriage has never been stronger.

All of this made me think, if *living deeply* can have such an strong impact on me and everyone around me, if transformation of one person can change an entire social system, how could this translate to leadership—*leading deeply*? How can we lead deeply and intentionally with the purpose of creating the change we all want to see in the world? What would this look like? Well first it would require transformation on everyone's part. As Schlitz et al. (2007) write, "Transforming your consciousness may be the most important thing you can do for yourself and the world" (p. 3). This kind of transformation does not just happen overnight. It requires intention, it requires practice, and/or it requires a journey—of the heroic variety. Thus, I reasoned, if raising one's consciousness is in fact the most important thing we can do, then what is more important than for a leader to help others along their journey? Of course, that means that

in a leadership position, one has to have undergone a transformation of one's own. And I like to use what has become one of my favorite quotes to illustrate this point: "The great illusion of leadership is to think that man can be led out of the desert by someone who has never been there" (Nouwen, 1972, p. 72). If being a leader means leading transformation, and if transforming oneself and *returning* to help others is the *gift* of leadership, then how can one lead if one has "never been there?"

Of course, it is not so simple as that (not that any of this is simple). Who is to say that transformation is truly what each of us needs? How do we know what is important? Right now I have to make ends meet. I have four kids and college looming! Hence, wisdom enters the picture. Wisdom, as we have seen is not just philosophical, theoretical, and transcendent—though it is those things too. Wisdom can be practical. Living a life that strives toward wisdom and eudaimonia (or flourishing), as Aristotle points out, really puts us in a different game. The lessons of transformation have showed me that I cannot go out and forcibly change others. I can't make anyone else wise. But I can live my own life in a way that I feel is wise and perhaps even transformational. And I can help to facilitate wisdom and transformation in others. In fact that is my *sacred responsibility* as a leader, or perhaps even more so, with a Ph.D. in *leadership and change*, as a leader of leaders. It is my responsibility to live a life that allows me and those around me to flourish and to fully engage on all levels: physical, mental, emotional, and spiritual. The rest of this chapter will integrate the parts we have explored, add some other important dimensions, and attempt to paint a picture behind this theory of leading deeply.

Leadership, Change, and *Permanent White Water*

Much of the literature on leadership and change, actually much of the literature on life in general, seems to agree that we live in a world where change is the norm. Change now is

characterized by speed, by quantity, and by its unpredictability—its *unknowability*. Change can happen at any moment. Change, the speed of change, and the resulting mindset of dealing with change affects many of us directly—at home and where we work. Schwartz et al. (2010) write about how overwhelmed we often feel at work.

> The defining ethic in the modern workplace is more, bigger, faster. More information than ever is available to us, and the speed of every transaction has increased exponentially, prompting a sense of permanent urgency and endless distraction. We have more customers and clients to please, more e-mails to answer, more phone calls to return, more tasks to juggle, more meetings to attend, more places to go, and more hours we feel we must work to avoid falling behind. (p. 3)

Vaill (1989, 1996) calls this kind of complex change *permanent white water* (PWW). We live and lead in a fast-paced, unpredictable, and unstable environment—not unlike paddling a raft through white water. But unlike a rafting adventure, the white water is a permanent feature. There may be ebbs and flows, but the turbulence is constant. Vaill (1996) defines PWW as "the complex, turbulent, changing environment in which we are all trying to operate" (p. 4). In fact he wonders whether the metaphor is even apt; "we are not talking merely about a wild river; we are talking about an unpredictable wild river" (1989, p. 3).

Vaill (1996) further describes the characteristics of PWW:

1. Permanent white water conditions are full of surprises.
2. Complex systems tend to produce novel problems.
3. Permanent white water conditions feature events that are "messy" and ill-structured.
4. White water events are often extremely costly.
5. Permanent white water conditions raise the problem of recurrence. (pp. 10-14)

Peter Block (1998) writes of the relationship between change, leadership and speed. He suggests that the reason leadership has become such a social focus is because we tend to glorify our leaders. Referring to a 1991 radio interview with Nobel Prize-winning author Laurens Van der Post, he writes, "…the way we glamorize leaders is a way of escaping from owning our own responsibility for the world we have created" (p. 87). Barker (1997) agrees with Block's

position, positing that this is why we have the tendency to look at leadership as a collection of skills and abilities. “Focus on the leader’s abilities and traits serves two important social functions: hope for salvation and blame for failure” (p. 348). Rost (1991) also seems to agree, adding the additional insight of mythology from Joseph Campbell.

> Campbell’s understanding of mythology helps explain what has happened to the concept of leadership in the United States. Leadership helps Americans find significance in their search for the meaning of life, helps them reconcile the harsh realities of life. It helps people explain effectiveness and concomitantly allows them to celebrate the people that achieve that effectiveness; the lack of leadership helps them explain ineffectiveness and concomitantly allows them to blame certain people for that ineffectiveness. (Rost, 1991, pp. 8-9)

Block (1998) continues, cautioning that our beliefs about leadership can become counter productive. “Our attraction to leadership, our very interest in it, becomes the obstacle to authentic change or transformation” (p. 88). One of the reasons that leadership is so vaunted is the perception that we live in an era of great change. But Block argues that we tend to confuse “speed with transformation” (p. 89). Technology has speeded information exchange, but that does not mean our social beliefs or habits—the way we handle this information—has changed significantly. Our organizations still function in much the same manner. “The longing for change does not create it” (p.89)” Despite the speed of information flow, the actual change in the way we organize human effort is not as great as we think. He uses the analogy of a top: “Think of a top spinning on a table; it rotates faster and faster, and still does not move from its spot. Speed, yes; change, no” (p. 89).

Whether the change is real or the “top” is just spinning faster, we are dealing with more, faster, and the stress that it causes us—personally and on the entire system. Understanding PWW, really understanding it and embracing it, is the first step to the challenge that change presents. PWW represents the *call* that begins the hero’s journey. Trying to ignore it is the *call*

refused. As Vaill writes, “Permanent white water means permanent life outside one’s comfort zone” (1996, p. 14). Who in their right mind actually *chooses* to leave the comfort zone and head into *permanent* white water? Yet we are finding that dealing with change is no longer a choice. Where we *do* have a choice, however, is *how* we deal with change, *how* we embody leadership. Succeeding, thriving, flourishing in PWW means cultivating the ability to work in PWW. This necessitates development that goes beyond how most leadership “training” prepares us. It requires a certain kind of *wisdom*, the ability to remain calm in the storm. Not coincidentally, the skills involved in attaining this calm are also the same skills needed on the path toward wisdom and transformation.

In our review of wisdom up to this point we have seen a number of different models and manifestations. From the empirical conclusions of the Berlin School wisdom is predominantly life skills. Sternberg says that what differentiates wisdom from intellect is sagacity. Developmentalists view wisdom as a high stage of cognitive complexity. From a more Eastern perspective, wisdom includes discretion. We have also explored wisdom as profound simplicity. Though we have not taken into account many religious or indigenous ideas, we did examine wisdom through the holistic lens of the medicine wheel. It is safe to say (again) that wisdom is complex and multidimensional.

Becoming Mindful

Recall MacDonald’s (2007) story about the 4 levels of wisdom told in Chapter One. The first level consisted of people who were not on a wisdom path—people that either did not know about wisdom or did not care. Little can be done if someone really does not care, but it is a different situation if one does not know. Not knowing can be equated with a malady of modern society that Langer (1989) calls *mindlessness*. Among many other repercussions, “Mindlessness

limits our control by preventing us from making intelligent choices" (p. 50). As Goleman (1985) writes,

> The range of what we think and do
> is limited by what we fail to notice.
> And because we fail to notice
> *that* we fail to notice
> there is little we can do
> to change
> until we notice
> how failing to notice
> shapes our thoughts and deeds. (p. 24)

Indeed mindfulness may well be one of the first integral steps toward cultivating wisdom. According to Boyatzis and McKee (2005), "Mindfulness is the capacity to be fully aware of all that one experiences *inside the self*—body, mind, heart, spirit—and to pay full attention to what is happening *around us*—people, the natural world, our surroundings, and events" (p. 112). They go on to explain the connection to emotional intelligence. "Mindfulness is the practical application of self-awareness, self-management, and social awareness; in short developing mindfulness means developing emotional intelligence" (p. 137). Kabat-Zinn (2005) explains that the concept of mindfulness is, in fact, simple and its power comes from practice and applying the concept.

> Mindfulness means paying attention in a particular way: on purpose, in the present moment, and non-judgmentally. This kind of attention nurtures greater awareness, clarity, and acceptance of present-moment reality. It wakes us up to the fact that our lives unfold only in moments. If we are not fully present for many of those moments, we may not only miss what is most valuable in our lives but also fail to realize the richness and the depth of our possibilities for growth and transformation. (p. 4)

Mindfulness, noticing—as Kabat-Zinn points out, it all begins with awareness, just as Goleman (2005) indicated in regard to emotional intelligence. As Senge adds, "The quality of our leadership depends on the quality of our awareness" (2005, p. 29). He continues, "Our awareness often suggests a world of obstacles and adversaries. It presents a reality of people and problems

separate from ourselves. Such awareness shapes our goals in ways that limit our creative potential" (p. 29). But with the kind of work toward recognition of our blind spots and predispositions; with the kind of intention that is necessary to choose the path toward wisdom (in leadership); with the kind of dedication to mastery of the practice of leadership, we put into gear the developmental process essential for wisdom.

> Developing our capacity for sensing opens a gateway to a progression of further developments in awareness, eventually leading to what Otto Scharmer, borrowing from Heidegger, calls "presencing," becoming open to past, present, and future all in the present moment… It also signals the awakening of a true sense of purpose beyond the self. (p. 30)

Introducing the Theory

Based on my research into wisdom; Aristotle's intellectual virtues; and practice, expertise, and mastery as well as my own observations and experience over the years in music and the martial arts (and magic and cooking, to some extent), I have developed a theory of pursuing wisdom and mastery that I believe applies well to leadership development. First some background is necessary.

Background

Since reading about Aristotle's (1999) intellectual virtues and practical vs. transcendent wisdom (Trowbridge, 2011; Wink & Helson, 1997) I have been wrestling with a way to understand how all of the virtues work together as one strives to grow and particularly in pursuing excellence (arête).

Mastery and expertise.

> Those who can become rulers must be able to find winners.
> Those who can win over opponents must be strong.
> Those who can be strong are able to use the power of other people.
> To be able to use the power of other people, it is necessary to win people's hearts.
> To be able to win people's hearts, it is necessary to have self-mastery.
> To be capable of self-mastery, it is necessary to be flexible.

> *Huainanzi, The Book of Leadership and Strategy: Lessons of the Chinese Masters* (Huai–nan tzu & Cleary, 1992, p. 4)

Through extended discussions with colleagues about expertise and mastery in particular, I came to the conclusion that while related, the two concepts were in fact quite different. After an extensive literature search, I could not find anything to support or dispute this idea. Expertise, I believe, is related to deliberate practice; focuses predominantly on the acquisition of skills and abilities; often is motivated by some kind of certification (which is endemic of our society); and while deliberate practice may be applied to other areas of life, the skill acquired usually can not—it is a specialty in and of itself. Mastery on the other hand, requires a different mindset. Mastery may include the acquisition of skills and abilities, often through deliberate practice, but the lessons learned go beyond the simple practice of that skill. A master is able to apply deeper insights to all areas of life and it is likely that he or she lives a more "virtuous" life. Mastery, as Pink (2009) posits, is never reached (it is asymptotic) but it is not pursued for expertise. It is a lifelong journey one undertakes for intrinsic as opposed to extrinsic reasons. The path to mastery may well be undertaken at first by one who desires expertise, but may be just as likely to be pursued by someone who is less invested in the end result. Mastery seems to be categorized by loss of "ego" whereas expertise is often directly correlated to one's ego and need for recognition.

The distinction between master and expert was also fueled by a question I have been asking and reflecting upon since I started my studies. If we can assume that leadership, like most skills, abilities OR qualities and "intelligences" (see Chapter Seven) is improved through practice, what then is the *practice* of leadership? Or, more simply, what does one practice to become a better leader? I began to look for insight into my own experience of learning and teaching, particularly in the martial arts and music. The models presented are not always meant

to be exact correlations, rather there is close enough insight from each to allow me to synthesize a theory that I believe makes sense and is ultimately testable.

Consciousness and Learning. Farthing (1992) created a model of consciousness that I have found very applicable to this work. He calls consciousness "the fact of human existence, from the viewpoint of persons examining their own experience" (1992, p. 1). Farthing insists that mind and consciousness are not the same; he defines mind as "the functioning of the brain to process information and control action in a flexible and adaptive manner" (p. 5). Claiming that consciousness is a concept that is at best difficult to describe but that can be understood intuitively, he defines it as "the subjective state of being currently aware of something, either within oneself or outside of oneself" (p. 6). He looks further at consciousness as awareness, as wakefulness, and as an executive control system. Farthing's model (see figure 11.1 below) shows the relationship of different levels of consciousness with that of the nonconscious mind. Consciousness is divided into two main levels: primary and reflective.

> *Primary consciousness* is the direct experience of percepts and feelings, and thoughts and memories arising in direct response to them. It also includes spontaneously arising memories, thoughts, and images, including dreams and daydreams. Within primary consciousness, sensory percepts and emotional feelings are the most primitive aspects in that they occur in animals and preverbal children. Other aspects develop later in childhood. (pp. 12-13)

Reflective consciousness is more complex.

> *Reflective consciousness* consists of thoughts about one's own conscious experiences per se. In primary consciousness you are the *subject* who does the thinking, feeling, and acting in regard, mainly, to external objects and events. But in reflective consciousness your own conscious experiences—percepts, thoughts, feelings, and actions—are the *objects* of your thoughts… Reflective consciousness makes it possible to judge our knowledge, to interpret our feelings, to revise and improve our thoughts, to evaluate our actions, and to plan future actions. (p. 13)

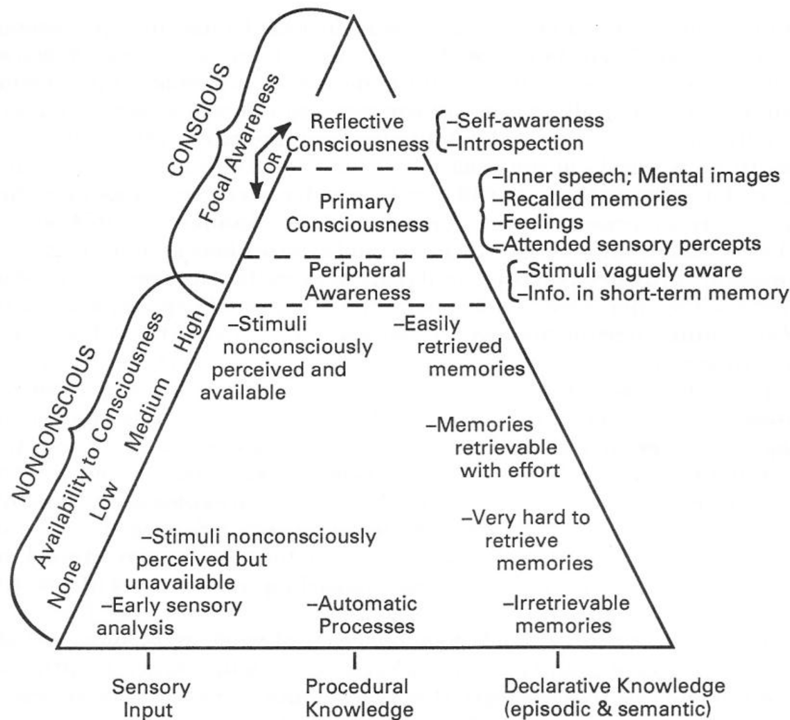


Figure 11.1. Levels of Consciousness (Farthing, 1992, p. 12).

Farthing goes on to explain that reflective consciousness is important for self-awareness and it includes the ability to introspect. Yet it is hard to distinguish between primary and reflective consciousness, mainly because that process requires reflective consciousness. Pure primary consciousness may be akin to the flow state (Csikszentmihalyi, 1990) when one is involved in an activity such as skiing, kayaking, racquetball, and basketball.

> there are periods of several seconds at a time when you are totally involved in what you are doing. You concentrate exclusively on changes in in the situation—the ski slope, the rapids, the position of your opponent and the ball—and on making your next move… You simply perceive and react, without asking yourself why. Only later, when there is a pause in the action, do you have the opportunity to recall what happened and reflect on it and ask what you did right or wrong and why, and how to do better next time. (p. 14)

Careful inspection of figure 11.1 will show an overlap in what Farthing (1992) sees of the conscious and nonconscious. This overlap includes a zone called *peripheral awareness* whereas primary and reflective consciousness share *focal awareness*. Focal awareness is “the mental content…that dominates your conscious awareness at the moment” (p. 15). That awareness can

move quickly between thoughts and feelings in primary consciousness as well as shift between primary and reflective consciousness. "Peripheral awareness includes mental contents that are on the fringe of focal awareness. They can be brought into focal awareness almost instantaneously through either voluntary of involuntary (automatic) attention-switching processes. Peripheral awareness is at the border between conscious and nonconscious mind" (Farthing, 1992, p. 15). It is made up of two types of content: 1) Stimuli that is at the periphery of (focal) awareness, that is processed automatically while focal awareness is elsewhere, such as background conversations at a party or gathering; 2) Recent events from focal awareness that are still in short term memory and can be recalled quickly.

The lower part of the model is made up of the nonconscious mind which "consists of knowledge and mental processes that are not currently in consciousness. That is, we are not subjectively aware of them at the moment—they are not 'currently present'" (Farthing, 1992, p. 16). Farthing (1992) explains that most of our mental activity goes on in the nonconscious realm, but the nonconscious mind is "not like an alternate, hidden consciousness" (p. 16) which functions as the conscious mind under the radar, so to speak. The nonconscious mind serves different functions that can be seen as if on a continuum based on ease of retrievability into primary and reflective consciousness. Mental activity is processed and moves between all levels of the conscious and nonconscious mind, though it may be transformed in the process. There are four types of nonconscious mental processes and contents: 1) sensory inputs registered but not attended, 2) declarative knowledge in long-term memory, 3) automatic cognitive and sensory-motor programs, and 4) nonconscious motives (pp. 16-19). Additionally, there is *subconscious knowledge*, which is knowledge that either is processed in normal situations and cannot be recalled for some reason or that should be processed through normal conscious awareness but is

not (such as hypnotic trance) and hence is not available to the conscious mind. Subconscious knowledge can sometimes be accessed so Farthing (1992) considers it a level of nonconscious knowledge.

Gordon, Lynn, & Shropshire (1995) created a model of learning based on the electrical frequencies produced by the brain. Normal brain function operates within a range of 1-30 Hz. Gordon et al. (1995) divided this range into four “channels,” which, much like a television channel, can be accessed (with practice) for fuller potential and greater learning. The lower frequencies are often associated with psychic and intuitive abilities. Gordon et al.’s (1995) channels are categorized as follows:

Channel 1—Action Channel (15-30 Hz)

- Feels stress
- Home of appropriate action
- Outer five senses
- Reason

Channel 2—Relaxation Channel (12-15 Hz)

- Releases stress
- Gateway to the accelerative learning state
- Physical relaxation
- Mental alertness
- “The doors to the inner mind swing inward”

Channel 3—Learning Channel (8-12 Hz)

- Process new learning
- Home of real learner
- Calmness
- Inner sense
- Relaxation

Channel 4—High Creativity Channel (5-7 Hz + 40 Hz)

- Brings highest resources
- Home of super abilities
- Intuition

- Inspiration
- Innovation
- Creativity
- Self as genius
- Reverie

Scheele (1996) combined Gordon's (Learning Strategies Corporation, 2010) model with Farthing's (1992) to create the image in figure 11.2.

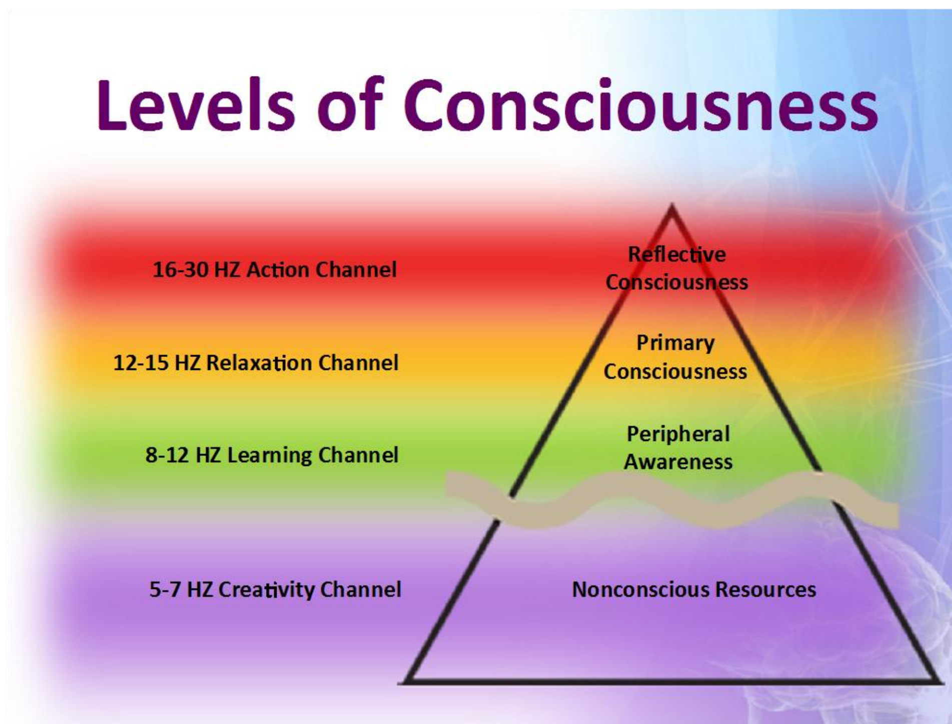


Figure 11.2. Gordon's Learning Model (Learning Strategies Corporation, 2010).

Toward Phronesis

What has become clear to me is that in our society, we respect the people that can "get the job done" as quickly and efficiently as possible. We respect the voice of experience, someone who seems to *know*, who has "been there, done that" before. When you hire a plumber, you want a credentialed expert with experience. It does not really matter if they have a high school diploma or a college degree. Likewise for many management positions, a key to doing effective

work is not necessarily one's educational background but the experience one has in doing this work or facing these challenges in the past. In our exploration of phronesis, experience was one of the key elements. Thus, phronesis has signified the pinnacle of our day-to-day work world for many years, as represented by the image in figure11.3 below.

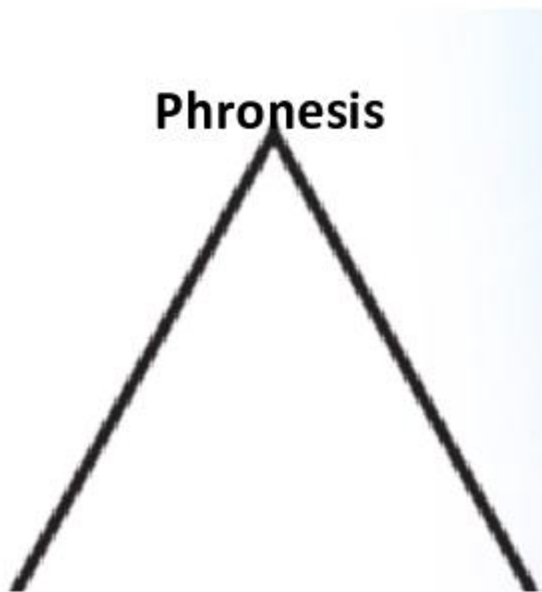


Figure 11.3. Phronesis.

How one strives to attain phronesis is something that has been changing over the years, but I would argue that the attempt to reach phronesis is what modern education seems to be built around. Very early forms of education, such as paideia (see Chapter Ten) revolved around the idea of fully educating a young person, developing them in body, mind, and spirit. Much later this evolved into humanistic education, and resulted in what was for decades the preferred educational pedagogy found in high schools and universities in the United States—a liberal arts approach. As we have moved from an industrial to a more knowledge-based society, science and technology have come to the fore and university and post-graduate education have become

technical, specialized, and much less concerned with the bigger picture of liberal education. From the ancient Greek perspective, in some ways our system has become *banausic*.

Two distinct paths to attain knowledge and ultimately experience are explained by Aristotle (1999): techne and episteme. Techne refers to the technical abilities of carrying out a task. Back to our example of a plumber, the skill of changing a leaking pipe is largely technical. Episteme, as Fukami (2007) confers, is what most of our higher education has been based upon. It is largely represented as learning through books. If one were to go to “plumbing school” and learn how to change a leaking pipe just through reading, would that suffice in the actual real-world experience of working? Clearly there are many professions that provide education that is not one sided. In fact, one of the wonderful advantages of modern education is that it is now possible to get hands-on experience as opposed to just reading about the subject in a book. This has served the sciences and technology in particular, though the counterpoint to this argument is that education is becoming too *banausic*, too vocational, too specialized, and not allowing for the kind of education that O’Toole (2005) speaks of (as referenced in Chapter Nine). Specifically, though, for students of business and management in particular (hopeful future *leaders* of the corporate world), the way to phronesis has become skewed.

Let us define phronesis in managerial leadership as the ability to handle just about any (business) situation that might arise for the firm. In the past, as we spoke of earlier, this ability was due mainly to experience. Indeed, early professors of business were never Ph.D.s with research interest but experienced managers with years of on the job experience (Bennis & O’Toole, 2005). As the idea spread to try to educate managers and instill them with phronesis through higher education (the MBA), business education has also morphed into a combination of episteme—understanding theories and concepts via lectures and readings, and techne—working

on cases, service projects, group activities. Executive education in particular has developed with the hope of piggybacking on executives' current challenges and experiences for group learning and problem-solving.

One more example may help to clarify this part of the model. I had an "a ha" moment some time ago while reading a newspaper article about one of my favorite jazz pianists, Fred Hersch, who is a native of both my city and the neighborhood in which I grew up, and whose sister was best friends with my sister and my wife growing up. Fred is now a world-class musician residing in New York and is considered by many to be among the best (if not the best) jazz pianist alive. Following is an excerpt from the newspaper:

> "Even though I went to (Boston's) New England Conservatory, I consider myself more or less self-taught as a jazz pianist, and more or less self-taught as a composer," he says. "I learned what a lot of people learn as a freshman in a conservatory when I was 8, 10 and 12 years old. So that's been my basic tool kit for everything that I've done since."
>
> After graduating from Walnut Hills High School in 1973, he briefly attended CCM "more or less to appease my parents," while at night, he played jazz in local clubs. In 1974, he presented what could be the first jazz student recital at CCM, two years before the music and media school established a jazz studies program.
>
> Now a teacher of his own jazz students, he recently told National Public Radio that he is one of the last jazz musicians to have learned on the bandstand - by fire, so to speak.
>
> "There are great jazz composers, but a lot of jazz was passed down, person to person in a somewhat aural way. When I first started playing jazz in Cincinnati with people like (sax man) Jimmy McGary and (guitarist) Cal Collins, nobody had charts or lead sheets and certainly nobody rehearsed anything or wrote original music," he says. "You got on the bandstand, you played tunes, and you had to know them. So as a young musician, I just had to learn a lot of material, listen to a lot of stuff and accept whatever criticism or comments they had."
>
> In his 20s and 30s, he apprenticed himself to greats such as Joe Henderson and Art Farmer, and he gained experience playing with them nightly in the New York clubs. (Gelfand, 2010, para. 16)

Hersch clearly displays the importance of techne and phronesis in his own education, while giving lip service to episteme—what he learned (or thinks he did or didn't learn) in music

school. Over the past 20+ years there has been a certain amount of backlash and condemnation of the university jazz major and learning at school versus learning "on the bandstand" as Hersch and so many before him had done. Yet done intelligently, as I am proposing here, techne and episteme work together to propel one toward phronesis.

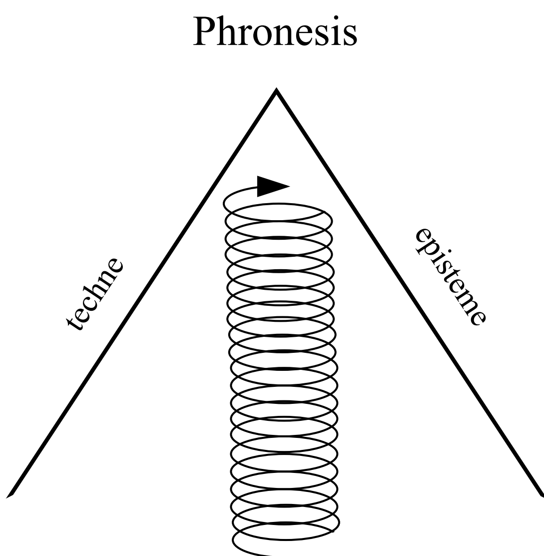


Figure 11.4. Techne/Episteme to Phronesis.

In Hersch's case, his education included the practice he conducted on his own which doubtlessly included technical scales, patterns, chord progressions, and transcriptions; what he learned from books and classes about theory and the history of jazz; and of course the experience he got night after night "on the bandstand."

Good Enough

Technically, Hersch has no peer. On the exterior he is the consummate great jazz musician. Getting to the point of phronesis, in jazz, means that "you can handle anything that is

thrown at you." In my previous career, I produced over 20 recordings and recorded dozens of artists. Many of them were excellent. A few of them were superb—meaning they could sit down either with a *lead sheet* (the melody and chords, or sometimes just the chords) and play even the most complex harmonies and rhythms perfectly within minutes. One or two did not even need a lead sheet. These artists are the epitome of phronesis: excellence and expertise that is a byproduct of practice, knowledge, and experience. If one were to browse through a music store, most of the artists in the jazz section have attained this level of phronesis. The jazz section of most stores is small (in comparison to music that is more popular and sells better) so the selections are generally more limited. The artists that appear are largely the ones who are indisputably considered experts.

Still, by comparison, the number of musicians that have achieved this expertise is very small compared with the number of jazz musicians in the world. This I know because I have heard a lot of musicians over the years trying to break into the recording business. There was generally a huge gap in talent between the artists that I recorded and the hundreds of artists that wanted to be a part of my record company. Why is this? The same notion seems to translate to the workplace in general. I have found that when we talk about most people with whom we work, rarely do we talk about expertise. This may be the case in particular for leadership. Collins (2001) introduces five levels of leadership. Level five leaders, he says, are "rare." There is a continuous push for excellence particularly on an organizational level, and it does not often appear to be reached. Perhaps there is, even at work and in terms of leadership, a direct correlation between practice and expertise.

The figure below contains the same image as above but with a dashed blue line through the middle. This line represents "good enough."

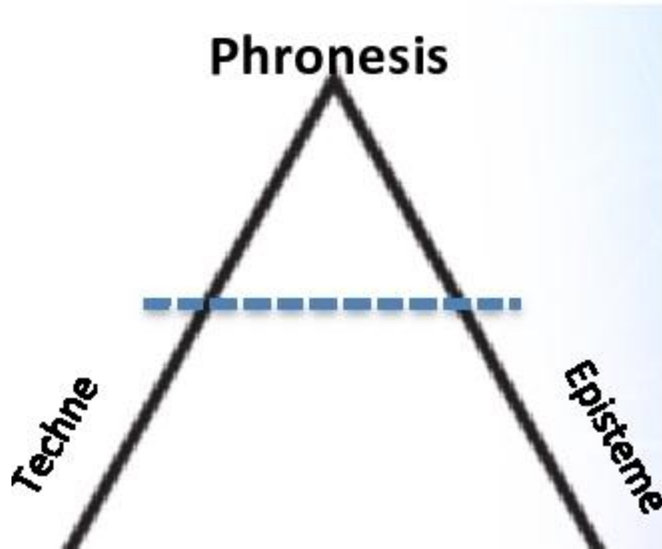


Figure 11.5. Good Enough.

Refer back to Senge's (1990) explanation of *personal mastery* in Chapter Seven. How many people, how many *leaders* are willing to put in the kind of effort that personal mastery requires? How many leaders will put in 10,000 hours as Ericsson, Krampe, & Tesch-Römer (1993) describe in the path of deliberate practice? The effort required surely involves mental and even physical effort (stamina, health).

Does leadership require excellence? What is excellence? D. Brown (2009) explains that excellence is viewed differently in the East and West. In the West, it has been researched mostly as "short-duration peak states directed toward a particular performance" (p. 237). The Eastern perspective, drawing mostly from traditions of meditation and martial arts, focuses more on the concept of mastery. D. Brown (2009) points out two fundamental differences: a) state vs. trait, b) doing vs. being.

While the Western concept centers on short-term performance excellence, the East sees it as "virtues or character strengths that manifest in a *continuous way of being in the world*" (D. Brown, 2009, p. 237). In comparison, the West knows very little about what fosters *continuous*

excellence. Excellence as arête can be a very strong way to look at the development of leaders and the subsequent development of followers in a corporate or organizational context. The Eastern perspective sheds new light on what excellence is and how it can manifest itself in humans (and leaders in particular). Early Theravada Buddhist literature focuses upon seven "Factors of Enlightenment" which were the result of a successful meditation practice and, ultimately, enlightenment:

1. Mindfulness
2. Intelligence
3. Balanced Energy
4. Light-Heartedness
5. Sustained Concentration
6. Calmness of Mind
7. Equanimity

The Western leadership literature, for the most part, has not included many of these factors. An additional list of the Six Perfections of Mahayana Buddhism describe attributes that relate not just to meditation but daily life as well:

1. Generosity
2. Ethics
3. Patience
4. Diligence
5. Mindfulness
6. Awakened Wisdom

> According to the model of the six perfections, excellence in everyday living means an awakened mind that can focus at will with full presence and continuous awareness, that works unceasingly at whatever is important, and that deals with interpersonal relationships in a fair, ethical, generous, and non-aggressive manner. In Buddhism *excellence is not a performance state, but rather a continuous, virtuous way of being in the world* [emphasis added]. (D. Brown, 2009, p. 238)

Positive psychology in the West has begun to make strides in defining a set of virtues resonant with Western values (Peterson & Seligman, 2004). These virtues include:

1. Wisdom
2. Courage

3. Humanity
4. Justice
5. Temperance
6. Transcendence

These six virtues “maximize individual development and maximize growth of society” (D. Brown, 2009, p. 239). This is right in line with Plato’s definition of virtue as well as more modern understandings. Quinn (1996) also opines on excellence:

> Excellence is a form of deviance. If you perform beyond the norms, you will disrupt all the existing control systems. Those systems will then alter and begin to work to routinize your efforts. That is, the systems will adjust and try to make you normal. The way to achieve and maintain excellence is to deviate from the norms. You become excellent because you are doing things normal people do not want to do. You become excellent by choosing a path that is risky and painful, a path that is not appealing to others. The question is, why would anyone ever want to do something painful? (Quinn, 1996, p. 176)

In Chapter Six we discuss deliberate practice, first proposed by Ericsson et al. (1993). In this study, as has been reported by a number of writers including Gladwell (2008), Ericsson and his colleagues researched three groups of musicians at the elite Academy of Music in Berlin. With the help of the professors, group A was made up of the top violinists in the Academy; Group B were good musicians; and group C were made up of musicians from the education department, who by and large intended to be teachers. In a nutshell, group A was found to have practiced the most—achieving the magical 10,000 hours by about age 20. Those who made up group B averaged about 8,000 hours by the same age. In contrast, group C had just over 4,000 hours. One of my colleagues who joins me in discussions about mastery and expertise is also a mathematician. He points out that Ericsson’s mastery curve appears to be logarithmic. This is important because a log is a pattern that occurs over and over in nature and is continually increasing at a continually decreasing rate. For *expertise*, 10,000 hours is necessary. The log of 10 hours is 1, the log of 100 hours is 2, 1000 hours is 3, and the log of 10,000 is 4. So if expertise is a logarithmic function base 10, then a person who does 1000 hours of deliberate practice will

have 75% of the full expertise that someone who puts in 10,000 hours! Thus it appears that one can possibly learn what one needs to be "good enough," with just 1,000 hours of practice. This has not been proven yet, but I have stumbled upon at least one website that supports this contention. The dotted line in figure 11.6 represents what roughly 1,000 hours or "good enough" will get someone in terms of expertise or phronesis. I contend that many of us are stuck around that dotted line, especially when it comes to what we "do." This overall trend to be satisfied with "good enough" is what keeps us stuck at what Greenleaf (Greenleaf & Spears, 2002) calls "mediocrity" and contributes to what Quinn (1996) terms "slow death."

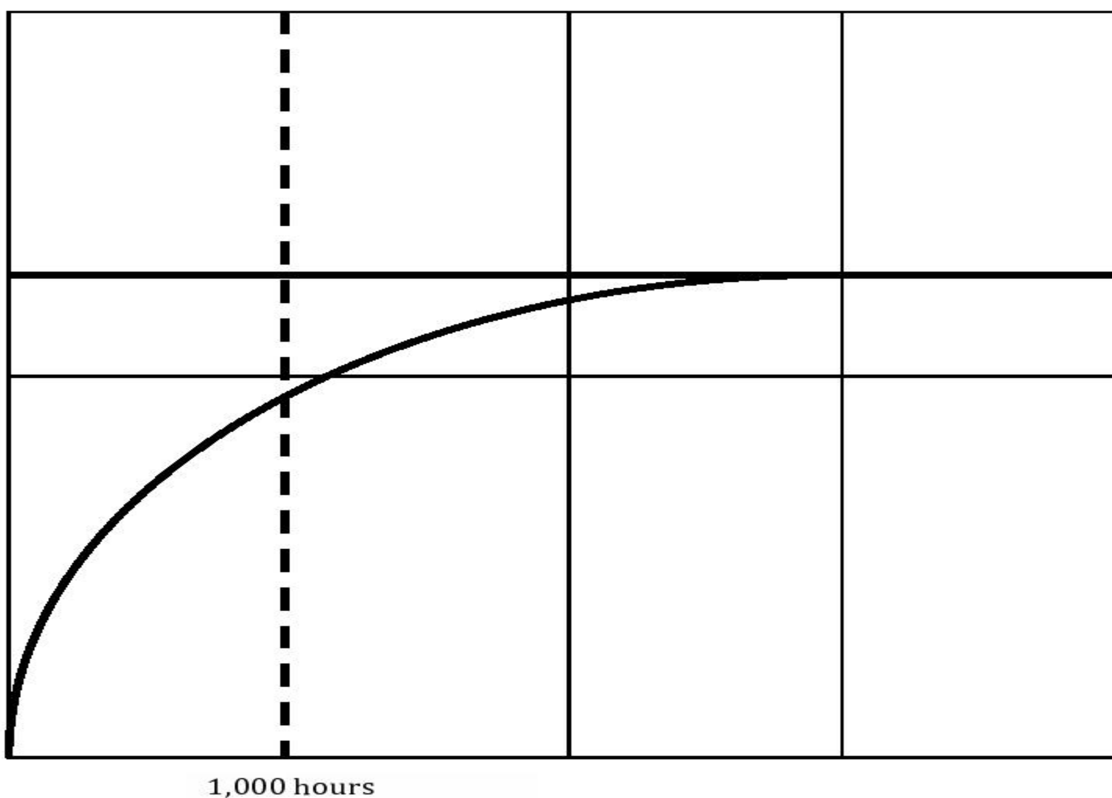


Figure 11.6. A 1,000 Rule?

There is likely to be more to the story than just lack of practice and lack of experience. In fact, Colvin (2008) debunks two deep-rooted myths about performance. First, experience alone

does not necessarily produce better outcomes. In fact, in some instances performance may be reduced with experience. Second, there is no empirical proof for innate talent. Expert performance seems to come from putting in your 10,000 hours—as long as it is practice designed to make you better [as opposed to what Ericsson (2007, 2008) says contributes to *automaticity*—see Chapter Six]. Indeed perhaps the question that should be asked is what would motivate someone to put in 10,000 hours and still keep going? This we will examine in the next section.

Beyond Phronesis…

Let's return to our example of jazz musicians. We have been examining phronesis, which I am equating with my earlier definition of expertise. True phronesis or expertise is nothing to sneeze at. It is a difficult road to attain this level of expertise. Returning to our jazz example, we had set the stage with a small number of musicians (represented by those with their own CDs in a music store) who most jazz lovers would probably agree were experts, the top of their field; however, if you were to ask a jazz connoisseur to name a true *master* of jazz—someone who displayed *genius* in playing ability or composition—the list would be decidedly shorter. Informally, I have been asking this question over the past year and inevitably I get the same answers over and over (mostly mentioned are Charlie Parker, Duke Ellington, John Coltrane, and Thelonius Monk). What differentiates these players from the rest of these inarguably great musicians?

We have recognized glimpses of something beyond pure phronetic expertise. Even in his consciousness model, Farthing (1992) noted (see section above) that pure primary consciousness is a flow-like state. Csikszentmihalyi (1990) has described *flow* as the point where challenge and ability intersect—that point where one is challenged enough that the job at hand is not easy to achieve and yet one's skills are neither lacking nor too high. This results in what has been

described as a *flow state* and is ultimately a state of both enjoyment and contribution. In other words, it is not solely about pleasure but about making some kind of contribution, difference, or accomplishment. Csikszentmihalyi writes,

> It provided a sense of discovery, a creative feeling of transporting the person into a new reality. It pushed the person to higher levels of performance, and led to previously undreamed-of states of consciousness. In short, it transformed the self by making it more complex. In this growth of the self lies the key to flow activities. (p. 74)

Farthing (1992) also describes an area where the conscious and nonconscious overlap. This is partly explained by Farthing's definition of peripheral awareness. In unpublished material used in workshops and presentations, Scheele marked this zone with a "squiggly line" on his model of Gordon's (2010) learning channels (see figure 11.2 above) and his depiction of Farthing's consciousness model below:

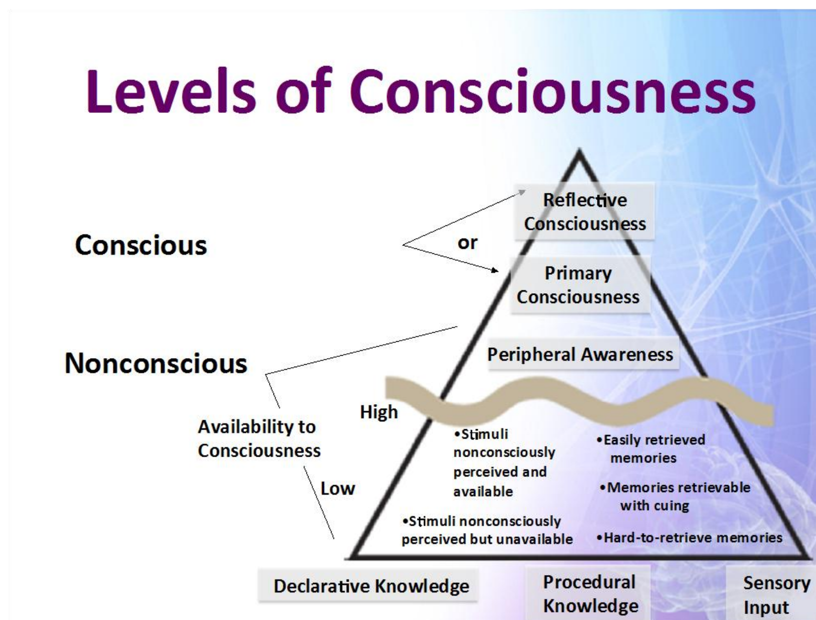


Figure 11.7. Levels of Consciousness (Learning Strategies Corporation, 2010).

Scheele introduced this model to me as we worked together to build a leadership development curriculum and workshops we have run for executive leaders. I began to see congruence between

the work one does to attain phronesis, reflective consciousness (Farthing, 1992), and the action channel (Gordon et al., 1995). Scheele's "squiggly line" also hearkened Scharmer's image of self-transcendent knowledge (see Chapter Five; image reproduced below).

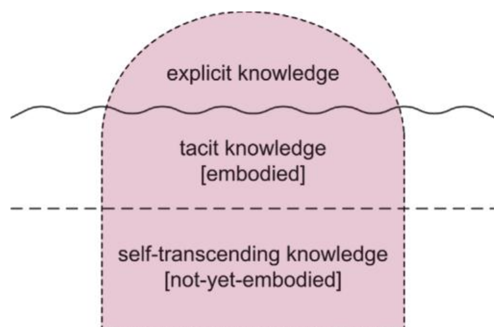


Figure 11.8. Three Kinds of Knowledge (Scharmer, 2001, p. 138).

In both the Scharmer image and Scheele's depiction of Farthing's model, the space under the squiggly lines (USL) represents what lies below the threshold of conscious awareness. Farthing (1992) writes, "Conscious mind is like the tip of the iceberg; most of our mental activity goes on nonconsciously" (p. 16)

…Toward Sophia

Phronesis, as opposed to *sophia*, has represented the majority of the literature I have found that ties wisdom with leadership. As *practical* wisdom, it makes sense because a) it appeals to our practical sensibilities, especially as Westerners (most of the literature was written by Westerners) and b) quite frankly, it is an easier concept to understand. Aristotle (1999) is more concise about what phronesis is and the authors of subsequent variations on phronesis, which usually do not cite sources other than Aristotle, take liberties in expanding upon what they think phronesis may actually mean. But as Aristotle pointed out, and as I tried to argue in chapter 5, there is another side to the wisdom story—that of transcendent (or theoretical) wisdom. Though there are many interesting and noble attempts to describe this concept, I favor the direction that Scharmer (2001, 2007), Senge et al. (2005), and Rosch (in Senge et al., 2005) have

headed. They speak about sensing what is trying to emerge, tapping into source, a kind of organic wisdom that both responds to what is going on and at the same time has the quality of *knowing better*. Though most have refrained from calling it "God," it may well be as close an understanding to a God concept as we have ever come. The way to transcendent wisdom is not a "building up" nor is it a *practice* of doing the right thing (arête), as phronesis is. It doesn't necessarily come from learning more, studying more, doing more (though that can certainly contribute to it). It is more about listening, suspending (judgment), "letting go to let come" (Scharmer, 2007). It is about listening for and hearing *the call*. And it requires a completely different set of "skills" to achieve.

Arguably, this is the kind of genius or *mastery* that the *master* musicians mentioned earlier in this section, are able to understand and tap into. They undoubtedly have the technique, the "chops" that make them technically great and able to play in any situation. But the something that makes them truly *masters* seems to be a transcendent quality, at least while they are playing. The great "leap" from expertise to mastery does not come from another 10,000 hours (though it could). It comes from leaving the known world, the conscious and moving into the unknown, the transcendent. It is tapping into the great potential of what Farthing (1992) represents as the nonconscious and Gordon et al. (1995) call the creativity channel. On the way to sophia, we pass through peripheral awareness and the overlap between the conscious and nonconscious—the "squiggly line." Under the squiggly line (USL) we first encounter *nous*, greater intuitive understanding and then sophia. Nous is closer to the surface of conscious awareness, on the border with the peripheral. Hence many people can occasionally tap into intuition involuntarily. Sophia lies beneath. Getting there, for most of us, may require practice, but it is not the same kind of practice we see in deliberate practice. It is better represented by transformative practice

(Schlitz et al., 2007). What is required is not *building up,* but *letting go*. What is required is ***surrender***.

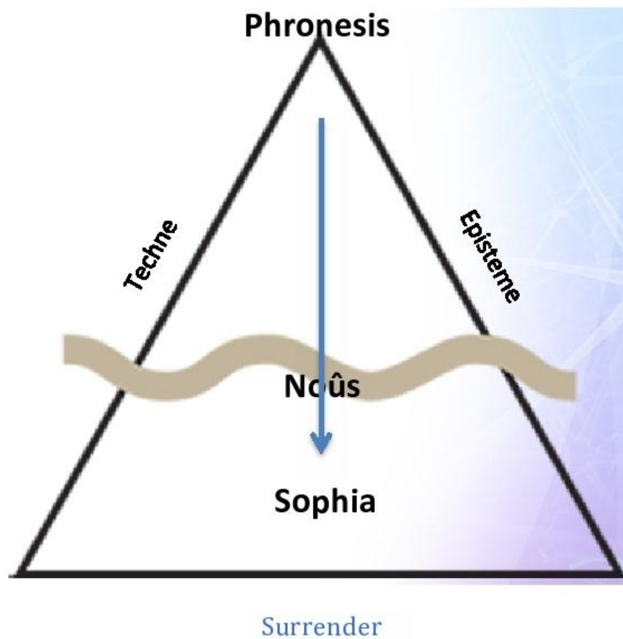


Figure 11.9. The Five Intellectual Virtues and Surrender

Surrender.

> There is a moment in the process of personal development and transformation that is pivotal. It is the moment when we either enter into the process of change or avoid it. It is a point of resistance that is mystifying, often fearful, and begs to be understood. Having studied literature from the fields of psychology, sociology, and transformation theory, I offer to name the act that enters us into the process of change; it is called surrender.
>
> Surrender is simple and yet complex. It can be inviting, not threatening. It can be fulfilling, not defeating. It is an act that does not merely effect a natural progression of change; it is alchemical in its magical ability to transmute us from one state of being into another. It is a tool that we can willfully employ for beneficial development. (Moze, 2007, p. 1)

Schlitz et al. (2007) explain that transformative practice is indeed essential to accompany or *nudge* transformation. It is the repeated practice with intention and discipline that allows one to "act in alignment with your highest truth, to overcome the external and internal pressure to

maintain the status quo" (p. 127). But the research done by the Institute of Noetic Sciences shows that for transformation to occur, there is one more "equally important requirement: the willingness to surrender to the mystery and grace of life itself" (p. 127).

> Just what is surrender? In part, surrender is a radical acceptance of our lives just as they are… Radical acceptance is an active turning of the mind from willfulness (resisting or trying to change what is) to willingness (meeting what is or accepting life on life's terms). This doesn't imply becoming passive, or condoning an unacceptable situation; instead radical acceptance is an active engagement with whatever is happening in the moment. (p. 127)

Scharmer (2007) writes, "Letting go of the old and surrendering to the unknown is the first principle" (p. 184) of presencing. He explains, "Letting go and surrendering can be thought of as two sides of the same coin. Letting go concerns the opening process, the removal of barriers and junk in one's way, and surrendering is moving into the resulting opening" (p. 185). Nachmanovitch (1990) explains that the creation process is rather simple; it requires first identifying the *impedimenta* and then setting it aside.

> The secret is to *drop it*—whatever *it* may be. This is not deprivation but enrichment. It is dropping off hope and fear and letting our much vaster, simpler, true self show through, letting ourselves be ambushed by the great Tao that moves forever through this world.
>
> The ultimate issue for the creative artist is how this turning point, this moment of **transformation through surrender** [emphasis added], is reached, and how it works to potentiate and instill life into one's creative voice. (p. 194, italics in original)

Senge et al. (2005) write, "Continually letting go keeps bringing us back to the here and now" (p. 96). They go on to explain that "Developing the capacity to let go allows us to be open to what is emerging and to practice what Buddhism and other meditative traditions call 'nonattachment'" (p. 96). Nonattachment is one of the three principles for enlightened living that Tolle (2005) explains, closely related to Kornfield's (2008) *non-identification*.

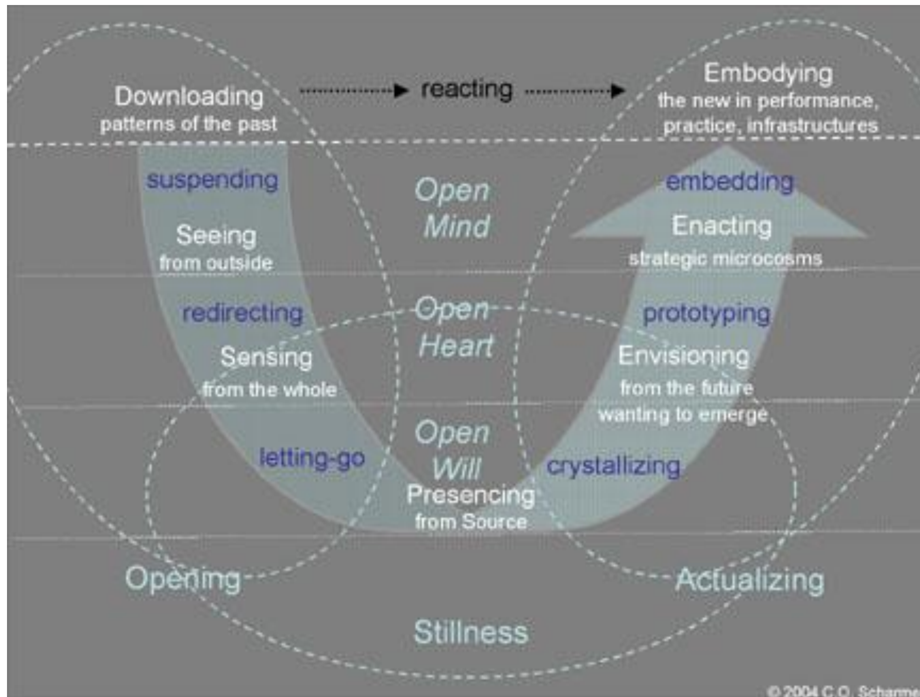


Figure 11.10. Theory U (http://we.intersect.org.nz/group/socialprocesses/forum/topics/2072671).

Silence and the still point.

In seeking wisdom the first step is silence,
the second: listening,
the third: remembering,
the fourth: practicing,
the fifth: teaching others.
~ Rabbi Shlomo ibn-Gavirol (1020-1060)

The quote above has been a real "game changer" in terms of how I understand wisdom. It speaks of five steps, the first being silence. Step one is going to the point of *silence*, where one can then begin to *listen*. Listening, as Scharmer (2007) explains, can occur in deepening ways. Scharmer describes four levels that help one travel down the U toward presencing. The deepest listening happens in the silence. Ibn Gavirol's step 3, *remembering*, has two subtleties: First, *remembering* is the word that some cultures use for *learning*. Plato also claimed that knowledge was remembering. Remembering also connotes both the authenticity of self we are in search of in our heroic journey of transformation and the kind of emergent truth we are listening for at the point of presencing. Step 4 is the critical step of *practicing* what you learn, taking us back to our

discussion of mastery and expertise. Step 5 takes us to the important final stage of *teaching others*—sharing our knowledge and wisdom once we have attained a level of mastery. *All five steps are part of the pursuit of wisdom*.

Why silence? Lama Surya Das writes:

> What could be more natural than silence? What could be more sacred? What could be more simple? Silence is the universal language of the soul. True inner silence is unpolluted by anxieties, habitual preoccupations and refrains, noisy internal static, innuendos, or agendas. Inner silence speaks directly to inner peace, which is beyond the dualism of noise and quiet. To question the purpose of silence is like asking about the purpose of fresh air, for no one can live without at least a modicum of it. (1999, p. 362)

Zen master Loori (2007) explains that most of our lives are spent in preoccupation with our constant internal dialogue. “While we are involved in talking to ourselves, we miss the moment-to-moment awareness of our life” (Loori & Loori, 2007, p. 6). This, he explains, is the purpose of *zazen*—to bring us back to the moment.

> Every other creature on the face of the earth seems to know how to be quiet and still. A butterfly on a leaf; a cat in front of a fireplace; even a hummingbird comes to rest sometime. But humans are constantly on the go. We seem to have lost the ability to just be quiet, to simply be present in the stillness that is the foundation of our lives. Yet if we never get in touch with that stillness, we never fully experience our lives. (pp. 6-8)

Stillness, then, is our entrance to silence. In the silence we begin to listen and discover wisdom. In the image above (figure 11.10) of Theory U underneath the “U,” at the point of presencing, Scharmer (2007) clearly indicates *stillness*. What, though, is stillness in an ever-changing world? How does one find the still point in a world of permanent white water? Recalling Block’s (1998) earlier analogy of a top, yoga master Eric Schiffman (1996) describes stillness as follows:

> Imagine a spinning top. Stillness is like a perfectly centered top, spinning so fast it appears motionless. It appears this way not because it isn’t moving, but because it is spinning at full speed. (p. 3)

Schiffman (1996) goes on to explain:

> Stillness is not the absence or negation of energy, life, or movement. Stillness is dynamic. It is unconflicted movement, life in harmony with itself, skill in action. It can be experienced whenever there is total, uninhibited, unconflicted participation in the moment you are in—when you are wholeheartedly present with whatever you are doing. (p. 3)

Lao Tzu continues,

> *Empty yourself of everything.*
> *Let the mind rest at peace.*
> *The ten thousand things rise and fall while the Self watches their return.*
> *They grow and flourish and then return to the source.*
> *Returning to the source is stillness, which is the way of nature.*
> ~Tao Te Ching, 16 (Lao Tsu, Feng, & English, 1972)

The Still Point of Leadership

Cultivation of the *still point of leadership* is ultimately the path to leading deeply. Understanding, embracing, and accepting permanent white water requires one to be present and lead from this still point. Senge (2005), quoting the director of a major government agency that has been involved in leading change for some time writes, "There are times when I have felt an extraordinary inner stillness; those are the times I was confident of what was to come on our way ahead" (p. 30).

Reflection. "If we aspire to do more, then we must be more. Taking time to reflect, taking time to be, is crucial to leaders. It is the still point that everything else revolves around" (Cashman, 2008, p. 144). Marshall (2001) argues that some type of reflection is necessary for all forms of inquiry. Simply defined, reflection is "thinking about their own and others' experiences" (Goleman et al., 2002, p. 151). Reflection is an effective path to self-understanding and awareness. A basic premise in emotional intelligence is that of self-awareness. Goleman explains that self-awareness is "a neutral mode that maintains self-reflectiveness even amidst turbulent emotions" (Goleman, 2005, p. 47). Reynolds and Vince (2004) argue, however, that

critical reflection is a communal activity, and that "reflection is best understood as a socially situated, relational, political and collective process and there are both theoretical and practical advantages to this perspective" (p. 6).

Learning often depends upon experience. Reflection is important to facilitate the transformation of experience into learning (Reynolds & Vince, 2004). Though reflective process is natural and familiar, many leaders tend to shy away from the activity as higher value is often placed on action rather than reflection (Daudelin, 1996). Developing the capacity to reflect is an important skill that goes beyond the journal or meditation cushion. Reflective ability contributes to critical thinking skills (Brookfield, 1986). Schön (1983) calls this process *reflection-in-action*. Reflection-in-action is a creative artistic process where one is able to respond to a situation where there is no preexisting framework or set of rules—a crucial leadership skill in a rapidly changing world. "It is this entire process of reflection-in-action which is central to the 'art' by which practitioners sometimes deal well with situations of uncertainty, instability, uniqueness and value conflict" (p. 50). Reflection has also been found to be a significant contribution to the quality of leadership ability (Densten & Gray, 2001). And Branson (2007) shows that structured self-reflection can actually nurture moral consciousness thus enhancing moral leadership capacity.

Reflection also plays a key role in effective transformative learning. Cranton writes, "In transformative learning theory, an adult's psychological and cognitive development is marked by an increased ability to validate prior learning through reflection and to act on the insights obtained" (Cranton, 1994, pp. 27-28). Mezirow adds, "Reflection enables us to correct distortions in our beliefs and errors in problem solving. Critical reflection involves a critique of

the presuppositions on which our beliefs have been built" (Mezirow, 1990, p. 1). Van Halen-Faber (1997) calls critical reflection and transformative learning the tenets of reflective practice.

I consider reflection a practice that is designed to consider one's own inherent wisdom, particularly in light of other facts, ideas, and alternatives. Poetry and music have a way to open reflective space. Rūmī (Rumi, Barks, & Moyne, 2000) illuminates the difference between two ways of knowing in his poem entitled *Two Kinds of Intelligence*. The first is "acquired, as a child in school memorizes facts" and helps one to "rise in the world" (p. 36). But there is another intelligence that is not learned but already exists within.

> This second knowing is a fountainhead
> from within you, moving out. (p.36)

Inner work.

> *Be not afraid.*
> *I go before you always;*
> *Come follow me,*
> *And I will give you rest.*
> ~Joshua 1:9

We do not live in a time or space where the idea of an inner journey is widely discussed, much less actively pursued. Palmer speaks boldly: "Our frequent failure as leaders to deal with our inner lives leaves too many individuals and institutions in the dark" (2000, p. 91). He encourages us to help each other out, because ultimately there is no way around the journey if we are to be fulfilled and fully functioning. Palmer gives three suggestions for this work. First, by valuing inner work. It is important to understand that inner work is as real as outer work. It also involves skills that can be developed such as journaling, reflective reading, meditation, and prayer. Second, though inner work is very *personal* ,it is not necessarily *private*. Inner work can be worked on and shared in different community settings. Coaching is one way that this has developed in organizations in recent years. Third, it is important to acknowledge the role fear

plays in our lives. Palmer uses the biblical exhortation "Be not afraid" as an example of this shared human struggle.

> "Be not afraid" does not mean we cannot *have* fear. Everyone has fear, and people who embrace the call to leadership often find fear abounding. Instead, the words say we do not need to be the fear we have. We do not have to lead from a place of fear, thereby engendering a world in which fear is multiplied. (pp. 93-94)

Renewal. In addition, cultivating the still point reminds us of the importance of renewal. In recent years there has also been much written about stress and leadership—particularly the impact of the flight or fight response. Constant states of engaged flight or fight-like situations are overly taxing for our bodies as well as our mind, emotions, and spirit. We were not built to take constant stress so this stress takes its toll. This kind of stress can surface as dissonance, as the *sacrifice syndrome* (Boyatzis & McKee, 2005) or as any number of other symptoms of anxiety. Boyatzis and McKee (2005), Loehr and Schwartz (2003), and Schwartz et al. (2010) all focus on the importance of renewal for the purpose of good leadership. It is perhaps the reason for the Sabbath in the Jewish faith and a day of rest in the Christian and many others.

> An artist cannot be continually wielding his brush. He must stop at times in his painting to freshen his vision of the object, the meaning of which he wishes to express on his canvas. Living is also an art. We dare not become absorbed in its technical processes and lose our consciousness of its general plan. Our ideal of the personality we would become, if we achieved salvation as here interpreted, is the object we are trying to paint; the Sabbath represents those moments when we pause in our brush-work to renew our vision of this object. Having done so we take ourselves to our painting with clarified vision and renewed energy. This applies alike to the individual and to the community. For the individual the Sabbath becomes thereby an instrument of personal salvation; for the community an instrument of social salvation. (Kaplan, 1994, p. 59)

Dropping in (Meditation in Action)—Bridging Phronesis and Sophia

Merritt and DeGraff (1996) continue the argument that leadership education needs to "better prepare leaders for the ambiguity, diversity, and multifariousness of contemporary business." They make a very unique distinction about the mélange of aesthetics and leadership. "If what we seek is unknown and what we see is unclear, the source of our ability to appreciate

and understand such mysteries may lie in the realm of aesthetic awareness" (p. 70). Observing aesthetics as navigation, they use the *Odyssey* as a model of aesthetics as navigation.

> In the *Odyssey*, Homer magnificently characterizes the ability of leaders to make sense of encounters that are discontinuous with expectations and to transform or even transcend them—not by conscious effort but by remaining open to the emergent vision that is the reward of a continual sensing of the horizon. (p. 70)

What Merritt and Degraff write is true, but the gift of "remaining open to the emergent vision" was not one that came to Odysseus immediately or easily. The *Odyssey* is perhaps the quintessential literary tale of a hero's journey, and as in all good journeys, the lessons learned come through challenges. Maroosis (2007, 2009) uses the Edgar Allen Poe story *A Descent Into the Maelstrom*, as an example of navigating permanent white water and the importance of seeing emergent patterns. Marshall McLuhan, who taught Maroosis, used the Poe story to illustrate a 5-step approach (Maroosis, 2007) to dealing with the *whirlpools* of change:

1) Detach
2) Observe
3) Reflect
4) Test (your observations)
5) Act

Briefly, the story is about three brothers who own a fishing boat and get caught in a whirlpool. The first brother dies by tying himself to the mast in hope of the boat staying afloat. The mast breaks and he drowns. The second brother flips out and becomes paralyzed with fear. The third brother, after his initial fear, decides that if he is going to die, he will calm down and enjoy the ride (*detach*). He begins to *observe* what is going on in the boat and observes that certain materials seem not to be crushed in the whirlpool, like the barrels (*observing new patterns*). He *reflects* on his new knowledge and considers new possibilities. He continues to observe the barrels to *test* his assumption until finally he is ready to *act*. After unsuccessfully

trying to communicate with his brother, who has been "emotionally hijacked" (Goleman, 2005) he ties himself to a barrel and lives to tell the tale, while the rest of the boat is destroyed.

McLuhan's insight seems to foreshadow Theory U (Scharmer, 2007). As described earlier, Theory U is based on a three-step model to access a "deeper level of knowing" (p. 33). Step one Scharmer calls *Observe, Observe, Observe* which entails using detached observation to connect to what is going on. Step 2 is called *Retreat and Reflect: allow the inner knowing to emerge*. This requires reflection to connect what is emerging from within and without. The final step, *Act in an Instant*, is about bringing the new reality into existence. The story points to the necessity to detach and observe, without judgment. This leads to a stillness and calm that enables one to navigate permanent white water. It also allows one to act, to lead in an appropriate and benevolent manner. The second brother is so "freaked out" that he cannot do a thing, even to save himself (let alone save or lead others). He is permanently wed to the fact that he is going to die, and indeed he does. The third brother is able to detach and get to a point of calm that he can see and even appreciate the beauty of the whirlpool. He is able to save himself and even "do the right thing" by trying to save his brother, even though in the end he fails to do so. We return to Merritt and DeGraff (1996):

> Chapter after chapter, crew members fall in numbers to the mellifluous sirens, psychedelic followers of the lotus, lurching hydras, seductive witches, and the gargantuan, slightly dull, Cyclops. Who could have prepared for such a journey? (p. 70).

Indeed, who could have prepared for such a journey? However, that being said, preparation is the key in terms of one's ability to "drop in," to *be*. My colleague Paul Scheele introduced the concept of "dropping in" to me one day during a conversation. Having just returned from California, he heard it used by a group of surfers who surfed an unusually dangerous yet magnificent section of the ocean. Through some confluence of nature, the waves

were generally big and perfect, except that they broke over a very dangerous coral reef that was only inches from the surface as each wave crested. One wrong move and the hapless surfer is pummeled by tons of water, crushing him or her upon the reef. Surfing in this spot is truly a life or death situation. “Dropping in” was how the surfers referred to “getting into the zone” or getting into a frame of mind that allows one to tap into everything that is going on. It is an emergent vision that is at once all encompassing yet laser focused on the present moment. It is perhaps the most striking example of meditation in motion—and it happens in an instant. Many of us have experienced moments of “dropping in” when body, mind, and spirit seem to coalesce with the universe. It often happens in times of crisis when a life is at stake, such as a mother who is able to lift a car to save her child or US Airways pilot, Chesley Sullenberger, who navigated the commercial aircraft he was flying into the Hudson River without a single casualty. Dropping in is related to *flow*, but it is not flow. In flow one is not necessarily aware of what is happening in the periphery at each moment. In flow one get lost in the experience. Dropping in requires one to be present to every detail and aware of everything around. It is not so much ecstatic as it is fully present, fully aware. Whereas in our two examples above, the mother surely never *practiced* removing a car from on top of her child, to really tap the potential of dropping in, *one must practice*.

The practice of dropping in is made up of two elements. The first is the phronetic expertise that comes from extended practice of techne, often bound in the knowledge of episteme. It is the spiral represented by figure 11.4. Doubtlessly, Sullenberger was able to land the airplane because he had thousands of hours of flying time under his belt and had successfully landed aircrafts many times, often in recalcitrant weather. There is no substitute for experience provided that one continually learns from each attempt and effort and that one does not submit to

what Ericsson (2008) calls *automaticity*. The second element is more transcendent. It requires "letting go" of everything one "knows" (surrender) and tapping in to a more transcendent wisdom. This too requires practice—*transformational practice* (Schlitz et al., 2007). This is the realm of meditation. It is what Sterner (2005) calls *the practicing mind*. Sterner writes,

> the *practicing mind* is quiet. It lives in the present and has laser pinpoint focus and accuracy. It obeys our exact direction and all of our energy moves through it. Because of that, we are calm and completely free of anxiety. We are where we should be at that moment, doing what we should be doing and completely aware of what we are experiencing. (p. 6)

One of the words that comes up continuously in descriptions of wise people is *equanimity*. Sterner (2005) defines equanimity as calmness and even-temperedness.

> One of the signs that someone possesses this virtue is that they are undisturbed by the moment-to-moment ups and downs they experience in daily life. Things just don't seem to bother these people. Why is this? It is because equanimity comes from the art of non-judgment. Non-judgment quiets the internal dialogue of our mind. (p. 73)

Recall Wigglesworth's (2004) definition of spiritual intelligence: "the ability to behave with Compassion and Wisdom while maintaining inner and outer peace (equanimity) regardless of the circumstances" (p. 3). Equanimity is the calm we need to cultivate in order to navigate the raft through permanent white water. It is a quest to be the calm in the midst of the storm. Sterner (2005) explains that *unconscious judgment* is particularly pernicious in the battle for equanimity. Our minds love to imagine what is ideal in each situation and when life is less than ideal, judgment kicks in. "The problem with the whole process of judging is that it is not executed with a detached nature. There is usually some emotion involved, and the amount of emotion is proportional to the perceived importance of the judgment" (p. 74). One must engage in *becoming aware* of this bad habit of judging because, as Sterner insists, "you are at your best when you are not operating under the influence of emotions and unconscious judgment-making" (p. 76).

Unconscious judgment is a bad *habit*. Practice, on the other hand, helps to create a new natural (good) habit. So the first *practice* is that of *awareness* or *mindfulness*, as we explored earlier in this chapter. Sterner (2005) explains that it is an objective awareness about ourselves that we are trying to cultivate. And the key is to become aware of what he calls the *true self*. This can be seen in an example of talking to oneself. "The one who is talking is your ego or personality. The one who is quietly aware is who you really are, the Observer. The more you become aligned to the quiet Observer, your true self, the less you judge" (p. 77). This alignment allows one to be aware of stress that the ego experiences but at the same time not be affected by it. This engagement is what Sterner calls "the practicing mind" which, no matter the activity, creates alignment to the Observer or true self. Though there are many practices to accomplish this alignment, perhaps the most universal is *meditation*. Sterner defines meditation as "a process of quieting the mind and your attachment to the external world by going deep within yourself" (p. 79).

Sterner (2005) tells the story of a pilot who not long after receiving his license, was involved in a potentially catastrophic incident. When anyone undergoes the training to get a pilot's license, a great deal of time is spent in learning procedures that are designed to stop the flow of emotions during a crisis. The crippling effects of an emotion like fear can be especially devastating during a crash landing. So one must cultivate the ability to be emotion-free during times of great stress. One is aware that the situation may be critical, but one cannot *judge* it one way or the other. This keeps the mind clear to come up with the best solution—which, in this case, is to follow the emergency procedures that have been practiced over and again during training. In this story, a pilot who had climbed to an altitude of just over 1,000 feet, lost power completely. His first reaction was denial, but as the plane never regained altitude, it was quickly

replaced by fear. His judgment was that the situation was indeed very bad and he probably would die. This caused more fear and panic which further inhibited his ability to think clearly or act intelligently. As his emotions continued their rampage, somewhere in his mind he heard his teacher tell him to shut up and fly the plane. This effectively stemmed the tide of emotions, allowing him to fully engage in the necessary procedures he had been taught to land the plane in an emergency, which he did with only minor injuries.

There is no doubt that this situation was "bad" but Sterner (2005) shows that judging it as such, and allowing the accompanying emotions to control one's mind and thus one's actions, would have been counterproductive and, in this case, deadly. Had his emotions caused panic, not only would he have likely been killed in the crash, but his mindlessness might have caused bad decisions that could have had dire consequences for others on the ground as well. His last moments on earth would have been a terrifying experience. The practice of meditation teaches us to be aware of our thoughts but separate from them, to analyze them but not judge them. We learn to shut off our thoughts and experience peace and stillness, or direct our thoughts into actions that are helpful, without the constant "inner noise" of emotional judgment.

The surfers that Paul witnessed were also able to drop in to this meditative state of full awareness that gives them complete control of their surfboards while simultaneously feeling that they are part of the board and part of the wave—a feeling of *interconnectedness*. Even under the great duress of thousands of tons of water above them, the surfers are in a state of equanimity and stillness. Thoughts, emotions, and judgments do not cloud their ability to maneuver the wave. Dropping in is paradoxically at once total control and total detachment. As Tolle (2005) writes, it is a state of nonjudgment, nonattachment, and nonresistance—a pure state of going with the flow. Unless one is born with that transcendent ability already available, then this is

indeed the *practice*; this is what is involved in our preparation. How much more effective and wise (for the common good) would this practice be in the cultivation of leadership? We return to Merritt and DeGraff's (1996) insight into the *Odyssey*.

> Only Odysseus survives as king, beggar, father, lover, warrior, and most of all, synthesizer. He is both a diegetic player in the game of fate and an exegetic teller of the tale: the actor and the action. He is the magnificent imbalance, bringing chaos to order, no matter how peculiar. In other words, Homer gives us a leader who is neither enlightened nor particularly virtuous, certainly not a philosopher king. Rather, Odysseus is a clever man proficient in perceiving emergent patterns, capable of interpreting their possible meanings, and competent in acting on them. It may be precisely such insight and imagination that enable one to discover the aesthetic in all activities. Leaders, like navigators and artists, are shaped by the great unknown that they in turn help to shape. (pp. 70-71)

Merritt and DeGraff (1996) posit several attributes that characterize Odysseus—*gifts* of the journey. It is Odysseus' ability to *synthesize* different roles, perhaps in contrast to Poe's first two brothers in the maelstrom who defined themselves singularly as "technician(s) who knew boats" (Maroosis, 2009), that contributes to his survival. Additionally, it is his ability to perceive the patterns, like Poe's third brother, that gives Odysseus the power to "bring chaos to order" and makes him "capable of interpreting their possible meanings, and competent in acting on them" (Merritt & DeGraff, 1996). These are truly great gifts for any leader to possess. On a critical note, Merritt and DeGraff discredit Plato's *philosopher king*, which he too eventually dismissed (Ciulla, 2004); however, expecting high standards for leaders and educating them with this in mind is still important for the process of leadership development. Plato assumed that leaders (philosopher kings) would be wise and in effect self-policing. Of course he discovered that the old adage power corrupts is true, [which is even exemplified as the key pitfall of mastery—success brings temptation (Ames, 1997)]. It does not diminish the importance of Aristotle's contention that one's practice, one's virtue must lie in doing the right thing. Ethics and virtue must still be expected. Thus the importance of cultivating self-awareness and mindfulness as a

leader as well as a conception of the common good or multiple bottom lines needs to be part of the spectrum of leadership education, as I will explain in the next chapter. Merritt and DeGraff potentially make the mistake of choosing one model over the other instead of integrating and choosing the best that both models have to offer. On one hand a leader needs to develop the transcendent wisdom of the philosopher king, on the other he or she needs to cultivate and practice the phronetic scrappiness of Odysseus, which is arguably the result of his ability to transcend.

The Full Model

The full theoretical model is based on one additional element that became clear after all of the other components were in place. “Be-Know-Do” (Army, 2004) is a framework developed by the US Army to understand and explain leadership. From the army’s perspective, *Be* is based on values and the character of the leader; *Know* is the competencies that makes one effective; and *Do* is about action—character, competence, and action, three interdependent levels of leadership. Cowan (2008), who uses the model as well in his research, explains that this framework “presents levels of consciousness anchored at one end in core values… and at the other end in mindful awareness.” He goes on to write, “Grounded only in awareness, leadership tends toward spur-of-the-moment assessments and decisions, clearly not exemplifying wisdom. Grounded in core values yet including mindful awareness, leadership exemplifies the capacity to connect current circumstances to meaningful aspirations” (p. 55).

Whereas I do not disagree with the army’s understanding, I am using the same framework perhaps a bit more existentially. BE in our case represents what is—the transcendent realm, the emergent, what can be and what we can be. KNOW is that intermediate state between information and wisdom that requires practice and leads to arête. DO is phronesis, action based

on what is and what is emerging, what we know from reflection and practice, and the appropriate action to complete the cycle. The trinity of Be-Know-Do is seen overlaid upon the “wisdom triangle” introduced throughout this chapter. Arrows from transcendent wisdom to practical wisdom and vice versa intimate the necessary connection and interaction between the two.

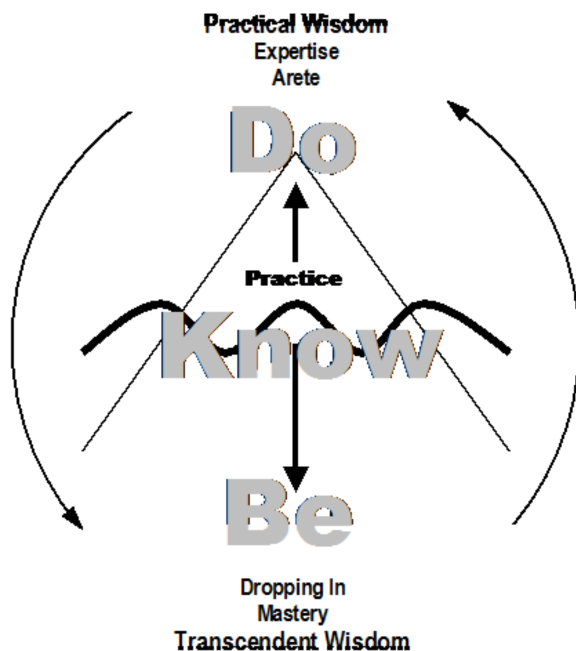


Figure 11.11. Holistic Wisdom.

This kind of holistic wisdom is transformational and transforming. It transforms not only us, but it gives us the ability to transform others because our thoughts and actions are in line with what is truly emergent and what is good for everyone involved. Wisdom and subsequent transformation breeds the authenticity of leading from one’s true self. The power of encouraging authenticity from others is that in bringing one’s gift, in engaging others fully, they bring their whole selves to work, which in itself can create a transformation of the workplace. This kind of authenticity does not align with Avolio et al.’s (2004) understanding that “authentic leaders can be directive or participative, and could even be authoritarian. The behavioral style per se is not

what necessarily differentiates the authentic from the inauthentic leader" (p. 806). It is more in line with Terry (1993) who writes that "authenticity is social; it transcends autonomous, self-reflective decision making. Authenticity enhances self *and* world" (p. 141).

***Leading Deeply* - Happiness, Well-Being, and Flourishing (Eudaimonia)**

Here is what we have learned recently about flourishing. As a quick review, Seligman (2011) posits five elements of well-being which contribute to flourishing: a) positive emotion, b) engagement, c) meaning, d) relationships, and e) accomplishment (PERMA). Happiness is more a mood than a subjective measure, so he suggests the goal of wealth (for individuals and for nations) should be to promote *flourishing*. Understanding this concept is important as I am going to suggest that promoting flourishing is one of the key tenets of leadership.

Seligman (2011) suggests that well-being actually be "taught" in schools. This is because in most Western nations there has been a "flood of depression" and only a "nominal increase in happiness over the last two generations." In addition, he argues, "greater well-being enhances learning, the traditional goal of education" (p. 80). Extrapolating this information to the business world, if we actually understood that a large percentage of the population does not rate high on well-being, perhaps we would endeavor to see what the connection is in the corporate world. I am suggesting, on a purely economic level, that increased well-being would translate to increased corporate performance. As leaders that would mean that our job is to either increase well-being (which may be possible) or help people increase their own well-being (transformation). Also, if well-being enhances learning and as Vaill clearly states, "leadership is learning" (1996, p. 126), then greater well-being would also enhance leadership (which would presumably enhance work, which as we shall see in a moment, enhances personal well-being…). It all potentially becomes a big virtuous circle. Well-being, as we will see [Happiness 3 and 4

(Spitzer, Bernhoff, & De Blasi, 2000)], positively contributes to the kind of thinking and behavior characterized by transformation.

Leading deeply recognizes the importance of well-being and creates the means for individuals to flourish.

Abundance and Utilizing Wealth

The gift and the curse of our time is what Pink (2005) calls *abundance*. “For most of history, our lives were defined by scarcity. Today, the defining feature of social, economic, and cultural life in much of the world is abundance” (p. 32). Pink (2005) agrees that our relative abundance as a society (particularly Western society) has given us relative wealth and material possessions, but it has not increased our happiness. “That’s why more people—liberated by prosperity but not fulfilled by it—are resolving the paradox by searching for meaning” (p. 35). Delbanco (1999) points out that even despite the challenges we face, which include “the persistent desire for money—which shows no sign of abatement,” (p. 113) “the most striking feature of contemporary culture is the unslaked craving for transcendence” (p. 114). Indeed Myers (2000), calls it *spiritual hunger in an age of plenty*. Not only has abundance given us the ability to search for *meaning*, but the lack of satisfaction that abundance brings also has begun put meaning on the forefront of our desire as individuals and society. The ability to pursue higher level “needs” such as meaning and purpose gives us a growth potential never before experienced in the history of humanity. This has largely escaped the consciousness of the corporate world as we will explore in a moment.

The shadow side of abundance, the tendency to consume, to want more and more, has brought with it all sorts of problems. Kasser (2002) found that people “highly focused on materialistic values reported less self-actualization and vitality and more depression than those

with less interest in these values" (pp. 11-12). Asking what happens to the quality of life when materialism is valued, Kasser discovered, "The more materialistic values are at the center of our lives, the more our quality of life is diminished" (p. 14). The same findings were confirmed in other research both in the United States and in other countries. Schwartz (1994) wrote, after his experience in the "excessive 80s" that our quest for economic and social freedom has turned our lives into an "iron cage." He argues that the *market* "should be restrained, not encouraged—that the things that we really value should be *protected* from it, not *provided* [emphasis added] by it" (p. 24). We often strive for material wealth because we think that wealth will result in increased happiness, though this has been proven time and again to be false (Achor, 2010; Kasser, 2002; Lyubomirsky et al., 2005). And Lane (2000) comments that the high expectation we have that material gains will provide satisfaction and thus happiness actually contributes to *overvaluing* happiness.

> This distinction between the value or goal of happiness and being happy opens a gap between the two modes of experience and thus suggests that the dominant utilitarian philosophy of our time, in which the greatest happiness of the greatest number is the stated aim of markets and the implicit premise of government policy, may in fact be marked more by unhappiness and depression than by the happiness that is the object of these institutions. (p. 322)

Diener and Seligman (2004) posit that well-being is a better measure of how a nation is doing than GDP. GDP measures both goods and services that contribute to human *suffering* as well as human *thriving*. The divergence between GDP and well-being can be measured and while GDP has tripled in the United States over the past 50 years, life satisfaction has remained constant and measures of ill-being have gotten worse (Seligman, 2011). Seligman (2011) continues that while there is a positive correlation between money and life satisfaction among nations, "making more money rapidly reaches a point of diminishing returns on life satisfaction" (p. 224). Kasser (2002) agrees:

> The studies document that strong materialistic values are associated with a pervasive undermining of people's well-being, from low life satisfaction and happiness to depression and anxiety, to physical problems such as headaches, and to personality disorders, narcissism, and antisocial behavior. (Kasser, 2002, p. 22)

As Kasser snidely asks, "Not the picture of psychological health painted by the commercials, is it?" (p. 22).

Seligman (2011) argues that wealth "should be in the service of well-being" (p. 221). Jackson (2009) goes farther suggesting that we should look toward *prosperity without growth*. The resources of our planet are finite and represent limits to growth. Further, the scale of the planet's population is such that the capability to live well has definite limits. "This is simple arithmetic. With a finite pie and any given level of technology, there is only so much in resources and environmental space to go around" (p. 45). Though government surely must play a part in this global transformation, there is an important personal transformation that must also take place.

> The idea of an economy whose task is to provide capabilities for flourishing within ecological limits offers the most credible vision to put in its place. But this can only happen through changes that support social behaviors and reduce the structural incentives to unproductive status competition.
>
> The rewards from these changes are likely to be significant. A less materialistic society will be a happier one. A more equal society will be a less anxious one. Greater attention to community and to participation in the life of society will reduce the loneliness and anomie that has undermined well-being in the modern economy. Enhanced investment in public goods will provide lasting returns to the nation's prosperity. (p. 156)

Leading deeply recognizes that wealth should be used for increasing "big picture" well-being.

Arête (Excellence and Virtue)

Schwartz and Sharpe (2010) make a sustained argument throughout their book: our (practical) wisdom improves the lives of those we "serve" (patients, clients, students). "But it also improves our own lives. The wiser we are in what we do, the happier we are" (p. 274). They

go on to indicate that Aristotle advocated flourishing as the purpose of life. “But you couldn’t flourish unless you had the will and skill to make every day ethical choices. Practical wisdom was what provided that skill and will. With practical wisdom, we flourish; without it, we languish” (p. 275). Seligman (2011) brings up the interesting notion of *ethics* versus values. He references a conversation he had with Wharton School of Business professor Jerry Wind, where Wind “admits” that business schools are “responsible” for the current state of the economy because of what is taught to students. Wind suggests that a possible answer is to teach ethics as part of the MBA curriculum. Seligman questions whether MBAs act the way they do because of ignorance of ethical principles. Instead, he postulates that it is more a question of what one cares about—one’s values. “Ethics are the rules you apply to get what you care about. What you care about—your values—is more basic than ethics” (p. 229).

Seligman (2011) also posits that what one cares about is largely *learned*. If making a quick buck is all one cares about, then a course in ethics will not change things. He points out that both students and top ranking universities like Wharton not only select the kind of student or program they want, but they also self-select around what they care most about. “If our business schools wish to avoid the economic consequences of greed and short-termism, they have to select their students for a broader moral circle and for long-termism” (p. 231). The MBA course of study would have to include the five elements of well-being. This ultimately would extend to businesses as well. “The new bottom line of the positive corporation in this view is profit…plus meaning…plus positive emotion…plus engagement…plus positive human relations” (p. 231).

Arête is the missing factor from Seligman’s (2011) proposal to teach well-being both in schools and in corporations. He makes a stab when he suggests a framework of values versus ethics. I believe that he is on the right path and certainly truly understanding one’s values, as I

wrote in Chapter Six, is essential. But we get back to Aristotle's difficult concept of doing the right thing, as this is equally important for a life of true flourishing (eudaimonia). Part of Seligman's theory of well-being (2011) as well as that of authentic happiness (2002), includes 24 "signature strengths" (many of which I am sure Aristotle would have seen as a virtue) organized into six "virtue clusters" (mentioned above in the section Good Enough: wisdom and knowledge, courage, humanity and love, justice, temperance, and transcendence). Schwartz and Sharpe (2010) argue for practical wisdom:

> Like Aristotle, we consider wisdom to be the "master virtue." Without moral skill, many of the other character strengths and virtues that Seligman identifies as essential to happiness would not do the job. Without such know-how, these strengths would be more like unruly children, leading to well-meaning actions that leave disaster in their wake—recklessness, not courage; indecisiveness, not patience; blind loyalty, not commitment; cruel confrontation, not helpful honesty. Practical wisdom is the maestro. It's what conducts the whole symphony. (p. 280)

Schwartz and Sharpe (2010) conclude that cultivating practical wisdom and the necessary *virtues* is a moral skill that ultimately contributes to doing meaningful work. "Having the wisdom to do this work well" creates satisfaction and meaning. "Having these moral skills is not simply something (we) *ought* to have; it's something (we) *want* to have" (p. 281).

Leading deeply includes the cultivation of virtue and practical wisdom to do the right thing in the right situation.

Meaning

Our lives creates two dominant forces compelling us to take the hero's journey. These forces need to be well understood from a personal perspective but particularly from that of a leader hoping to "nudge transformation." The first force is change. I have been using the idea of permanent white water, which I believe has served as a good insightful analogy through these chapters.

> It vividly conveys a sense of energy and movement. Things are only very partially under control, yet the effective navigator of the rapids is not behaving randomly or aimlessly. Intelligence, experience, and skill are being exercised, albeit in ways that we hardly know how to perceive, let alone describe. (Vaill, 1989, p. 2)

Shapiro and Carr (1993) have a slightly different understanding of the effects of constant change. They write of the feeling of being *lost in familiar places*, acknowledging the rapid and often unstable change that even familiar institutions such as the family undergo.

> Awash, therefore, in a sea of complex and overlapping contexts, we tend to lose hope of being able to grasp anything at all. We are less confident of who we are as persons and what our various roles are. A sense of personal significance and meaning eludes us in the swirl of social change. (p. 4)

Indeed it is very likely that the sense of confusion that constant change or permanent white water creates leads to the second force—that of meaning, purpose, a life that matters. We have already seen that abundance has given us the wherewithal to explore meaning in our personal lives. Meaning, or the lack thereof, takes on particular importance in the workplace. We have already seen that Seligman (2011) includes meaning in his theory of well-being. In addition, happiness researcher Ed Diener considers meaningful work one of the three aspects of "psychological wealth" (Diener & Biswas-Diener, 2008, p. 9). Most adults spend at least a third of their lives in work-related activities—often more. As Boldt points out, "never before has the average man or woman had greater opportunities to discover and *actualize* work they love" (2004, p. xvi). Personal meaning is at the heart of the hero's journey. I know the lack of regard to both my personal vision or even a sense of shared vision has played a big part both in my own corporate experience, and the experience of most of my clients over the past several years. We try to come to grips with a dominant social system that often seems to suffer from a lack of humanity.

> A model that presents the business organization as a cold, impersonal machine denies humanness. People have needs in three areas: body, mind and spirit. Yet most

> companies, if they acknowledge that people have needs at all, act as if there were only two requirements for producing good work: money and job security. Enlightened business people are beginning to understand there is much more to performance. As documented by Peters and Waterman, employees perform most energetically, creatively, and enthusiastically when they believe they are contributing to a purpose that is larger than themselves: in other words, when they have a cause. The role of purpose in our lives is central to any discussion of spirituality in the workplace. (McKnight, 2005, pp. 165-166)

In his research, Mihaly Csikszentmihalyi (2003) writes that success means *enjoying* doing one's best while contributing to something *beyond* one's self. This is not just a matter of personal achievement but directly impacts the environment of the organization as well as the bottom line. Csikszentmihalyi admonishes the modern corporation, "Business that does not contribute to human growth and well-being is not worth doing, no matter how much profit it generates in the short run" (p. 35). Heeding this call contributes to a level of meaning and purpose that is difficult to gain without acknowledging this level of consciousness. "The practice of leadership requires, perhaps first and foremost, a sense of purpose—the capacity to find the values that make risk-taking meaningful" (Heifetz, 1994, p. 274). Heifetz (1994) explains that it is a sense of purpose that allows us, both as individuals (leaders) and organizations to step back and analyze the current realities, to see the orienting values and make the changes necessary to take corrective action. It provides the ability to discover and create new possibilities. This requires a learning strategy.

Curiously, we have gotten far off course in creating organizations that convey any sense of larger meaning or purpose. Podolny, Khurana, and Hill-Popper (2004) found that in recent years leadership and concern with performance have become inseparable. Yet they discovered that early organizational scholars such as Chester Barnard and Max Weber did not equate leadership with economic performance. "Instead, leadership was deemed important because of its capacity to infuse purpose and meaning into the lives of individuals" (p. 4). Wheatley (2005)

concurs, “Both individual and organizational change start from the same need: the need to discover what’s meaningful (p. 108). Organizations also have a purpose, as Fritz (1999) explains: “Organizations, like people, suffer when they are not being true to themselves” (p. 149). Fritz calls this a “spiritual purpose,” not in the sense of a religious purpose but more akin to a higher calling that an organization embodies. The organizational purpose can be seen in what excites and motivates, the real values and aspirations embodied as well as the products and services offered. It can also be seen through the failure to live up to its potential and values, contradictions and compromises it makes. The potential represented by aligning one’s own purpose with that of an organization is very powerful. “For most people, there is a direct match between their own values, aspirations, and sense of purpose and that of the organization. But for most people, this match goes unrecognized. If the match is there, there is a possibility for great mutual benefit—organization and member” (p. 156).

In Seligman’s (2011) research and recommendation to focus on PERMA (positive emotion, engagement, relationship, meaning, and achievement), even a cursory glance shows that each of the elements is a major factor in how one experiences work. Of all the elements, perhaps *meaning* is the most misunderstood and often completely disregarded. Meaning is complex. Schwartz and Sharpe (2010) suggest that meaning comes from having cultivated practical wisdom, and the kinds of virtues or excellences (arête) such as empathy, improvisation, perceptiveness, and listening skill that lead to *engagement*. Citing Warr’s (2009) research, they also include the need for variety and a belief in the purpose of the organization. Pink (2009) researched what inherently (intrinsically) motivates people to engage and do good work, which we briefly explored in Chapter Six. He found three factors: autonomy, mastery (see chapter 6), and purpose as well.

Leading deeply means understanding the importance of meaning for individuals and supporting and valuing what is meaningful for each person along with a shared social vision.

Meaning and happiness.

Fill your bowl to the brim
and it will spill.
Keep sharpening your knife
and it will blunt.
Chase after money and security
and your heart will never unclench.
Care about people's approval
and you will be their prisoner.

Do your work, then step back.
The only path to serenity.

~Tao Te Ching 9 (Mitchell, 1988)

Seligman (2011) has argued for the concept of well-being to be used instead of happiness. The concept of well-being is important to understand, especially as leaders and managers, and should become a part of our leadership practice, but it is doubtful that the general public will adopt it in the near future. Happiness, even given its inherent weakness to substantiate long-term well-being, is still the concept that most people will understand. As we have discussed, in the *Nichomachean Ethics*, Artistotle reasons that people act and behave in ways that they *think* will make them happy.[8] He feels that if you ask people why they do what they do, and keep drilling down, ultimately they will say that they think (at least) it will make them happy. What constitutes happiness is where most people disagree. Happiness, of course, can come in different forms—there is not one *thing* that will give happiness to everyone. But beneath it all, the drive for power, sex, money, love, career advancement, fame, family, or even

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[8] The point is that we as leaders "know better." We (now) understand that well-being is not only a better measure of "happiness" but is also more stable (not dependent upon mood) and more encompassing. Thus while the people we work with search for *happiness*, our job is to allow and encourage them to *flourish*.

selfless contribution are driven by our desire for happiness. Yet given the importance of meaning and happiness in our lives, curiously, there is very little actual research on the effects of leadership on happiness. One of the few to write of leadership and happiness, Burns (2003) suggests, “transforming leadership begins on people’s terms, driven by their wants and needs, and must culminate in expanding opportunities for happiness” (p. 230).

In *If Aristotle Ran General Motors*, Morris (1997) argues that in order to create truly great businesses we have to give people what they really want—which is, happiness. Morris looks at some of the most common interpretations of happiness to explore his argument. The first is happiness as pleasure (and avoidance of pain), which he claims is clearly the most common understanding in the West (maybe in the world) these days. The second is happiness as personal peace, which while it certainly has its “benefits” doesn’t truly fit the whole bill. The third option is happiness as participating in something fulfilling:

> People will not have a sense of positive corporate spirit in any endeavor unless that activity is connected with their personal quest for happiness, unless they are feeling some degree of fulfillment and some measure of happiness in that task. And it is only when this issue of individual fulfillment is understood in the deepest possible way that we will see how personal satisfaction is finally tied to interpersonal, organizational, and business flourishing. (p. 20)

Csikszentmihalyi (2003) concurs and takes this one step further:

> Contrary to what most of us believe, happiness does not simply happen to us. It’s something we make happen, and it results from our doing our best. Feeling fulfilled when we live up to our potentialities is what motivates differentiation and leads to evolution. The experience of happiness in action is enjoyment—the exhilarating sensation of being fully alive. Seeking out pleasure is also a powerful source of motivation, but pleasure does not foster change; it is, rather, a conservative force, one that makes us want to satisfy existing needs, to achieve an equilibrium, comfort and relaxation. There is nothing inherently wrong with seeking pleasure, but the person for whom it becomes the main reason for living is not going to grow beyond what genes have programmed him to desire. (p. 37)

Ken Wilber would agree on this point as well. Not only is it important to create meaning, but also to foster growth, as Csikszentmihalyi describes. Wilber (2003) explains that the ultimate goal of human development is to get more people from egocentric and ethnocentric levels of consciousness to a "worldcentric" level—one of regard for more than oneself and one's group. It is about increasing our capacity for *consciousness*, *compassion,* and *care*.

Spitzer et al. (2000) describe a framework of happiness that echoes developmental models such as Wilber's based on four different levels (see figure 11.12 below). The first level (*Happiness 1*) revolves around immediate gratification, normally from an external stimulus, that interacts with at least one of the five senses. The sense of satisfaction does not last long. The second (*Happiness 2*) is gratification of the ego, usually from achievement, recognition, comparative advantage, power, or popularity. One's control in relation to the external world is heightened. Type three (*Happiness 3*) is achieved through making a contribution, extending beyond one's self-interest. "In the third level of happiness we try to invest in the world beyond ourselves. We want to make a difference with our lives, time, energy, and talent" (Spitzer et al., 2000, p. 62). This seems to be the level to which Csikszentmihalyi (2003) and Morris are referring. However Spitzer et al. (2000) describes a fourth level (*Happiness 4*), one that differentiates the human being from all other forms of life on this planet.

> humans not only desire some love, goodness, truth, beauty, and being, they can also desire unconditional, perfect, ultimate, and even unrestricted Love, Goodness, Truth, Beauty, and Being. In the context of faith, one might call this the desire for God. But even if one does not have faith, one can treat it as an awareness of a seemingly unconditional horizon surrounding human curiosity, creativity, spirit, and achievement. (p. 62)

Leading deeply means understanding that people long for happiness and helping them attain the happiness they desire through creating meaning.

Level		
4		**Ultimate Good**
	Objective:	Participate in giving and receiving ultimate meaning, goodness, ideals, and love.
	Characteristics:	Good is ultimatized. Principles include ultimate Truth, Love, Justice, and Beauty.
	Gratification:	Eternal
3		**Good Beyond Self**
	Objective:	Do good beyond self.
	Characteristics:	Principles include justice, love, and community. Intrinsic goodness is an end in itself. Decisions are focused on the greater good.
	Gratification:	Long term
2		**Personal Achievement/Ego**
	Objective:	Ego centeredness, be better than, gain advantage.
	Characteristics:	Promotion of self is primary; personal power and control are key. Jealousy, fear of failure, contempt, isolation, loneliness, and cynicism.
	Gratification:	Short term
1		**Immediate Gratification**
	Objective:	Maximize pleasure and minimize pain.
	Characteristics:	Obligation is to self alone. No desire for common, intrinsic, or ultimate good. Lack of self-worth, fear of tangible loss/harm, boredom.
	Gratification:	Immediate

Figure 11.12. The Four Levels of Happiness (Spitzer et al., 2000, p. 65).

“The capacity and desire for the ultimate and perfect impel us toward continual self-transcendence in search for freedom, wisdom, harmony and peace” (Rosenberg, 2010, p. 14). In the end, this is what leading deeply is all about. We must help others transform to see beyond the kinds of happiness represented by Happiness 1 and 2, and work toward Happiness 3 and ultimately Happiness 4. Not only is this where true happiness lies, but this is also where wisdom,

interconnection, and transcendence come to play and we fully *understand* the importance of environmental sustainability, social justice, and spiritual fulfillment.

Leading Deeply—The Way of the Spiritual Warrior

Warriorship is a word that I have eschewed for many years, having equated it so long with physical battle. Clearly I do not disapprove of the concept, as a long-time martial artist, but the word warrior seemed to be one of those words that took on a certain connotation from which I have grown distant, thanks largely to marketing and media aimed at glorifying violence. Yet in writing this dissertation, and doing some related research, I have come across a number of references to warriors that have shed more of the original light upon the meaning of the term. Much older civilizations seemed to have understood this concept in a fuller way—Japanese samurai, medieval knights, warriors of Native American tribes, as a few examples. Being a warrior was not just about the ability to fight, but in essence also the cultivation of power and freedom. One had to choose how to use it wisely. Bolelli (2003) believes that most people take up the martial arts these days predominantly for physical reasons—health, aesthetic, self-defense. "For others still, martial arts are an inner path of self-discovery aimed at learning how to live calmly, in peace, beyond conflict" (p. 102). This is certainly in line with my theory of practice for preparation in a world of permanent white water. Yet there is something else that Bolelli posits, though he says it is not for the majority. "But my vision tells me that if the way of the warrior doesn't give birth to a spiritual revolution shaking the very roots of our way of facing life, we might as well flush it" (p. 103).

I am not sure why I was surprised to read this. Maybe it is because so many of the people I have met in the martial arts over the years have seemed to be such *goons*—hell bent on learning how to "kick some butt." Yet almost without exception, the great teachers I have encountered all

have what I can only describe as a *spiritual* quality about them. And those friends that I have trained with now for over 30 years seem to have also attained that kind of spiritual understanding forged through years of discipline and the heroic journey of growth, surrender, and perhaps even loss of ego (at least in some cases). This is the kind of character and spirit I believe someone who leads deeply must develop. In *The Way of the Spiritual Warrior*, Brecher (1998) writes,

> Through training in the internal martial arts, our characters gradually change, and we concentrate less on how to defeat others and more on how to improve ourselves. All the internal arts are ways of self-cultivation, a type of moving meditation that can help us to see beyond the everyday and into the true nature of ourselves and the world around us. (p. 13)

Becoming a "spiritual warrior" absolutely embraces the concepts of authenticity and authentic leadership that insist we be true to ourselves as we lead those around us toward authenticity. It speaks of the mindfulness necessary to understand not just oneself, but others, and the world. And there is a special breed: the "scholar warrior."

> Skill is the essence of the Scholar Warrior. Such a person strives to develop a wide variety of talents to a degree greater than even a specialist in a particular field. Poet and boxer. Doctor and swordsman. Musician and knight. The Scholar Warrior uses each part of his or her overall ability to keep the whole in balance, and to attain the equilibrium for following the Tao. Uncertainty of the future inspires no fear: whatever happens, the Scholar Warrior has the confidence to face it. (Ming-Dao, 1990, p. 10)

First, Ming-Dao explains that these two seemingly opposite paths have actually been complementary for centuries. Like the concept of paideia in ancient Greece, cultivation of a true warrior meant tending to the whole self—body, mind, emotion, and of course spirit. It is this balance and a confidence, based perhaps on more than what is written on this page (such as the ability to "drop in" as discussed earlier) that gives this warrior the ability to face continual change, just like the best of leaders today. Speaking of poets, Hafez too presents a brilliant description of a spiritual warrior.

> Life's road is long, Hafez knew, and it can be very difficult. With this in mind, he created a role model for humanity's journey: a freethinker, a nonconformist, a libertine of love, someone who cannot be swayed by fantasy, yet is so in touch with the invisible power of the universe that no division exists between heaven and earth. Hafez called his role model—and he called himself—*rend*. In the modern terminology of writers on awareness and spirituality, the rend is known as the spiritual warrior, a seeker of knowledge who embarks on a demanding pathway of discipline toward the goal of enlightened awareness. (Pourafazal & Montgomery, 2004, p. 55)

It was actually Hafez' idea of a *spiritual warrior* that first caught my attention. I knew when I read those words that this was the path of transformation I had been envisioning. Changing the word *knowledge* to *wisdom* in the last sentence above sums up much of how I see leaders needing to develop. It is a disciplined path of mastery in pursuit of wisdom. What is missing is *knowing* why—to what end? And to this Trungpa (2009) uniquely steps up, describing the *sacred path of the warrior*.

> The basic message of the Shambhala teachings is that the best of human life can be realized under ordinary circumstances. That is the basic wisdom of Shambhala: that in this world, as it is, we can find a good and meaningful human life that will also serve others. That is our true richness. At a time when the world faces the threat of nuclear destruction and the reality of mass starvation and poverty, ruling our lives means committing ourselves to live in this world as ordinary but fully human beings. The image of the warrior in the world is indeed, precisely, this. (p. 145)

Clearly the bar has been set extremely high. The journey to develop the capacity to lead deeply, though, is just that—a journey. Leading deeply is *not* a destination. Like mastery, it requires a lifelong pursuit that is characterized by learning. Still, the question remains, how does one learn to lead deeply? How does one develop wisdom in leadership? This is the challenge that we will face in the final chapter.

Chapter XII: Educating to Lead Deeply

In previous chapters we have examined leadership and considered it in relation to change. We have surveyed several theories and philosophies of leadership that help to position our understanding and direction. We have deeply explored the concept of the hero's journey and how it fits into both leadership and development. Transformation has been another major theme that has been investigated and uncovered, both on a personal and an organizational level. Mastery, expertise, and the principles of practice have been assessed, to give us a sense of the kind of work that is involved in developing leadership. Likewise, education and educational models have been considered to gauge what is possible and what is missing. Finally, wisdom has been studied to get a sense of how it contributes to the development of leadership and where we can evolve. With these elements in mind, it is now important to *begin* to integrate them into a model of learning and development. Leading deeply, though idyllic in some respects, can be a worthwhile journey for the common good. It requires wisdom, the ability to transform and be transformed, high levels of understanding, and the openness (and desire) to reach higher levels of consciousness. The purpose of this chapter is to explore ways to reach these heights.

Education, in this context, will be directed toward corporations, for the reasons discussed in earlier chapters. The entire schema of education will cover an educational philosophy for all kinds of leaders in an organization, whether formal or informal (Gardner & Laskin, 1995), executive or line management, as the development of leadership does not happen at only one level. At the same time, particular attention will be paid to the education of executives, those in more formal leadership roles as managers, or as Vaill (1998) more aptly describes, *managerial leaders*. The importance of *education* for managerial leaders who run corporate entities that are transnational in nature, control large amounts of resources (human, social, and environmental),

and thus possess a great influence over the world in which we live, either by choice or by default, is simply that what one does as a leader potentially affects everyone on some level. Thus, we will examine some of the components of leadership education that may contribute to the kind of leader who leads deeply.

The frequently used Einstein quote often haunts my thinking, “No problem can be solved from the same level of consciousness that created it.” According to many experts (Hawken, 2007; Jackson, 2009; Pachamama.org; Meadows, Meadows, Randers, & Behrens, 1972; Meadows, Meadows, & Randers, 1992; Meadows, Meadows, & Randers, 2004; Hawken, 2007; Jackson, 2009) our planet is at or near a survival crisis point. Perhaps a more understandable concept for many of us, comes from our daily lives: often we find our organizations are mediocre, our lives and jobs do not bring fulfillment, there is much angst and worry, and for the first time in a very long time, the future may not look better for our children than it did for us. That we keep educating both our children and adults in the same way, expecting different results is what some would define as insanity. The indicators include: record rates of depression and anxiety, low levels of employee satisfaction and engagement, low levels of happiness, a self-centered consumerist market base, an unstable economy. As leaders of both organizations and of society, it is incumbent upon us to transform the way we live, work, and do business if for no other reason, because what we do *does* affect others. It *does* affect the rest our world. No, life is not all bad! But it can be better!! “Organizational transformation requires personal transformation as well as attention to organizational systems” (Reams & Fiske, 2010, p. 1).

The Importance of Learning in Leadership and Change

According to Maroosis (2009), as we saw in the last chapter, Marshall McLuhan would use Poe's *A Descent into the Maelstrom* to point out how we often see change as a "whirlpool." It is often the way we deal with change (using new methods and technologies) that create their own whirlpools and suck us in as opposed to working with the actual change itself. Maroosis' point is that we need to seek to *understand* change, not to throw up our hands up in desperation, nor should we try to control it. Robertson (2009) explains that the predominant model for dealing with change, especially in the corporate world, is the *predict and control* model: we try to *predict* how a situation will unfold and then try to *control* for the results we require.

> Most modern leadership and management techniques are based on a predict-and-control paradigm. This mindset asks those in leadership roles to anticipate and design the best path to achieve pre-defined goals in advance, and then control for any deviations to the prescribed plan. This approach matured through the first half of the twentieth century and worked well enough in the relatively simple and static environments faced by organizations of that era. Today, our predict-and-control techniques are struggling to keep up with the agility and innovation required in a landscape of rapid change and dynamic complexity. They're also failing to ignite the passion and creativity of a new generation of workers demanding greater meaning and purpose in their work. In today's environment, steering an organization with predict-and-control methods is akin to riding a bicycle by pointing in the right direction, then holding the handlebars rigid and pedaling, eyes closed. (2009, p. 2)

Survival and *flourishing* in permanent white water (PWW) requires a different strategy from predict and control. Ackoff (1999) calls this *adaptation*. "To adapt is to change oneself or one's environment so as to maintain or increase efficiency or effectiveness when changes of internal or external conditions, if not responded to, result in decreased efficiency or effectiveness. Therefore, adaptation is *learning under changing conditions* [emphasis added]" (p. 164). Ackoff acknowledges that PWW and adaptation often entail *changing oneself* more than changing the system, much as we have discussed earlier (see Chapter Eight). Heifetz, Grashow, and Linsky (2009) call this *adaptive leadership*. "Adaptive leadership is the practice of

mobilizing people to tackle tough challenges and thrive" (p. 14). It is important to first distinguish between technical and adaptive problems. Technical problems may be both complex and critical, but their solutions are known and can be solved through existing knowledge. Technical change can be addressed through methods of predict and control. "Adaptive challenges can only be addressed through changes in people's priorities, beliefs, habits, and loyalties. Making progress requires going beyond any authoritative expertise to mobilize discovery, shedding certain entrenched ways, tolerating losses, and generating the new capacity to thrive anew" (p. 19). A simple diagram depicting the differences is shown below:

Table 12.1.

Distinguishing Technical Problems and Adaptive Challenges (Heifetz, Grashow, & Linsky, 2009, p. 20).

Kind of challenge	Problem definition	Solution	Locus of work
Technical	Clear	Clear	Authority
Technical and adaptive	Clear	Requires learning	Authority and stakeholders
Adaptive	Requires learning	Requires learning	Stakeholders

As the table shows, and as Ackoff (1999) pointed out, solving an adaptive problem requires *learning*. Vaill goes a step further calling for *learning as a way of being*.

> What is learning as a way of being, aside from a memorable phrase? …it is an authentic way of living and working, thinking and feeling, in the world of permanent white water… Since turbulent conditions appear everywhere and pervade our lives in both time and space, learning in permanent white water conditions is and will continue to be a constant way of life for all of us—thus the phrase *learning as a way of being*. (1996, pp. 42-43)

Learning becomes what is key for effective leadership in complex adaptive change. Yet the concept of learning, and all of the words associated with it such as education, knowledge, training, and development add to the confusion of what leaders need to be effective in the midst of change, and often do not contribute to the ability to lead transformation, to *be the change*. Boyatzis and McKee (2005) explore learning through a conscious and intentional process—a model that enables us to actively participate in both personal and organizational transformation. This creates leadership that is transformative—both to the individual and to the system. We will explore the intentional change model in the next section.

This kind of learning also refers to a kind of holistic knowing that must be cultivated and practiced. Without this kind of way of being embedded in our consciousness, we cannot tap into the potential represented by integrating our whole selves—body, mind, heart, and spirit.

> In the phrase learning as a way of being, *being* refers to the whole person—to something that goes on all the time and extends into all aspects of a person's life; it means all our levels of awareness and, indeed, must include our unconscious minds. (Vaill, 1996, pp. 42-43)

Leadership ability is thus predicated on one's ability to adapt and learn, or learn while adapting. Vaill (1996) calls this *leaderly learning*, stressing that "(managerial) *leadership is not learned; managerial leadership is learning*. Permanent white water has made learning the preeminent requirement of all managerial leadership, beyond all the other characteristics and requisite competencies" (p. 126). Leadership becomes a practice of seeing what is trying to emerge rather than predicting where we are headed. It is a study of the journey, and not the destination.

Learning and Education

We naturally feel, of course, that there is a connection between learning and education. We go to school in order to learn. Increasingly, it seems that education is less about learning and more about amassing a lot of facts, data, and information. As O'Toole (2009) explains, this is a

differentiating factor between training and education, and most of our management and leadership development falls in the realm of training. Replaying the *educere* vs. *educare* debate, Nachmanovitch writes,

> We often make the mistake of confusing education with training, when in fact these are very different activities. Training is for the purpose of passing on specific information necessary to perform a specialized activity. Education is the building of the person. To *educe* means to draw out that which is latent; education then means drawing out the person's latent capacities for understanding and living, not stuffing a (passive) person full of preconceived knowledge. Education must tap into the close relationship between play and exploration; there must be permission to explore and express. There must be validation of the exploratory spirit, which by definition takes us out of the tried, the tested, and the homogeneous. (1990, p. 118)

O'Toole (2009) distinguishes between training and education in kind, not just degree. Education, the root of which he acknowledges comes from *educere*, is essential to the development of leadership. Through education one learns *how to learn* in two ways: a) by asking fundamental questions and b) by challenging assumptions. The process of education gives one the tools and perspective to investigate issues from different perspectives. "It is not about learning the right answers; it is about learning to ask the right questions in order for the student to become more innovative, creative, and responsive to change. The process broadens and, thus, is developmental" (p. 557). Bennis discovered that the leaders he has researched have "continued to grow and develop throughout life" (2003, p. xxix). Thus, he too concludes, learning is essential in leadership development.

This element of development is clearly important in education. In training, one learns to distinguish the one right answer. Education assumes or acknowledges a complexity that includes the fact that one right answer may not be valid or not enough. Adaptive challenges and a world of permanent white water preclude the one right answer approach that training provides. Leadership education must be developmental in that it encourages constant thinking, adaption,

and the capacity to move beyond the known and comfortable. This is the ground offered by permanent white water. This is the task of the hero's journey.

There are many ideas of learning and how we learn. Fink (2003) explains that most education is based on a model of passive learning where students are expected to receive and retain what is taught (information—hopefully to create knowledge). This is in contrast to active learning which involves two important elements: 1) *experiential learning*—learning through observing and doing and 2) *reflection*—on both what and *how* one is learning. Jackson and Parry (2008) agree, stating that leadership is primarily learned through experience. They add that there needs to be a reflective component as well.

> it is also important for developing leaders to stick with a task or project long enough to see and reflect upon the consequences, favourable or otherwise, of their actions as a leader. Too often in this fast-paced world we move on before we have the chance to see the real and lasting impact of our work as leaders—good, bad or negligible. (p. 116)

The need for leaders to learn thus comes down to several relatively simple reasons. 1) Leadership and learning are intricately interwoven. The need to continue to grow and develop puts the onus on leaders to continue to learn. "*This means that beyond all of the other new skills and attitudes that permanent white water requires, people have to be (or become) extremely effective learners*" (Vaill, 1996, p. 20, emphasis in the original). Leadership thus requires ***lifelong learning***. 2) The skills and abilities of "leaderly learning" are not technical in nature but adaptive. Leaders will be increasingly required to not only function in a world of permanent white water, but to help others effectively through the ensuing maelstroms. These kinds of challenges are not generally solved with a clear idea of right or wrong, nor do they respond to predict and control.

> In adaptive change, people must step outside known patterns of behavior—they must surrender their present selves and put themselves in jeopardy by becoming part of an emergent system. This process usually requires the surrender of personal control, the

> toleration of uncertainty, and the development of a new culture at the collective level and a new self at the individual level. (Quinn et al., 2000, p. 147)

3) On an organizational level, organizational learning is critical for change and transformation to occur beyond (or in addition to) the personal. As Senge (1990) writes, “The organizations that will truly excel in the future will be the organizations that discover how to tap people’s commitment and capacity to learn at *all* levels in an organization” (p. 4). One important caution, though, that we must heed is not to confuse *learning for knowledge* and *learning for wisdom and transformation*. Though much of what we take in on a daily basis requires the assimilation of more data, facts, and information, we also need to focus on what Hart (2009) calls *education for the evolution of consciousness*.

Educating for Wisdom and Transformation

Educating for Wisdom

If (moral) wisdom is the most important virtue for humankind today (Kekes, 1995), it stands to reason that we should study what it takes to gain wisdom. Educating *for* wisdom, something that we do not normally think of, should be part of the educational conversation. Sternberg (2001) argues that education should focus on wisdom for at least four reasons:

1) Knowledge does not lead to wisdom nor does it guarantee happiness or satisfaction. Wisdom is better suited for that.
2) Wisdom requires mindfulness and *deliberative values*.
3) The idea behind wisdom incorporates the creation of a better and more well-balanced world.
4) “students, who later become parents and leaders, are always part of a greater community and hence will benefit from learning to judge rightly, soundly, and justly on behalf of their community.” (p. 237)

Baltes and Kunzmann (2003) point out that people with higher "wisdom-related knowledge" tend to have fewer values that focus on self-happiness and tend to value the welfare of others more. Further, noting that our society does tend to seek happiness through individualistic and materialistic ways, wisdom imparts a different motive. "Its very foundation lies in the orchestration of mind and virtue toward the personal and public good" (p. 133). Sternberg (2001) agrees, stating that wisdom might help us make the world a better place. He writes, "We need to value not only how they use their outstanding individual abilities to maximize their attainments, but how they use their individual abilities to maximize the attainments of others as well. We need, in short, to value wisdom" (p. 242).

Sternberg, Reznitskaya, and Jarvin (2007) derive their principles of teaching for wisdom from Sternberg et al.'s balance theory (1998), starting with the idea that "conventional abilities and achievements are not enough for a satisfying life" (Sternberg et al., 2007, p. 148). Fulfillment does not take the place of "success" but rather success is seen as an element or result of fulfillment. This is in line with recent research on happiness (Achor, 2010) and flourishing (Seligman, 2011). The educational process encourages both dialectical and dialogical thinking, requiring understanding from multiple perspectives. "Most importantly, students can learn to search for and then try to reach the common good—a good where everyone wins and not only those with whom one identifies" (Sternberg et al., 2007, p. 148).

In more recent research, Sternberg et al. (2009) encourage the development of three "wisdom-based thinking skills: 1) thinking reflectively, 2) thinking dialogically, and 3) thinking dialectically" (p. 106). They also present six guidelines for teaching wisdom. Though their work is clearly aimed at K-12, the guidelines are particularly apt, especially for the kind of *big picture* leadership education particularly suited for executives and the C-Suite:

1. Encourage students to read classic works of literature and philosophy to learn and reflect on the wisdom of the sages.
2. Engage students in class discussions, projects, and essays that encourage them to draw lessons from what they learn and apply these lessons to their own lives and the lives of others. Promote dialogical and dialectical thinking.
3. Encourage students to study not only the "truth," but values, as developed during their reflective thinking.
4. Place an increased emphasis on critical, creative, and practical thinking in the service of the common good.
5. Encourage students to think about how almost *any* topic they study might be used for better or for worse ends and about how important that final end is.
6. Remember that you, as a teacher, are a role model! To role model wisdom, adopt a Socratic approach to teaching and invite your students to play a more active role in constructing learning—from their own point of view and from that of others. (Sternberg et al., 2009, pp. 112-125)

Cowan (1995) explains the importance of integrating this this kind of learning. In Chapter Five Cowan introduced the concept of developing wisdom from a Native American vantage point, using three tiers: information, knowledge, and wisdom. The key to developing wisdom is *integration* from one level to the next as it relates to the medicine wheel—making information into knowledge, and subsequently making knowledge into wisdom. He writes,

> The link between knowledge and wisdom, rather than the link between information and knowledge, addresses this issue of integration. Whether wisdom or expertise results from education depends on the scope of integration, with expertise deriving from narrow scope and wisdom deriving from broader scope. When learning is guided by the broad, contextually linked foundations of the medicine wheel, the path holds greater promise of leading to wisdom. (p. 240)

As we strive to gain a foothold of wisdom, it will require both a broad approach and *practice* in applying what we have learned. This is a major benefit of big picture educational programs like the executive seminar at the Aspen Institute.

Educating for Transformation

Helping people move to higher levels of development and consciousness is the point of *educating for transformation*; however its application is elusive. Bassett sees wisdom as "exceptional self-development, including ego maturity and post-formal operational thinking"

(2005a, p. 2). She believes that wisdom is made up of four dimensions: discerning, respecting, engaging, and transforming that *may* be able to be taught (Bassett, 2006; see Chapter Three).

> Because my belief is that wisdom resides mostly in what Kegan (1994) calls upper fourth and fifth orders of consciousness, if not in realms of spirit that go beyond conventional levels of ego development, any teaching to help people move to higher, more inclusive stages or meaning perspectives, the better. (Bassett, 2000, p. 31)

Schapiro (2009) agrees with this assessment.

> Returning to school at midlife and midcareer brings with it significant implications for where people are on their journey of adult development and how that educational experience and their development may impact each other. On the one hand, one's level of cognitive and ego development, for example, can impact what sort of learning and transformation are possible or likely. On the other hand, the process and content of our learning experiences can help to catalyze movement and growth from one developmental stage or place to another. (p. 89)

The idea of educating to facilitate movement into higher stages of consciousness is extremely complex and up until now, research, even theoretical, has been scant. McCauley et al. (2006) found that most of the research points toward how the leader's performance or effectiveness is related to developmental stages. Using three different cognitive-developmental models (Kegan, 1994; Kohlberg, 1969; Torbert & Associates, 2004) they looked at each models' stages through a similar lens that they called an *order*: dependent, independent, and interdependent. Research did confirm that managers of the independent order were more effective than the dependent. However, beyond that (interdependent) the results are mixed and more research is necessary. Kegan and Lahey (2009) argue that increased mental complexity is required to transform the mindset and increase a whole range of (new) abilities. They state that most leadership development is generally not developmental but instead addresses behavior.

"Making leadership development developmental is a long and complex task" (Reams & Fiske, 2010, p. 18). Reams (Reams & Fiske, 2010) and his colleagues in Norway have recently begun some research on *transformative practices* that may facilitate this type of development.

The idea of transformative practice is in line with research from the Institute of Noetic Sciences (Schlitz et al., 2007) as well as studies that Wilber (2003) mentions (but does not cite) claiming the only empirically verified way to hasten the climb to advanced stages of consciousness is through meditation. Any form of transformative practice requires, just that—practice. It is not a course of action that can be taken half-heartedly. Reams & Fiske (2010) remark that leaders in the 21st century will need to be increasingly reflective, authentic, and able to handle complexity and diversity. This requires development, and ultimately development needs to be *intentional*.

> To frame our orientation to this work we would like to draw on a common saying; you can lead a horse to water but you can't make them drink. For us, transformative learning, or facilitating the development of structures of consciousness, is like drinking. We find ourselves teaching in an area that has for the most part been invisible to people—they don't think they really see the water we point to and even if they do catch a glimpse of it they don't even realize they are thirsty. We can guide leaders to opportunities for personal growth, but they have to take the opportunity and make the discoveries for themselves. (p. 18)

Intentional change. As we have discussed, the *intentional pursuit* of wisdom may be exactly the point that differentiates the potential of those on the path as opposed to those who are not [as MacDonald (2007), portrays in the story of the "Council of the Wise" and the four levels of wisdom in Chapter One, revisited in Chapter Eleven]. Vaill (1996) insists that lifelong learning (*learning as a way of being*) should first and foremost be *self-directed* learning. Self-direction means that one has "substantial control over the purposes, content, form, and pace of learning and over evaluating when sufficient learning has occurred" (p. 59). However, he also points out that there is an inherent conundrum: "How can we know enough to direct our own learning process?" (p. 59). Hope plays an interesting role here. One of the key elements to both leadership and transformation is hope. Hope has been seen as the first step to creating a dream or vision (Boyatzis & McKee, 2005). A sense of hope is also the "overall positive emotional tone crafted by resonant leaders" (p. 150). As Boyatzis and McKee (2005) explain, in organizations

where hope is high, people are not necessarily always happy or satisfied, but they do feel challenged and have a sense of hope themselves: "hope is key not only in creating resonance, but also in enabling leaders to stay the course, renewing themselves in body, mind, heart, and spirit (p. 150). One element of hope discussed by Boyatzis and McKee (2005) is a "sense of some control over one's destiny" (p. 151). Citing research from Snyder (2002), Boyatzis and McKee (2005) define hope as "a combination of clearly articulating goals, believing that one can attain those goals, charting a course of action or a path, and arriving at the goal *while experiencing a sense of well-being as a result of the process* [emphasis added]" (p. 152). There is a direct relationship to the intentional change model where one creates an image of one's future self and creates a learning plan to get there (after defining the current self as the starting point—see Chapter Eight). What is new, and interesting, is this sense of *well-being*.

Kegan (1994) writes that the implicit demands of our current existence require us to evolve beyond what was once "normal" in order to be successful. He describes two *structures of consciousness* that are most prevalent in our world today. In the first, the *socialized mind*, a person's identity is created by prevailing social constructs and ***held*** by them. That person knows what is "expected" but does not know how his or her own behavior and goals are essentially *predetermined* by society, culture and the influence of others. The person is *subject* to these constructs. In the second, the *self-authoring mind*, the person actually develops a relationship to these social constructs, *choosing them instead of being held*. In shifting to the consciousness of a self-authoring mind, the person now begins to unpack their own authenticity, exploring their own values and creating their own unique vision.

The *intentional change model* (ICM) (Boyatzis & McKee, 2005) describes a process to intentionally embark on a heroic journey to authenticity and personal transformation. What

differentiates the ICM from any other goal-driven model is that the "goal" is the *ideal self*—not what we have seen as the "ought self" (see Chapter Three). The intentional change model was explained in more detail in Chapter Eight.

Senge (1990) writes about personal mastery which was also discussed in Chapter Seven. The first three steps of the ICM are essentially how Senge explains mastery. He says that a vision starts with something we really care about. We also need to have the capacity to see current reality—reality as it is, not as we'd like it to be. These two "poles" are separate but pulled together by "creative tension" (see also Fritz, 1989). Eventually one pole will dominate and it is up to you to choose. Clearly, personal mastery counts on maintaining the vision steady, while paying close attention to current reality without "giving in to it." We start with the vision but we must know the truth. Once we do, we can decide where and how to proceed. With the ICM we also start with the vision—a vision of our ideal self. Who or how would we like to be? Then we look at the current self—who we really are. Once we have a sense of where we want to go and where we are, we can create an honest *learning* plan of how to get there. The key is, BOTH the current self and the ideal self must be based on our own *authentic* selves.

One of the dangers of using a model such as the intentional change model, is that it is very easy to get caught up in goal setting that is rooted in the socialized mind. That is, a goal is selected that reflects what society or someone outside the self deems appropriate. In my work with undergraduates, particularly in using the intentional change model, this is often the case. As an example, a number of students each semester choose to go back to school for an MBA. When asked why, more often than not the answer is something like, "I need to go to get ahead." It is both an assumption that "holds them" but also is very likely to represent a goal devoid of the sense of well-being mentioned earlier. I often wonder how well they will fare both in their

advanced studies and their career. When the ideal self is being examined and determined, it is important to reflect upon where this ideal is coming from—whose ideal self is it? One semester at NKU one of my students, a single mother with two children, reflected in early essays how she did not enjoy working in business and did not like her management major. She wished she had chosen another field. When the time came to describe the ideal self some weeks later, I was very surprised to see that she too had chosen the MBA route. When I questioned her, it was almost as if she did not understand what I was saying. I even pointed to an exercise she had done in exploring fantasy jobs. None of her choices had anything to do with business. Her reasoning for the choice she had made always went back to the idea that this is what one does to move up in one's career. At that time, she worked as a waitress in a restaurant. I was even more surprised when, a week before the semester ended, she asked if I would write a recommendation for her as she was applying for an MBA program that would start the following semester. In this instance her socialized mind *held* her so strongly, she could not even comprehend that another alternative existed. Working on values can often give great insight to the ideal self as well.

Values work. Moving from one stage to another is not as simple as just deciding to do so. Though we cannot say exactly what is involved, increasing self-awareness/mindfulness is certainly a key. Essential work to begin unpacking the process of *authentic choice* that comes from the self-authoring mind can include serious reflection upon values. Values work is a central tenet in both *Resonant Leadership* (Boyatzis & McKee, 2005) and *The Power of Full Engagement* (Loehr & Schwartz, 2003), two texts that I have used both in my classes and with executives for the past four years. In working with students and their values every semester, and generally doing the same work myself (to keep myself honest), I have discovered some interesting insights. Rokeach (1973) sees values as "enduring beliefs that a particular mode of

behavior or end-state of existence is preferable to opposite modes of behavior or end-state" (p. 5). Values over time have largely been seen as stable and unchanging (Durvasula, Lyonski, & Madhavi, 2011; Lusk & Oliver, 1974). However, as people transform and move to higher stages of consciousness, their values change as well (Barrett, 2006). Also, many of us, when we first begin to consider our values, choose values that we would like to live. Close examination, though, of how we live, may reveal that our espoused values are not in line with our lived values. This requires mindfulness, honesty, and the time/commitment for reflection. The deepening insights we get doing this kind of work makes it necessary to review and assess our mindset on a regular basis.

Meditation

The practice of leading deeply is a mastery practice. We walk the path to learn, and grow, and help others do the same. It is a path of lifelong learning and growth with no *particular* end goal but with the full intention to improve. The difficulty in a path of mastery, a heroic journey, or a quest for wisdom is that it requires time and effort—both elements that we seem to have in short supply. Unless we can quantify what we will gain from an experience, it is generally deemed of little value. "Educational" programs are offered to teach how to do *this* in 5 easy steps, or how to learn *that* in 48 hours. Even higher education has jumped on the bandwagon offering easier ways to "get" MBAs and other graduate degrees, not realizing that this ultimately devalues the degree and while in the short run income is generated, in the long run, it may hurt the institution and higher education in general.

The elements of leading deeply that have been explored in this dissertation, by and large, are qualities that cannot be learned without time and effort. The purpose of introducing mastery to the content was as much to show a model of sustained effort and lifelong learning as it is to

warn would-be journeyers to choose carefully. To embrace mastery is to go against the grain of society. And perhaps in some ways, this is just what our society needs. Society needs to understand that to do well, practice is indeed required. Maybe this *is* the message—that after all these years of striving for immediate gratification we need to come back to the human quality of giving forth effort, of pursuing excellence. As Carol Dweck writes, “Effort is one of the things that gives meaning to life. Effort means you care about something, that something is important to you and you are willing to work for it. It would be an impoverished existence if you were not willing to value things and commit yourself to working toward them” (Dweck, 1999, p. 41). Senge (1990) points out the same idea in personal mastery: vision is just that—something that we really care about.

So the important element of practice, as we examined in Chapter Six, is to make one’s practice a practice. Or more specifically, to utilize the right resources to create lasting and sustainable change. Deliberate practice may be called for in some situations. However, for most of the work we are discussing here, transformative practice is perhaps the most appropriate. Engaging a practice with intention and complete attention, repeating the practice regularly, and utilizing appropriate guidance are the key factors to keep one on track. And then, of course, one must eventually surrender to the mystery.

Meditation or some kind of meditative practice is probably the core of transformational work. Leading deeply is meditation in action. It is a living meditation and, as such, it is based on meditative practice. There are many meditative traditions and practices; some involve sitting, others involve movement. Meditation and reflection are also at the core of several of the exemplars reviewed in Chapter Ten. Miller (1981, 2000, 2006) has been advocating meditation in education for many years now.

What is meditation?

> Suppose you read about a pill that you could take once a day and reduce anxiety and increase contentment. Would you take it? Suppose further that the pill has a great variety of side effects, all of them good: increased self-esteem, empathy, and trust; it even improves memory. Suppose, finally, that the pill is all natural and costs nothing. Now would you take it? The pill exists. It is meditation. (Haidt, 2006, p. 35)

Haidt (2006) explains that all forms of meditation "have in common a conscious attempt to focus attention in a nonanalytical way" (p. 35). It sounds fairly simple to just sit and focus on one's breath or a word. But there are inherent difficulties. The mind wanders. The body begins to ache. It is boring. One falls asleep. The mind wanders… Haidt (2006) writes that this teaches "lessons in humility and patience" (p. 35). But why meditate? Clement (2002) writes, "Meditation is about relaxing the mind, focusing attention, and fulfilling a purpose or a goal" (p. 3). Haidt (2006) says, "The goal of meditation is to change automatic thought processes, thereby taming the elephant. And the proof of taming is the breaking of attachments" (p. 35). However, Levey and Levey (1999) go a step further. "The disciplines of inner transformational work empower us because they are about learning to change the world from the inside out" (p. 8). This is done through cultivating insight and understanding. "Awakening and embodying wisdom is the true goal of meditation" (p. 9). They go on to say,

> As we develop a deeper understanding, our appreciation for the true nature and potential of ourselves and others grows; inner and outer conflicts diminish; and we become more joyful, creative, and effective in living life, helping others, and stewarding the world. (p. 10)

The message embodied in Levey and Levey's (1999) words is very much in line with the kind of leadership we have been discussing. Meditation in this sense represents personal transformation with the intent of helping others. It also forms the basis of our action. From the model presented in the last chapter (figure 11.12) we see that transcendent wisdom starts in the bottom of the figure and is associate with BE, as we practice essence becomes knowledge, and

we become ready to put knowledge into action—DO. Through the focus and insight afforded by meditation, we discover many of the lessons we need to learn and develop the capabilities discussed in Chapter Eleven like dropping in and getting to the still point. And, as Haidt (2006) points out, it costs nothing more than one's time.

Sterner (2005) discusses what he calls the *practicing mind*. He tells the story of learning to play golf in a class of working adults, most of whom had very little free time nor patience to spend practicing. One woman even admitted she just wanted to wake up one morning and be able to play well. Sterner created a strategy for learning and devoted about an hour a day to practice. He discovered two elements were most salient in his daily practice. First, he took the time to do the practice each day. Second was the frame of mind in which he approached the practice. He writes, "Contrary to what the other classmates were experiencing, I found that, when given my *present moment* attention, the practice sessions were very calming, not bothersome" (p. 15). As Sterner improved and his fellow classmates did not, that caused them even more distress. He writes:

> I believe they would have found the time and discipline and even wanted to practice if two things had occurred. First, they would have had to understand the mechanics of good practice. In other words, what makes the learning process efficient and free of stress and impatience? Secondly, they would have had to experience a shift in their intended goal. What I mean by this is that we have a very unhealthy habit of making the *product*—our intended result—the goal, instead of the *process* of getting there. (p. 16)

What makes this passage so interesting is that it really focuses on the two major objections most people have to learning and dedicating their time and effort to a practice. That is to say, the practice does not have to be boring or difficult or stressful. It should, in fact be enjoyable. This is, I believe, one of the key differences between deliberate practice and mastery. Secondly, we are back to the argument of the journey versus the destination. The secret of the practicing mind

is in focusing on the process of the practice. By focusing on the result, we miss the enjoyment of the process. Masters know the process; the practice never ends. The practice *is* the goal.

Sterner (2005) differentiates between *practice* and *learning*. “The word ‘practice’ implies the presence of awareness and will. The word learning does not. When we ‘practice’ something we are involved in the deliberate repetition of a process with the intention of reaching a specific goal” (p. 16). Essentially, he explains that good practice involves practice (repetition) that is deliberate and intentional, while being in the present moment of the process and being aware of whether you are accomplishing your task. “When you focus on the process, the intended product takes care of itself with fluid ease. When you focus on the product of your effort, you immediately begin to fight yourself and experience boredom, restlessness, frustration and impatience” (p. 17). He is outlining the problem many people have with seated meditation as well as learning to play golf, a musical instrument, or becoming a better leader. Focusing on the present moment means giving up your attachment to the end goal. Doing so removes the pressure to perform. “This is because, if your goal is to pay attention to only what you are doing right now, then as long as you are doing just that, you are reaching your goal in each and every moment” (p. 17). This is also both the goal of and the result of meditation. The application of this process should be apparent to following a path of mastery.

Sterner (2005) also explains that once you have this process under your belt, “you begin to feel so calm, refreshed, and in control. Your mind slows down because you are only asking it to think of one thing at a time” (p. 18). The application to leadership and the ideas I have shared in this dissertation are central to his contention. We have talked about staying calm in permanent white water, going to the still point, and dropping in. This is the essential practice. Once you get it, you don’t have to sit on a cushion every day (though you probably will want to). It all comes

down to the power of pure concentration and being present. And this wisdom can be applied in *all* areas of life.

A story that is a perfect example: My two 12-year-old boys are playing knothole baseball for the first time this year, so compared to the rest of their team, they are not so good. Their coach, Bill, who is also a friend, was talking to me at one of their practices about their batting skills. He tells me that the main thing they need to do is relax. Already my interest piqued. Then he suggests that the boys watch the (Cincinnati) Reds on TV and focus on the batting styles of two players in particular. One player, Johnny Gomes, gets up to bat and is very hyper, moving around constantly, touching his hat, his cleats, moving to the plate then stepping away. He is not batting well this season. On the other hand, the other Red, Joey Votto, apparently gets up to the plate, and is calm and cool. Bill says that in his relaxed state, he slows everything and everyone down. Then he says that the pitch must look like a beach ball when it comes toward him. Sure enough, when we looked at their batting averages, Gomes' was only 176 while Votto's was 348!

Much of the time when we are doing something, we are not fully present—thinking about any number of other things. As we discussed in the previous chapter, we often do not even realize how active the mind is. I have no doubt, after watching Votto bat, that when he is batting, he is thinking about nothing else—in fact, he is not thinking at all. Mindfulness expert Jon Kabat-Zinn (Goleman & Kabat-Zinn, 2007) tells of a t-shirt he wears which reads, "Meditation. It's not what you think."

There is great benefit in the total package of benefits. Slowing down gives more space between stimulus and response (Covey, 2004). Our reactions are better, in technique and intent. The sense of calm which pervades life allows for better judgment and a clearer sense of reality. Understanding the difference between the real self and the observer gives us more control over

our emotions. And the time and effort that we formerly did not have, all of a sudden we do. We also begin to develop a sense of wisdom and see the bigger picture more easily.

Sterner (2005) gives one more important step. Even though the focus is on the process and not the product, that does not mean to lose sight of the goal. “You continue to use the final goal as a rudder to steer your practicing session, but not as an indicator of how you are doing” (p. 19). We still need to observe our practice and objectively analyze the outcome of the process but only to adjust it for the next attempt. Using the “rudder” is just to steer the overall direction. All in all, this kind of practice leads to patience and discipline. And as Sterner (2005) says, “The paradox of patience and discipline is that it requires both of them to develop each of them” (p. 29).

Dolan (2007) describes her experience teaching night classes to students at DePaul University. Instead of starting class immediately, she would spend 5-10 minutes leading a practice she called “Centering” made up one or two yoga poses, breathing techniques, and a prayer from one of various traditions. Centering was designed to give students a transition period between their school life and what they were doing before class. “I find it necessary to do this because students are rushing form work and suffering effects from stressed lives and need a few minutes to transition. Investing these few moments pays off in greater focus of mind for the duration of the class” (p. 32).

The path to mastery of a practice that transforms (such as meditation, martial arts, etc.) ultimately necessitates the idea of *surrendering to the mystery*—“the willingness to surrender to the mystery and grace of life itself” (Schlitz et al, 2007, p. 127). In their book on meditation, Levey and Levey call it *The Dance of Mastery & Mystery* (1999, p. 22). “True mastery is realized only when our discipline has been so wholehearted that it carries us to the threshold

where, to go any further, we must surrender to Mystery" (p. 23). It is our practice of a discipline that allows us to stay on the path of mastery and to continually improve, to strive for excellence.

Cultivating Awareness Through Reflection

Over the course of this dissertation, and in the last two chapters in particular, attention has been called to the importance of reflection. Why is reflection important? Van Halen-Faber (1997) suggests that both critical reflection and transformative learning are the key factors of a reflective practice. "Fostering a spirit of inquiry characterized by critical reflection assists adult learners in identifying the connection between the nature of knowing and the nature of learning. It allows them to become researchers of their own learning" (p. 52). Sinclair (2007) writes, "The reflective leader seeks to step back from their words and actions and understand where they come from and what impacts they have" (p. 43). As a leader, it has even been suggested that reflection may be as important as action (Jackson & Parry, 2008). "Reflection has been described as a process of turning experience into learning. That is, of exploring experience in order to learn new things from it" (Boud, 2001, p. 2). Boud, Keogh, and Walker (1985) explain reflection as "those intellectual and affective activities in which individuals engage to explore their experiences in order to lead to new understandings and appreciations" (p. 19). Boud (2001) continues, "Reflection involves taking the unprocessed, raw material of experience and engaging with it to make sense of what has occurred. It involves exploring often messy and confused events and focusing on thoughts and emotions that accompany them" (p. 2). Densten and Gray (2001) argue for the importance of integrating reflection in leadership development programs. Though reflection can cause discomfort, when it is absent, it can result in bad judgment and poor decision-making. My work with students and executives both focuses a good deal on reflective practice. Inevitably most of the people I work with will resist reflection for the very reason that it

is uncomfortable. In some ways it is also a heroic journey as one leaves the confines of what one "knows" and enters the world of what one "does not know that one does not know."

Reflection on a regular basis can lead to increased self-awareness and self-knowledge. In emotional intelligence parlance, *self-awareness* is awareness of one's own feelings as they happen or an "ongoing attention to one's internal states" (Goleman, 2005, p. 46). Goleman (2005) goes on to say that "it is a neutral mode that maintains self-reflectiveness even amidst turbulent emotions" (p. 47); however, holistic self-awareness can also take into account physical, mental and spiritual intelligences. From a PQ perspective, self-awareness may be an embodied understanding that eating cheese, pleasurable as it may be, causes one GI distress. It is then a conscious choice whether to consume the cheese, when, and how much. Intellectual self-awareness may come to play when one is learning a new subject and must fully come to understand the basics before moving forward. Self-awareness on the SQ plane may show itself as the ability to really know what is important for you and how to balance that with what is necessary for the world. Csikszentmihalyi (2003) describes *self-knowledge* as learning one's strengths and weaknesses to find the place where skills and challenges intersect and create a state of flow. One can then focus one's attention on "mastering consciousness—knowing how to control one's attention and use one's time" (p. 19), as a necessary next step in achieving happiness for both the leader as well as for the organization. Csikszentmihalyi (2003) adds, "Knowing oneself is not so much a question of discovering what is present in one's self, but rather of creating who one wants to be" (p. 169). This seems to be in agreement with Boyatzis and McKee's (2005) focus on creating intentional change. However it does highlight the difference between transformation and transcendence (Zacko-Smith, 2010) discussed in Chapter Three. Transcendence melds beautifully with one of Sinclair's (2007) definitions of leadership.

"A more meaningful way to think about leadership is as a form of being (with ourselves and others): a way of thinking and acting that awakens and mobilizes people to find new, freer and more meaningful ways of seeing, working and living. This form of leadership is anchored to personal self-awareness and mindfulness toward others" (p. xviii).

Education and the Hero's Journey

We have probably examined the hero's journey more than anything else in these pages. It is one thing to understand the steps of the journey, quite another to have *experienced* the journey and what a transformation means. I have actively used the hero's journey in my classes, workshops, and one-on-one with clients for the last four years. When I first began to utilize the concept I was confident it was a brilliant idea. I had written an essay about the journey and leadership, which received good feedback from my professors, and an edited version of that paper was subsequently published (Warm, 2011) in a peer-reviewed journal. When I took the concept into my classroom at Northern Kentucky University, I was surprised at the reception. My students seemed to dismiss it completely. This was my big contribution to the world of leadership! Lucky for me, I had designed a change project for doctoral credit around the concept and I needed to go through with it, whether my students liked it or not.

The project was designed as a series of reflective journaling on the steps of the heroic journey. I had reduced the number of steps to seven to cover just the main actions and to avoid confusion. Simple, I thought, would be better (see figure 12.1).

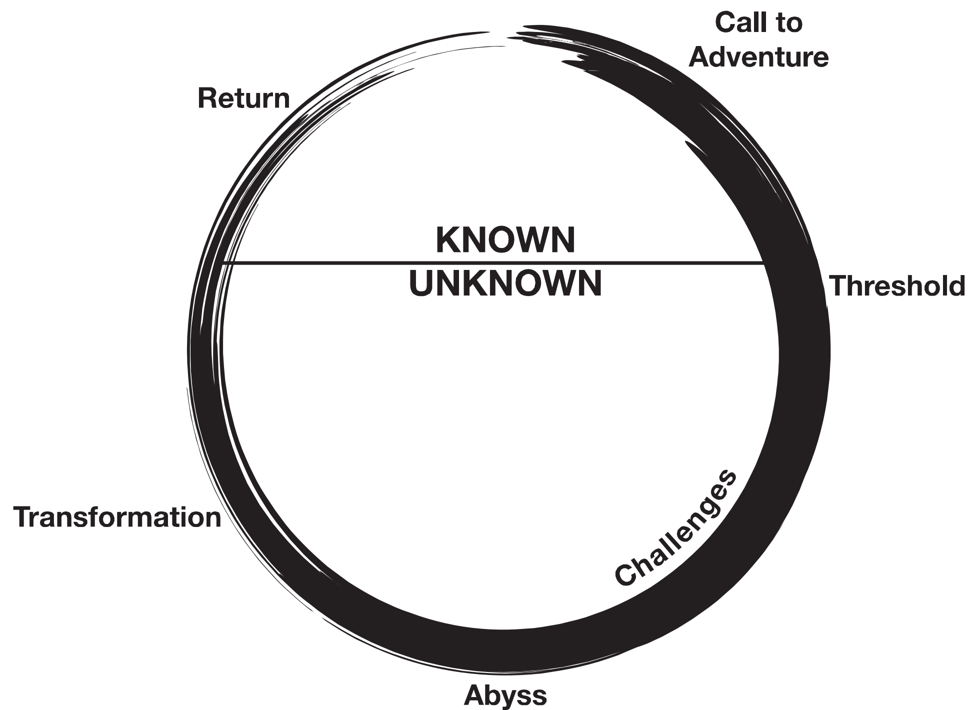

Figure 12.1. The Hero’s Journey.

My intention was simple as well. I wanted each student to really understand the journey and see that they too have experienced a heroic journey. The first class session revolved around the idea of a hero—who is a hero and why. This was and continues to be important because most people have a cognitive conception of a hero that precludes them from ever considering themselves. As it turns out, most people over the past few years consider people they know to be heroes, as opposed to actors, athletes, rock stars, and political leaders. This is very helpful in getting people to see themselves through a heroic lens. Next I introduced students to the hero through myth and van Gennep’s (1960) three stages of ritual in preparation for introducing the three stages of the journey. This was a disaster and I have since removed this element.

On a hero’s journey the transformation is not always a transformation in consciousness and the hero does not always make a growth spurt of great significance to the world, but the pattern is always the same. Several examples I use with my students include going to college and

getting a driver's license. In both cases there are pretty clear calls, a significant threshold experience with guardians and mentors, a good number of challenges, often there is an abyss of sorts, a transformation and gift (receiving the license or diploma), and then the return. These examples serve to help them see the pattern in everyday life and to get over the need for the journey to be overly heroic or the thought that the transformation has to be some grand world changing event. The truth is, in some way, these experiences do change the world, particularly for the participant. Getting one's license or graduating college will indeed change their lives.

The main work is the journaling and I give my students and clients a week to journal about each step. In class or in person I introduce the step of the week and we discuss it. I try not to give examples, preferring that they draw their own conclusions. I generally only require one reflection though they may write as much as they want. I also encourage creativity and students in particular have submitted poems, youtube videos, and songs they feel are related to a particular stage of the journey. Even after doing this for a number of years, the response I get is still predictable—especially from students. They groan, complain, and generally do not want to do the work. My adult clients and people in workshops have not responded like this. Perhaps students are more prone to expressing their opinion without concern about the response. Perhaps there is strength in number and complaining as a group, they believe, will get them somewhere. I don't really know why.

Most students understand how to do the assignment right away. Some do not and it takes some additional explanation. What I have found helpful is requiring everyone to watch a film with a well-known hero's journey theme. There are many (Star Wars, The Matrix, Field of Dreams, almost any Disney animated movie) and we go through the steps of the journey in small groups, comparing our findings with the entire class. The complaining, however, will go on for

several weeks. There is a certain point, somewhere around the challenges and the abyss, where a light seems to go off and they "get it." They seem, not only, to understand the journey, but more importantly, they recognize the pattern in their own lives. I don't know if they see any connection yet to leadership, but that can wait until their journaling is complete.

Our last classes or sessions are spent looking at leadership through the lens of the journey and sharing insights. This is the most interesting and satisfying class for me as a teacher because it is the end of the semester, we have studied leadership for several months, everyone is about as comfortable as they will get with each other and the subject matter, we've all been through the same *journey* together, so the insights are always quite good. In fact usually my students see things that I never have. The perspective that I do bring, which I do not foist upon them, is that leadership really occurs in the return stage. This is a concept which I find people generally do not quite get unless they have fully experienced the journey. Then they really get it.

I have not received a lot of feedback from my students after they graduate over the years. Generally once school is out, they all move on and I do not hear from most of them again. But clients and people that have attended workshops seem to always resonate with the hero's journey and we use it often. The most common comment seems to be that when one finds oneself on a journey of sorts, knowing the "map of the terrain" helps them understand where they might be and also gives them hope that in some way things will resolve themselves. More formal research is needed to explore the effects of understanding and using the hero's journey as a leadership development tool. In particular, I would like to examine if understanding the journey, and particularly the return, gives people a different understanding of leadership and in particular their responsibilities as leaders.

Leadership and Liberal Arts

I think it is appropriate to spend a few minutes speaking of the value of liberal education and the arts and humanities in particular. Perhaps the main concern of liberal educators is that in the increasing drive to grow our economies, provide jobs, and lessen human suffering through accumulation of wealth and utilizing science and technology, we have increasingly become a world that has lost a view of the big picture. Schrecker (2010) a professor of history at Yeshiva University, sums it up nicely.

> Here, finally, is where American higher education has gone off the tracks. By focusing so heavily on the narrowly economic benefits that a college degree confers, the nation's colleges and universities have abandoned their civic responsibilities. Some, it is true, boast of their involvement with their communities and the ways in which their students undertake so-called public service. But such an undertaking, valuable in itself, is really social work, not education. What is needed is a commitment on the part of every academic institution to providing an education to all their students that will expose them to the entire range of human experience. Such a commitment may sound hopelessly utopian, but given the massive problems confronting the United States today, we can no longer afford to limit our students' minds. (para. 7)

This value extends beyond the high school and college years. In particular, when people begin to work, they often focus on their jobs and do not see the effects of what they do, what their companies do, or what their societies do on the world. The focus becomes on making a living, raising a family, providing for the family, etc. If we are to serve as leaders, even as leaders to our families, churches, or communities, an awareness of the big picture is increasingly vital. It always has been, it's just that now our footprints (whether carbon or flesh) are increasingly visible. O'Toole (1993) writes, "Today's problems, played out on a larger scale than yesterday's, are also complexly interrelated, and thus build demonically on each other" (p. 4). He goes on to explain that the speed of communication and the proliferation of information have allowed managers and leaders a certain independence in their decision making while the world actually has become more interdependent. One of the key lessons learned by studying the humanities is

"that incompatible values might be made mutually achievable and reinforcing" (p. 7). But to get to that point, O'Toole argues,

> Only one sure route has been identified: the enhancement of understanding. To move beyond the confusion of complexity, executives must abandon their constant search for the immediately practical and, paradoxically, seek to understand the underlying ideas and values that have shaped the world they work in. (p. 7)

O'Toole's (1993) most important argument is that this kind of study leads to the necessary understanding. Even for people who complain already that they do not have enough time and already have too much to read, or perhaps especially for these people, "the good news is that the time invested in such study is time in preparing to apply enhanced understanding to managerial tasks—an understanding that, furthermore, differentiates management from leadership" (pp. 7-8). O'Toole was affiliated with the renown Aspen Institute for many years, and was particularly involved in the Executive Seminar, a two-week program for executives built around readings from "the great ideas in political economy and moral philosophy" (p. 7). He served as Vice President, Seminars from 1994-1997. From his experience in Aspen he writes,

> alumni of the Aspen Executive Seminar report that they've gained an increased awareness of the sources of both conflict and consensus in society, and thus are better prepared to navigate the institutions' passage through the increasingly turbulent seas of social, political, and economic change. That's the stuff of leadership. Further, unless executives do understand the sources of these conflicting views of the good society, they will be condemned to see the process of democracy as a blur. Worse, those who are incapable of seeing the process clearly are incapable of responding appropriately to the threats and opportunities presented by social change. (O'Toole, 1993, p. 8)

The Aspen Institute's Executive Seminar has long served as an exemplar for me of the kind of work I feel is important for business leaders to cultivate and maintain a sense of the bigger picture and intentionally journey on the path toward wisdom. Another interesting program that Peter Vaill introduced to me was the all-too-short-lived Institute of Humanistic Studies for Executives, founded in 1952 at the University of Pennsylvania with Bell Telephone of

Pennsylvania. The program was a result of the concern of Bell's top leadership with the new generation of company leaders.

> Talented and conscientious young men who are now climbing the large corporation ladders too often exhibit the "trained incapacity" of the narrow expert, and for understandable reasons: many of them are recruited from business and engineering schools rather than liberal-arts colleges. Moreover, the pressure of their jobs narrows rather than expands their interests in the world about them. (Baltzell, 1960, p. 11)

It is interesting to note that often "the more things change, the more they stay the same." It has been over 50 years and the same practices are in place, except that it seems we have forgotten the perspective that Baltzell is explaining. The objectives of the program are reproduced in figure 12.2:

Objectives of the Program
of
Humanistic Studies
for
Executives*

1. To enable a potential future executive to understand and interpret the social, political and economic changes, both national and world-wide, which will influence the problems of corporate management to an increasingly greater degree in the future. This might be defined as developing a breadth of outlook, looking towards future 'statemanship' in the business.
2. To indicate the importance, impact and use of History, Science, Philosophy and the Arts in the world today, particularly as they influence large groups of people such as employees, customers and stockholders.
3. To motivate the participants in the program to accept the concept of intellectual activity as a never-ending process to be continued throughout life.
4. To balance with a humanistic background the almost complete attention generally given by younger men in the business to acquiring technical knowledge and competence as a result of working in an atmosphere of intense competition with other individuals.
5. To offset a tendency to overconformity, which is bound to occur in a business which is highly specialized and which promotes almost entirely from within the organization.

* From *Institute of Humanistic Studies for Executives: A Brief Description of the Program.* August, 1954.

Figure 12.2. Objectives of the Program of Humanistic Studies for Executives (Vitelles, 1971).

The Institute was a full 10-month total immersion liberal arts program held on the Penn campus that drew managers from around the country. Bell and Penn, working together, decided to create a program that would contrast with the normal executive training; "young executives needed a really firm grounding in the humanities or liberal arts. A well trained man knows how to answer questions, they reasoned; an educated man knows what questions are worth asking" (Baltzell, 1960, p. 12). At that time, the company was interested in the latter at the level of policy making, hence the institute was established.

The program itself was fascinating but we will not go into the details here. After 10 the months the managers returned back to their normal lives and jobs, integrating more easily than they did coming to the institute. Bell and Penn began to examine the effects of the program and Baltzell (1960) reports "they have considerably more confidence in themselves, which in turn, has 'created an even stronger desire for more and broader responsibility in the business'" (p. 20, Baltzell is apparently quoting a study of the program). The institute was judged a success by both Bell Telephone and Morris Vitelles (1971), one of the pioneering industrial psychologists at the University of Pennsylvania.

Davis (2010) reported in the New York Times, that the program graduates reported that they were more interested in the world around them, they now read more widely and, "At a time when the country was divided by McCarthyism, they tended to see more than one side to any given argument" (para. 11). In 1955, Time Magazine wrote an article about the institute's graduates. The author (anonymous) asked graduates to sum up their experiences, which included one man now subscribing to an art "print-of-the-month club;" another who now reads more books; and a third who used to think only of his job, and now has broadened his horizons considerably with community service and an adjunct teaching position. The final paragraph of the article says:

> Do these changes, trivial as some of them are, indicate a future race of superior executives? Says one student: "You go through some soul searching. This may not teach us to make decisions faster—or even as quickly—but they'll be better decisions." Adds a divisional revenue accounting manager: "I used to do only the things that had always been done before. Now I ask myself what this department is going to be like 20 years from now, how this decision is going to fit in. I used to think that there was nothing in life besides earning money and looking forward to a Cadillac. Now I ask myself what is right, rather than what should I do and what am I expected to do. There have been innumerable times since leaving the institute when I've said to myself: 'You wouldn't have thought of that a year ago.' " (para. 10)

In spite of the positive feedback and research, the institute gradually lost its support and closed officially in 1960. Davis reports that the closing came "after yet another positive assessment found that while executives came out of the program more confident and more intellectually engaged, they were also less interested in putting the company's bottom line ahead of their commitments to their families and communities" (2010, para. 13). In personal communication with James O'Toole (personal communication, April 23, 2009) he informed me that a large number of graduates from the Aspen Executive Program over the years had left their companies as well because they were dissatisfied with the way the company ran its business and involved itself with the world.

Far from the typical economic success story, I believe this emphasizes some critical points to what we are discovering. First, in both cases, the kind of "studying" done by the students at the two programs was rigorous and required time and effort. It is a kind of mastery path that also leads to greater interest and consciousness and an intrinsic desire for lifelong learning. However the investment and subsequent transformation, at least on one level, was very valuable. Decision-making abilities seem to come from a place of understanding—a place closer to wisdom and the common good. Unfortunately, this clearly is not necessarily compatible with the typical corporate objective of profit maximization over all. In Ackoff's (1999) terms, efficiency wins out over effectiveness. Some writers and scholars have been advocating an expanded or multiple bottom-line viewpoint (Makower, 1994; Elkington, 1998; Rayman, 2001; Savitz and Weber, 2006) and thinking for the common good (Bryson & Crosby, 2005; Daly, Cobb, & Cobb, 1994; Naughton, Alford, & Brady, 1995; & Sternberg, 1998, 2001). However, it should be noted that like a good education, more than one perspective that needs to be considered. "The idea of the common good does not provide a micro-blueprint for managers, but rather an orientation or

moral compass that directs organizational activity toward human development" (Naughton et al., 1995, p. 223). Only then does the hard work begin.

Leadership Education as a Grand Tour

Why the Grand Tour as an exemplar for leadership education? Following is a passage from the book *Understanding Other Cultures* (I. C. Brown, 1963) that I read many years ago and which has stayed with me all this time:

> Understanding the ways of other peoples is important also because such understanding increases our self-knowledge and objectivity. We grow up with the assumption that our own way of doing things is the right way, if not the only way. Yet we are aware of many problems for which we do not know the solutions. A knowledge of the variety of ways in which other peoples have met similar problems gives us new perspectives and new clues to human behavior. 'He knows not England who only England knows' applies equally to any society. (p. 3)

I first heard of the Grand Tour through a workshop I had taken some years back with poet David Whyte. From the first stanza of a poem entitled *The Self Slaved* by Patrick Kavanaugh:

> *To go on the grand tour*
> *A man must be free*
> *From self-necessity*
> (Kavanagh, 2000, p. 129)

The kind of Grant Tour I have in mind is not one relegated to the elite, nor to a particular gender or race. It would be a requisite for educating *leaders* of all levels. It would be as much about a journey to increase self-knowledge and "freeing oneself of self-necessity" as it would be about the kind of knowledge one gains when seeing or experiencing a different perspective. The literature from the fields of intercultural communication, international business, and global leadership are replete with reasons why developing a global mindset and global understanding is a crucial skill for our current responsibilities as leaders and world citizens (c.f Connerley & Pedersen, 2005; Javidan, Steers, & Hitt, 2007; Rosen, 2000; Hofstede, Pedersen, & Hofstede, 2002;). Cultural intelligence (CQ) is an intelligence that some scholars and writers believe can

and should be developed (c.f. Earley & Peterson, 2004; B. Peterson, 2004; Thomas & Inkson, 2004). This kind of global/intercultural experience is certainly an important reason for a Grand Tour in an ever-shrinking world. However there are deeper reasons that go beyond the clear techne and episteme (perhaps even phronesis) of cultivating this kind of *knowledge* and move toward a state of *understanding,* as mentioned in my discussion of Hart (2009) in Chapter Three and Ackoff (1999) in Chapter Four.

The first example looks at leadership from an intercultural lens. Some researchers have distinguished "Culture" with a capital C from "culture" with a small c. Generally *Culture* has to do with the "high arts," such as literature, fine arts and classical music (Adaskou, Britten, & Fahsi, 1990; Kramsch, 1991). In a more modern context Adaskou et al.(1990) add popular music, cinema, and other current media to the mix. B. Peterson (2004) divides *Culture* and *culture* into visible and invisible components. Though it is difficult to discern in which quadrant all of the high arts belong, he clearly considers them as *visible* components of culture. Coming from the same mytho-poetic argument as in Chapter One, it is difficult to understand the soul of a nation or a region without going beyond the visible, the exterior. The art and poetry of a people can reveal a lot more than just "the news" can provide. The Europeans of the 17th century seemed to understand this (though clearly the focus was Eurocentric at best). Along the same lines, Kessler and Wong-MingJi (2009) argue that mythologies provide a window to understand both culture and their underlying leadership values and styles.

> leadership is firmly grounded in the mythology of its cultural context. This debunks the idea that leadership styles, predilections, and competencies are merely modern manifestations that can be understood outside of these roots. This is clearly false…. The fundamental implication of this proposition is that leaders, and those who study leadership, must understand cultural mythology to understand the fundamental nature of the phenomena. As a result, a more profound appreciation of the cultural mythology roots would facilitate a deeper approach to global leadership. (p. 22)

The second example focuses upon what Senge (2008) and his colleagues (Senge, Smith, Kruschwitz, Laur, & Schley, 2008) call a *learning journey*.

> Learning journeys are expeditions taken in search of a new understanding of an issue or a set of issues. Learning journeys mean leaving the familiar behind and going to see the unfamiliar aspects of a system firsthand. Depending on what you are trying to understand, that may mean simply traveling to another part of your company and "shadowing" or following a colleague whose work you have never done. Complex issues often require travel by groups (sometimes to other regions or even other countries) who are seeking to build a collective understanding of a system or a part of a system. But often the system we need to see firsthand is just around the corner, so to speak. The key is moving outside of the familiar. (p. 260)

The learning journey is clearly a heroic journey, beginning with hearing the call to change and "leaving the familiar behind." A learning journey is a way to immerse oneself deeply, well beyond the superficial. In Senge's (2008) explanation, he incorporates Scharmer's (2007) insight about Theory U, particularly examining what it means to develop an open mind, an open heart, and an open will. This he ties together with Scharmer's four levels of listening (see Chapter Three) to explicate the progression of deep listening that can lead to real learning.

An experience akin to a Grand Tour that exposes leaders to both a) a deep sense of learning and awareness of the limits and potential of self-knowledge and b) the kind of depth that only comes from seeing the *unknown* firsthand, helps to expand learning capacities and contribute to the *big picture* of the path toward wisdom. As institutional and organizational education becomes more and more focused on the vocational and as it becomes easier to interact with the world without ever leaving our homes or our desks, enhancing real experience while growing our sense of understanding, especially in a globally interconnected world, becomes increasingly important.

Eudaimonia

I come back to the idea of flourishing and eudaimonia as advocated by Aristotle. Perhaps on one level, as we transform or as some of us start to see the world more holistically, others resist and fall back ever more staunchly on what they know. Perhaps on some level it is a fear of hearing the call to a greater world and the fear of taking such a journey, knowing that it won't be an easy one. On the other hand, it may be, like many callings, just a whisper (Levoy, 1997) that we can't hear, at least until we have learned to quiet the mind, and quiet all that surrounds us so we can, as ibn Gavirol wrote, go into the silence and then listen.

It becomes, then, essential that transformation (or transcendence, as Zacko-Smith, 2010, argues) turns us toward our authentic selves. Moving from the socialized mind to the self-authoring mind (Kegan, 1994) is potentially such a step that transforms eudaimonia from living the good life to perhaps living the truthful, beautiful, and good life.

> Eudaimonia is, then, not some mysterious condition of being that one somehow falls into as a result of good genes or sound instruction; it is an actual *conceived* state of being, toward which a person strives. A life becomes a work of art evolving, the artist altering the methods, the materials, and even the conception of the intended work as he goes along. Though constructive behavior is initially conditioned, the child moves beyond the stage of animality and into the stage of rationality. In this stage and state—and equipped with behavioral dispositions that have been anchored to creature comforts—this now rational being can finally come to order his conduct and plan his life in an *authentic* manner; i.e., the conduct now reflects what the actor himself has chosen for himself, cognizant not only of alternatives, but of the fact that such choices in the past were shaped by forces external to himself. (Robinson, 1989, p. 99)

Much of what I am writing and suggesting is not new. Every now and again an article about the importance of meditation surfaces in the business press or a book such as Tolle's *A New Earth* (2005) makes a big splash. Somewhere there are programs on Conscious Business; Kofman (2006) wrote a wonderful book on the topic. And Whole Foods CEO John Mackey has been one of the more vocal supporters of this called-for transformation in the corporate world.

Yet at present, I am not sure this even quite amounts to a movement. There is, however, an underlying pattern that some of us are “presencing” and I think one of the key points to stay aware of is job dissatisfaction and personal quests for meaning. For as bright as the corporate world is, and with all the “top talent” that is recruited each year, it is surprising on one level, that there is not more widespread concern. Hence the *need* for wisdom. But stages of consciousness are notoriously blind and it’s hard to move forward—it is hard for an individual, and perhaps even more so as a society. As Ardelt explains,

> The development of wisdom requires the transcendence of one’s subjectivity and projections, which can be accomplished through self-examination, self-awareness, and a reflection of one’s own behavior and one’s interactions with others… The transcendence of one’s subjectivity and projections results in the liberation from inner forces, such as one’s fears, impulses, passions, and desires… However, transcending one’s subjectivity and projections is not an easy task and requires determination and constancy… Not many people, however, might be willing to pursue this difficult path to wisdom. This might explain why wisdom does not automatically grow with age and is relatively rare even among the older population. (Ardelt, 2004, p. 269)

Sanctuary

The promise and possibility of leading for transformation, leading with wisdom requires a different way of educating both leaders and “followers.” If the responsibility of leadership includes the fostering of transformation and the development of future leaders, a new mindset of leadership education is necessary. Speaking specifically about university-level business schools (but equally applicable to any program that trains leaders and managers), James March (2003) had this to say about education:

> Recently, our metaphors of business schools have become indistinguishable from metaphors of markets. The problems of business schools are pictured as problems of creating educational programs (or public relations activities) that satisfy the wishes of customers and patrons rich enough to sustain them. It is a conception that yields useful insights and is not to be dismissed thoughtlessly. But it fails to capture the fundamental nature of the educational soul. A university is only incidentally a market. It is more essentially a temple—a temple dedicated to knowledge and a human spirit of inquiry. It is a place where learning and scholarship are revered, not primarily for what they contribute to personal or social well-being but for the vision of humanity that they symbolize,

> sustain, and pass on. Søren Kierkegaard said that any religion that could be justified by its consequences was hardly a religion. We can say a similar thing about university education and scholarship. They only become truly worthy of their names when they are embraced as arbitrary matters of faith, not as matters of usefulness. Higher education is a vision, not a calculation. It is a commitment, not a choice. Students are not customers; they are acolytes. Teaching is not a job; it is a sacrament. Research is not an investment; it is a testament. (p. 206)

The metaphor of a temple is appropriate in some ways for exploring these "new" modes of knowing and learning. This is because both the content and the *intent* are sacred. Leadership is a sacred responsibility. Education for this kind of leadership needs to become a sacred exploration of what can be.

Lange (2009) writes that "deep transformation, which changes our ways of being, doing, and thinking in a profound way, requires the creation of a learning sanctuary both for facilitator and participants" (p. 194). The idea of a sanctuary brings several thoughts to mind. First, it sounds like a home to what R. Schapiro (1995) calls "radical educators."

> Radical educators would do well to consider the mystical nature of the relationship they enter into with their learners, and move beyond the narrow rationality of planned development. The learning relationship is a creative space, known to artists as the sphere of the imagination, and to sages as the realm of the sacred. Learning is essentially anarchical. It transcends the structure of knowledge out of which it emerges. It is antithetical to all hierarchical authority, including that of ideas. It occurs between human beings as they understand together. Experience is personal but meaning is social and it is passed from person to person. It is in this encounter with others that we continuously awaken to the meaning of life. (Discussion section, para. 7)

Sanctuary is a safe space to create that dynamic co-creative context to explore education without structure and in a liberating (Freire, 1998) manner. This would be especially important as we explore this kind of leadership development and education required in the transnational corporation. The kind of reaction that "radical education" is likely to elicit can be both protected and challenged safely. There are people that absolutely will "get it," but the majority is likely to not. The consensus (Beck and Cowan, 1996; Wilber, 2003) seems to be that lower stages of

consciousness see only through their own lenses and it is human nature to resist what you do not understand. However, with the knowledge that the effects of a strong culture (higher level of development) will eventually exert a pull that helps to bring others up as well, it is important to create and foster an environment where wisdom in leadership can be explored and practiced, where education for wisdom can be taught, and where transformation can be purposefully engaged.

WordNet ascribes two appropriate definitions for sanctuary: 1) “a consecrated place where sacred objects are kept” and 2) “a shelter from danger or hardship.” In addition, the Oxford Dictionary (2007) suggests that sanctuary is also a (sacred) place that *enables growth*. Maroosis (2009) explains that in the Middle Ages, a liberal education was intended to be in service of the community and God. All learning was to be used and applied in the real world. “The whole point about scholarship as a cloistered pursuit was that these studies were so important for society that society needed to create a free space where they could be pursued in leisure” (p. 182). Perhaps this is a slightly more utilitarian spin than what March (2003) presented above. But Maroosis (2009) insists that education served the dual role of intellectual pursuit and service to a just society. “Its value was in learning how to put wisdom into action for the corporate well-being of the community” (p. 182).

We still seek the dual role prescribed by practical wisdom on one pole and transcendent wisdom on the other. If the goal is to transform and develop, education must embody safety for exploration but challenge for growth. Sanctuary is also the home to stillness and silence. At the still point we can learn to access emergent wisdom. And finally, sanctuary can be the kind of emotional expression that leads to optimal learning, which includes having fun. Goleman (2006) reports that certain frames of mind like fear and frazzle can actually shut down the brain and

prevent learning. Having fun and laughing have positive affects and actually lead to better learning. The key is to create an environment that can also *nudge* transformation.

> Thus, to be transformative, adult education ought to provide a protective sanctuary for a deep encounter with self (mind, spirit, and body), social relationships, habits of thinking and living, and the conjoined individual and social myths that constrain human freedom and justice. This becomes a container for the dialectics between a pedagogy of critique and a pedagogy of hope. In relation to sustainability education, this encounter can enlarge the sense of self, from seeing oneself as separate and autonomous to seeing one's embeddedness in a web of living relations, both human and nonhuman, constitutive of an ecological consciousness. (Lange, 2009, p. 197)

We can only hope that through transformative practice, intentional pursuit of wisdom, and an eye toward the common good we as leaders can come to cultivate the consciousness of the sage.

> The sage's consciousness of the world is something peculiar to him alone. Only the sage never ceases to have the whole constantly present to his mind. He never forgets the world, but thinks and acts with a view to the cosmos. …The sage is a part of the world; he is cosmic. He does not let himself be distracted from the world, or detached from the cosmic totality. …The figure of the sage forms, as it were, an indissoluble unity with man's representation of the world. (Groethuysen as cited in Hadot & Davidson, 1995, p. 251)

A Different Kind of Leader

The kind of transformation discussed in this dissertation requires both a different level of leadership and a different way of educating leaders, would be leaders, and citizens of the world. It is a kind of interaction based on hope and the desire to contribute to the common good. It is a *necessary revolution* (Senge et al., 2008), spurred by "seeing the whole picture" (p. 23). "…leadership often comes down to how people move from fatalism to an awakened faith that they can shape a different future" (p. 369). And it requires leadership with a new consciousness. "It will take, at the very least, an evolution of consciousness—a shift from short-term, anthropomorphic, narrowly economic and control-oriented thinking to a long-term, systems-based, evolutionary perspective where humankind is but a part of the whole" (Hames, 2007,

p. 178). The pressure for this deep change comes not only from without but from within. Hubbard (1998) calls this *conscious evolution*. Conscious evolution is a *metadiscipline* whose purpose is “to learn how to be responsible for the ethical guidance of our evolution” (p. 58). The internal shift is the capacity of self-transcendence. “Self transcendence can be defined as the inclination of individuals to take worldviews or perspectives larger than themselves” (Logsdon & Young, 2005, p. 112). This capacity is related to one’s level of consciousness. According to Beck and Cowan (1996) moving to higher levels of consciousness allows more inclusive worldviews and more complex and comprehensive moral reasoning. It embraces our evolutionary urge to move to the *second tier*, “a new global, holistic order of being. The independent self now becomes part of a larger, conscious whole, both as individual and as organization (p. 11) It is a *worldcentric* stage of development (Wilber, 2006). The *second tier* represents a “momentous leap” (Graves as cited in Beck & Cowan, 1996, p. 274). This is not a simple movement upward in consciousness. It introduces a level of complexity that goes beyond what most can even imagine at this point. Conscious evolution requires *evolutionary leadership* (Merry, 2009). Using Beck and Cowan’s language, Merry (2009) affirms that evolutionary leadership requires leading from the perspective of the *second tier*.

> What we need in the world right now are leaders who can see the complexity and the deep patterns, who are no longer attached to their own ego-driven needs for fame or success, but whose life and work is totally in service of the evolving whole. Evolutionary leaders…hold the bigger picture of our planet’s collective needs, making sure that meeting the present needs of people and cultures not only doesn’t *damage* our global collective space, but actually *enhances* it. (p. 48)

It is one thing for an individual to evolve. The evolution of an organization is a more complex transformation. The capacity for an organization to evolve requires what Senge (1990) calls *metanoia*. “To grasp the meaning of ‘metanoia’ is to grasp the deeper meaning of ‘learning,’ for learning also involves a fundamental shift or movement of mind” (p. 13). Both

Senge (1990) and Hawken (2005) believe that organizations have the greatest influence and opportunity to create this shift for society. For Senge, this has become what he calls a *learning organization*.

> Learning organizations themselves may be a form of leverage on the complex system of human endeavors… Given the influence of organizations in today's world, this may be one of the most powerful steps toward helping us "rewrite the code," altering not just what we think but our predominant *ways of thinking*. In this sense, learning organizations may be a tool not just for the evolution of organizations, but for the evolution of intelligence. (Senge, 1990, p. 367)

Hames (2007) calls this perspective an appreciative worldview:

> An *appreciative* worldview… is already understood and is being practised by the smartest among us. *Appreciative* systems comprise self-organising elements that collaborate in forging and sustaining human ecologies that advance by learning their way into mutually agreeable (or desired) futures. Applying *appreciative* principles ensures this can be accomplished in ethical reciprocity with the environment and in ways that are receptive to all stakeholders' needs, expectations and desires. **Ultimately, the higher moral purpose of such *appreciative* systems is virtuous alignment: the survival of the whole of humankind and advancement to higher levels of consciousness [emphasis added]**. (p. 159)

Ultimately, what does this mean for the development of the global business leader? It will require a whole new set of *competencies* that include an understanding of the *big picture* (citizenship, multiple bottom lines, levels of consciousness) and a deliberate journey toward wisdom, sustainability, and the common good from a *worldcentric* (or second-tier) point of view. Senge adds:

> For me the fundamentals start with a set of deep capacities which few in leadership positions today could claim to have developed: systems intelligence, building partnerships across boundaries, and openness of mind, heart, and will. To develop such capacities requires a lifelong commitment to grow as a human being in ways not well understood in contemporary culture. Yet in other ways these foundations for leadership have been understood for a very long time. Unfortunately, this ancient knowledge has been largely lost in the modern era. (2006, p. 24)

It is still an arduous (heroic) journey to wisdom but the potential gift, a "victory for humanity" is nothing less than life itself. Joseph Campbell was known to remark that any heroic

journey must include a death and resurrection. We must die to a smaller version of ourselves in order to be reborn bigger. This is portrayed in myths across time. As Pearce (2002) writes, "We actually contain a built-in ability to rise above restriction, incapacity, or limitation, and as a result of this ability, possess a vital adaptive spirit that we have yet fully accessed" (p. 2). This is ultimately the gift and responsibility of leadership—to develop and encourage this adaptive spirit in service of the common good.

Inherently, the concept of the common good is about serving the greatest amount of people in the best way. It is about limiting marginalizing practices while reducing the privileging of others. Sadly, even in service of the common good, there is no perfect social justice—not yet, at least. Sternberg (2001) pointed out earlier that even the *common* good may be better for some than it is for others. As is so often the case, those with the control of resources will remain in privileged positions while those who do not will continue to be marginalized. But this is just the point of beginning to address this situation in terms of leadership, both economic and political. It is possible for multinational corporations and resource-rich governments to continue to grow while contributing to a globally connected world that really is interdependent (Wheatley, 2005). In fact, as many have argued (Hames, 2007; Wheatley, 2005), it is absolutely necessary to prosper and ultimately to survive. Another caution is in privileging those who supposedly *know* the right thing to do. This becomes especially important when those who know wield the power as well. Ackoff (1998) makes this point in efficiency versus effectiveness. Efficiency is free of values while effectiveness is measured by what we value as a society or social system. "Put another way, efficiency is a matter of doing things right; effectiveness is a matter of doing the right things" (p. 25). The models presented by Wilber (2006) or Beck and Cowan (1996), illustrate that there is a hierarchy of sorts. Possessing a higher level of consciousness or

development implies that there are those that do not (yet) have that ability or understanding. But these models also emphasize that we must seek to understand all levels of development as not only do we all live in the same world, but everyone's development is based on *transcending and including* previous stages. We put our trust, we hope, not only to those in power, but those with the knowledge, understanding, and possibly the wisdom to see the big picture and help lead us in the right direction. In the past, those in power have tended to peak at levels of self-interest. Our current understanding of the development of humanity and global consciousness is that increasingly the idea of the common good is central to the integral stage of consciousness (Beck & Cowan, 1996; Wilber, 2006).

The limitations of this work are many. It is both incomplete and too broad in scope. It represents an ideal that is inarguably not within easy reach. It presents no measurable quantity and what it does espouse is at best illusory. And perhaps the greatest limitation remains to be seen—does it hold any intrinsic value to anyone other than me? If wisdom and transformation were so important for leadership, why aren't we already doing something about it? Yet these limitation also open the door for future research. The scope is truly great and this will be a lifelong quest. It will always be a work in progress and will change as others begin to interact. As research progresses on transformation and wisdom, more ways to analyze and evaluate will be added. But first things first. I need to gather some interested participants and begin the conversation. Creating awareness is always a good place to start.

The hard work of transformation comes down to day-to-day leadership. We all remember the effect a great teacher or coach had on our early lives. Some of us have the same affection for a boss or colleague as well. Would we be the same without them? The challenge is now to become a transforming leader who can lead from a source of wisdom, touching lives along the

way. A leader who can integrate body, mind, heart, and spirit in service to the greater good, and inspire others to do the same. Leadership is both a journey and a sacred responsibility—one of assuring growth, flourishing, and transformation. Leading deeply takes great capacity and will, but like any path of mastery, like any heroic journey, like any inclination from the soul, the satisfaction ultimately lies in the doing. You can't help but act, it is what leaders do.

Soul Source Leadership

Leadership
is something you have to hear deeper
than the voice speaking inside your head.

It has to be felt
deep down and through your bones
to the place where messages unfold to the soul;
the core of who you were sent here to be.

it is from that place that those messages,
your calling,
come forth, up to and through your bones
seeking to speak to your heart
and bringing along
from soul to hear to head
the mandate to act.

You cannot help but act,
it is what leaders do.

~Naomi Nightingale (2008)

Epilogue: So What?

One of the gifts of writing this dissertation has been that of reflection. I have had the wonderful gift of reflecting upon what I call *leading deeply* for many months as it emerged from my research. And now, in retrospect, several weeks after finalizing the main content, I am able to look back and answer the all-too-important question, “so what?” In other words, why is this important? It is one thing to develop theory, to postulate. It is quite another to back the theory with an impetus. The course of study I have embarked upon over the past five years has attempted to bridge scholarship with practice, and it has been my intention all along to make this very deep and complex theory, compatible with leadership practice. The question, “so what” is an appropriate question to answer to end my dissertation. As T.S. Eliot wrote, “to make an end is to make a beginning. The end is where we start from” (1952, p. 144).

I started this dissertation with the position that we live in a world of constant change and turbulence, or *permanent white water* as Peter Vaill more poetically calls it. I think this frenetic pace, this constant change, is a fact of life that is here to stay. So it is our charge to learn to live and lead in such an environment. The idea of *leading change* thus takes on greater depth in the context of permanent white water. If you’ve ever tried to have your way against type 4 rapids, you find out rather quickly that the river has other plans for you. Navigating the rapids requires a deep understanding of what is happening—what is trying to emerge. The geography of the journey continues to change, as often does the objective. What is necessary is to cultivate the kind of wisdom that allows us not just to be flexible to the changing environment, but also to understand what is trying to emerge in the maelstrom and how what we do affects not just us, but others and the world around us.

My contention is that to lead deeply, to truly make a difference requires both seeing the bigger picture and the dedication to pursue it. In some circles this has been called purpose, passion, conviction. It is indeed all these things, but it is more because oftentimes these words are ascribed to what pleases us individually. Wisdom goes beyond pleasure, beyond *me*, toward what is important for us—all of us. And getting to that point requires a heroic journey, beyond "good enough," and beyond "expertise." Leading deeply requires a lot of work, but in many ways the effort involved ultimately helps us to go beyond the status quo, to lead and sustain change, and to do so with the bigger picture in mind. Of course, getting to that place is often so difficult, we just don't even want to begin the journey. In addition, I have found recently found that getting there doesn't guarantee that we will stay there. Staying on the path requires the same kind of heroic effort as well.

Some of the insights I have shared have come from personal experience, over my life and in particular from the past five years of my doctoral studies. As I wrote in the first chapter, the correlation of leadership development with the integration of body, mind, and spirit—a concept that I bring from my martial arts experience, but which pervades many (holistic) traditions—has been a crucial undercurrent to my thinking. Along with my colleague Paul Scheele, we developed a number of holistic leadership "practices" while pursuing a joint research project that contributed to this dissertation. I discovered that keeping physically, mentally, emotionally, and spiritually "fit," or at least pursuing a regular *practice* in these realms enabled me to reach greater insights *and* perform at a higher level. It was a slow process. I often did not even know any growth was occurring. But as I look in retrospect, I was growing, sometimes by leaps and bounds. I can also say, with complete certainty, that when I stopped these practices, as I unfortunately did, I lost my edge as well.

Over the past five years I struggled, like many doctoral students, to get to this point. My practices were an essential key that enabled me to understand the purpose of the journey and it's relation to leadership and change. What I learned affected not only my scholarship but my personal and professional life as well. Yet as I neared the completion of my pre-dissertation requirements and began writing in earnest, I began to let my "practices" slide. Like many of us, I let work get in the way of my practices, which, ironically, had been the fuel to my insights in the first place. The first practices to slowly abate were the physical ones, which have gradually led to lower levels of energy and even health issues. A lot of high demand mental work continued on a daily basis as I researched, synthesized, theorized, and wrote. But emotionally, the more I ensconced myself in writing, the more detached I became. I had a deadline. I spent less time with family, little time working out, began eating poorly, and almost overnight dropped a daily meditation practice which I had cultivated over the past several years. I did reach my deadline but with great loss. I had fallen out of shape, back in a rut of mediocrity, and most importantly, I discovered that the insight, emotional intelligence, and maybe even wisdom that had propelled me earlier were no longer mine to tap. In an *unchanging* world, this may not have been such a big problem. In a world of permanent white water, I discovered that once again I was ill equipped to operate. Since my defense I have had to weather several big storms that I know I was better prepared to deal with when I was doing my practice.

How do I know? Because as I continue to read about, research, talk about wisdom; as I re-read what I have written; as I recall the person I was just last year, I realize where I was and where I am now. I have also seen that this path that so many of us take towards phronesis (whether we get there or not), emphasizing either techne or episteme or both, is empty without the ability to tap into that transcendental source of wisdom (nous, sophia) which is elusive yet all

important as we venture to make a difference, contribute to the common good, and flourish. Tapping into wisdom for me came from the still point, cultivated over time through reflection and meditation. My decline was gradual and I didn't quite realize what was happening until I was faced with confusion and crisis, which I think I would have handled differently—and better. I had stopped my wisdom/leadership practice, and that had made a huge difference in my life. Wiser now, this ending is now another beginning for me. So now I find myself on the journey, once again. It is a journey we must embark *and* continue upon. It is a journey that must become a practice. And like all "masters" we find that there is always more to learn. If I had a hat, I'd tip it now to Peter Vaill. Leadership is indeed about learning. But it is also about the practice.

We often equate being "human" with failing, at least failing occasionally. But I think being human is more about learning from our mistakes and gaining the wisdom to move on. Leadership, it would follow, is about offering that wisdom to others in their travels. Being human, it seems certain that we will fall, and the hero's journey shows us that falling is just another step along the path. If we are to be leaders, we learn why we stumbled, get back up, and continue the journey, continue the practice. But we do so after reflection. We reflect, learn, and tread the same path again. We will certainly never learn it all. That is the nature of the path. But there is another level to being human that I think most of us do not experience because we have become saddled with "good enough" and wedged in by what I have come to call "the banality of mediocrity" (with a nod toward Hannah Arendt). Being truly human means cultivating the ability to integrate body, mind, heart, and spirit on the path toward excellence (and mastery), whether it is comfortable or not. Being fully human requires effort, because it is only when we are striving that we moving on the path towards growth and transformation. Otherwise we accept *good enough*; otherwise the call goes unanswered.

It is in this striving on the journey toward something that we care about that we as leaders discover the power of authenticity. This journey toward authenticity begets happiness, or as Joseph Campbell (1995) was known to say, “The privilege of a lifetime is being who you are” (p. 3). Paradoxically perhaps, the highest levels of human happiness come from when we are giving back something to the world. The highest levels of feeling alive are when we bring body, mind, heart, and spirit to our work and lives. The highest level of meaning is when we feel we are answering a calling, a vocation and not just doing a job. Getting beyond the cultural gravity pull of “good enough” and the shortsightedness of just doing what is good for *me* requires cultivating wisdom. This is the *call* of leading deeply. This is the transformation that we as leaders must undergo so we can turn around and share its wisdom with others. When others can see the benefit of the journey, despite the difficulties and the setbacks, we know we are leading deeply. It is my belief that from this deeper core of happiness, flourishing, and authenticity, we will create a world of environmental sustainability, social justice, spiritual fulfillment, and yes even economic prosperity. It just may look different than we think it should now, once we have traversed the path and can see with eyes that embrace wisdom. The path toward leading deeply requires the kind of sacrifice demanded by the hero’s journey toward the still point of wisdom. It is a solitary journey, but one taken by all great leaders from time immemorial.

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