THE UNIVERSITY OF WINCHESTER

Faculty of Arts

Becoming Undefended

Developing leaders who are freed from fear

Simon P Walker

Professional Doctorate By Contribution to Public Works

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Abstract

This context statement describes the innovation, delivery, application and extension over a twelve year period, of a novel contribution to leadership development: Undefended Leader training. The context statement is structured around a reflective evaluation of my praxis, methodology and original technologies which were developed for this training. The evolution of the training and its applications is examined through three reflective learning cycles.

The first cycle focuses on the original context for which the training was developed: Evangelical Christian leadership. The processes which enabled leaders to confront and move beyond their fears and defensiveness, in order to become more undefended, are described. Extensive participant feedback, formal evaluations, peer references and secondary literature is used to evaluate the impact of the training. The second cycle describes applications of this approach, beyond Christian leadership, in corporate leadership. Connections with existing models, theories and practices of leadership development are described. Utilisation of undefended leadership ideas by wider practitioners reflects impact in this discipline. The final cycle describes the application of a human ecology model to schools through an original curriculum Footprints. The impact of this in developing a new generation of undefended leaders is outlined and pupil feedback is included.

Each cycle is viewed through the lenses of reflexive autobiography, learners' perspectives on the journey of becoming undefended, peer dialogue with my approach and connection to a wider relevant research literature. Throughout, my own narrative of becoming undefended is offered as an accompanying backdrop to exemplify the challenges and process of embodying this approach.

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Principal Web sites	
www.heinside.com	**Human Ecology commercial technologies**
www.theleadershipcommunity.org	**Undefended Leadership**
www.footprintsschoolsprogramme.co.uk	**Footprints Schools Programme**
www.simonpwalker.blogspot.com	**Blog publications**
www.humanecology.webeden.co.uk	**Centre for Human Ecology Theory**
www.simonpwalker.com	**Collected media, ideas, pictures etc**

Evidence of impact through writing and speaking

Primary Impact Channels of Publication			Evidence
Piquant Publishers	Leading Out of Who You are	2007	3
	Leading With Nothing to Lose	2009	4
	Leading With Everything to Give	2009	5
Human Ecology Partners	A Brief Introduction to the Theory	2009	2
	of Human Ecology	2009	7
	The Ecology of Coaching	2009	8
	Findng the Stillpoint	2011	6
	The Undefended Life		
www.humanecology.webeden.co.uk	Publication of several academic and professional research papers	2013-	Link
www.simonpwalker.blogspot.com	Blogging and release of Undefended Life book	2011-	Link
Oxford Literary Festival	Launch of The Undefended Life and The Undefended Leader hardback at 2011 festival	2011	27 p75 and 138
The Big Conversation	Conversations betwee Simon Walker and Meredith Belbin	2009	22

Primary Impact Academic Journal Articles	Evidence
The Evolution of Coaching, International Journal of Evidence Based Coaching and Mentoring, Vol 2, No 2, October 2004	25
Grounding Biblical Metaphor in Reality: The philosophical basis of realist metaphorical language, Churchman, Vol 112,issue 3, 1998	9
Challenging Deconstruction: A Look at Persons, Texts and Hermeneutics, Churchman, Vol 111,issue 3, 1997	10
Personal Ecology, International Journal of Stress Management, Vol 16,1, 2004	12

Other Essasys, Papers and Articles	Evidence
A Theological Reflection on the Self Help Movement and the Personal Ecology Profile	1

A Reflection of the Creation and Use of a Series of Paintings	1.1
The Vulnerability of God and its Implications for Christian Leadership	1.2
An Ecology of Mission: An Agenda for Missiological Response to Contemporary British Society	1.3
Human Ecology Clipper Yacht Research	11.1
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Keynote Addresses Conferences on Undefended Leadership		Evidence	
CIO Connect, London	National Conference Undefended Leadership Keynote address	2007	30 and 30.1
Wellington College National Conferences, UK	House Parents Conference, Prep Heads Conference Undefended Leadership Conference, Keynote speaker at each	2012 2009,2008	
Nordic Peace Conf, Oslo	Keynote Speaker, Footprints	2013	
SIM, Kenya	Global leader Conference, Undefended Leader keynotes,Nairobi	2006	
ISASA, South Africa	National South African Heads Conference Keynote, Undefended Leader	2007	
ACS, Brisbane	Six Keynote addresses, Footprints as basis for Christian Education	2012	
Belfast Bible College, Belfast	Livingston Lecture, three keynotes, Undefended Leadership	2012	
MODEM, London	Keynote speaker, undefended leadership, national conference	2013	
European Leaders Fm B'pest	3 x Undefended leader seminars	2007	
Lutheran National Youth, N'way	National Conference Keynote Speaker, Undefended Life	2009	
SAHISA, Bloemfonetein	National Conference, 2 Day undefended leader retreat for Heads	2007	
Micah Network, Delhi	3 day Undefended Leader retreat for global leaders	2006	
IFES, Jamaica	Conference speaker, Kingston,	2007	
Blundells School, Tiverton	Keynote, Footprints Parents' Conference	2013	

Extended reference to Human Ecology ideas by other researchers/publications			Evidence
Preece, Roger	Understanding and Using Power, Grove Booklet	2011	20, Link
Seldon, Anthony	Happiness, Why we should put our happiness first (and other papers)	2013-	24 Link
Abel, Sarah	Authentic, Relationships from the Inside Out, Hodder	2010	21
Belbin, Meredith	The Big Conversation (and other dialogues)	2009-	22
Lambert, Shaun	A Little Book of Sparks, Instant Apostle	2012	23
Doug Birdsall, Director LCWE	Undefended Leadership as interpretative model for PhD reflection, OCMS, Conflict and Collaboration: A Narrative History of Four Global Movements http://www.ocms.ac.uk/abstracts/index.php?order=Sur name	2013	Link
Johnson, Jenny	PEPused as technology for student population	2012-	Link

	assessment, Liverpool		
MOOT	Podcast interviews with SPW http://www.moot.uk.net/2011/09/10/the-undefended-life-following-god-trinity-and-leadership-by-simon-walker-2of3/	2011	[Link]
MODEM	Podcast interviews SPW, most Influential Leadership Books in 21st centure http://www.modem-uk.org/resources/MODEM+Best+21st+Century+Leadership+Books.pdf	2012	[Link]
Baptist Times	Two articles and interviews on Undefended Leadership/Human Ecology	2008/9	13
Reform Magazine	Interview on Undefended Life	2011	14 [Link]
Mike the Mentor	Articles on Human Ecology and Undefended Leadership	2005-	16
Other bloggers	Numerous exploring SPW's Undefended Life/Leadership	2011-	18
School Heads	Letters from school Heads upon reading Leading Out of Who You Are	2010-	19
Psychometric Users Forum	Interview with Patti Stephens about Coaching Signatures and PEP	2007	15 [Link]
Some blog site links discussing _Undefended Leadership_	**^** http://www.redcliffe.org/SpecialistCentres/EncountersMissionJournal/EncountersMissionJournalIssue39bookreview3 **^** http://paulwindsor.blogspot.co.uk/2009/10/undefended-leader.html**^** **^** http://www.grovebooks.co.uk/cart.php?target=product&product_id=17494&category_id=404 http://www.davidmays.org/BN/WalLead.html http://www.theleadersplace.com/wp-content/uploads/2013/03/WhoUare_Final1.pdf http://www.goodreads.com/book/show/14552706-the-undefended-leader http://www.thegoodbookstall.org.uk/review/9781903689431/simon-p-walker/leading-out-of-who-you-are-discovering-the-secret-of-undefended-leadership/ http://jonnybaker.blogs.com/jonnybaker/2012/07/finding-your-leadership-style-keith-lamdin.html http://wandering4loveofgod.blogspot.co.uk/2011/08/undefended-leader.html		

Developed and Delivering their own Undefended Leader Training			**Evidence**
St Georges Leeds T C	Undefended Leader course	2008-	33.2
OASIS International	National Leader training using Undefended Leader model and tools	2008-11	
New Wine	Training seminars on Undefended Leader	2007-8	
The Leadership Institute	Undefended Leadership course component bliography recommended	2012-	
St Mellitus College, London	MA Christian Leadership, Undefended Leadership component	2012-	

Evidence of impact through Undefended Leader courses and consulting

Primary Impact			
Undefended Leadership and Undefended Life as a movement			**Evidence**
The Leadership Community,	Membership, newsletters	2006-	31,32
Undefended Leader	Faciltiator /coach training materials	2005-	36
Undefended Leader Course	Course materials and facilitator notes	2005-	36.1
Undefended Leader 5 day Open courses, UK	Participant feedback	2005-	33, 33.1
Visual Landcsaping	Using your Visual Landscape training notes	2005-	36.2
Sculpturing	Facilitating the Sculpturing Process	2007-	36.3
Leadership Signature training	DVD of Simon Walker facilitating training day	2007	35
Evaluation Study	Evaluating the Undefended Leader course 2005-2011	2012	38
APECS Accreditation	Simon Walker accredited coach certificate	2013	39

Long Term Teaching Roles embedding Undefended Leadership			**Evidence**
Wycliffe Hall, Oxford University	Associate Faculty, 18 x Undefended Leader 6 day Courses + coaching 160 ordinands	2002-2009	NA
St Mellitus College	Undefended Leader course, five x 4 day courses + coaching 110 ordinands	2007-2011	NA
Ripon College, Cuddesdon	Two Undefended Leader course 6 day courses + coaching, 35 ordinands	2006-8	NA
Thomas's London Day Schools,	Embedding Human Ecology theory and technologies for SMTs	2003-	NA
Monkton Combe School, Bath	Coach In Residence using Human Ecology approach with pupils and staff	2012-	NA
Wellington College, Berkshire	Undefended Leader training and consultancy to Head and senior staff on Human Ecology	2007-	NA

Church Leadership Training organisations engaging with Undefended Leadership/ Undefended Life			**Evidence**
Exeter Diocese	Undefended Leader Day Clergy	20010,2013	NA
Liverpool Diocese	Undefended Leader Day Clergy	2013	NA
Chester Diocese	Incumbent 1 day Undefended Leader + Bishop's Senior Staff x 2 days Undefended Leader training	2012, 2013	NA
St Georges Leeds	Undefended Leader training day	2008	NA
HTB Family Life	4 day Undefended Leader retreat for leadership team	2007	NA
Parable Trust	Undefended Leader training talks	2009-11	NA
OASIS International	National Leader training using Undefended Leader model and tools	2008-	NA

Crusaders	Leader training using Undefended Leader model a	2003	NA
Youth For Christ	Leadership workshops on Undefended Leadership	2010-	NA
Multiple churches UK and US	Running various Undefended Leader Undefended Life staff training	2005-	NA
New Wine	Training seminars on Undefended Leader	2007-	NA
LICC	Seminars for LICC associates and LICC director	2009-10	NA

Corporate Organisations engaging with Undefended Leadership			Evidence
KPMG	Emerging Leader training and coaching over several events, *Risk and Compliance* http://heinside.com/#/clients/4565250111	2007-	Link
Accenture, London	Senior Exec Undefended Leader training two years consultancy, *Supply Chain*	2006-8	
McKinsey and Co, London	Undefended Leader 2 day retreat	2009	
PWC	Workshop and dialogues with L&D department	2007-8	
Various inc Astra Zeneca, London Underground, SRA	Interventions using He models and processes	2003-2008	
TAH	Human Ecology Consulting and coaching	2009-12	

Schools engaging Undefended Leadership			Evidence
UWC RCN, Norway	Whole staff training, 2 days, Human Ecology	2013	Link
Cheltenham College, UK	Sixth Form Training, Undefended Leadership	2010	
Pangbourne College, UK	SMT Undefended Leader training	2007	
St Edward's, Oxford	Staff INSET x 3 Human Ecology	2009	
St John's College, J'Burg	Five days staff Undefended Leader training	2010	

Evidence of impact through Human Ecology Ltd technologies and models

Invented Technologies Primary Impact				
Instrument/Model	Application	Where used	Date	Evidence
Statistical Evidence and instrument development			2012	46
PEP	Deep 1:1 coaching and development	AZ, LU, Wycliffe, TAH, Undefended Leader course	2001-	42
PEP Lite	Management training and coaching Red Rocks, Liverpool Universityhttp://www.liv.ac.uk/management/staff/jennifer-johnson/research/		2003-	Link
PEP Arena	Recruitment assessment and 360 feedback	TLDS	2009-	44

Coaching Signatures	Coach training and supervision	CSC, 15 accredited license holders	2007-	41
Leadership Signatures	Leadership development and training	Accenture, KPMG, PWC	2008-11	43
Undefended Leader profile	Leadership coaching	Accenture, Wycliffe, SMC	2008-11	47
Construct	Organisational profiling	TLDS, TAH	2005-	44

Academic and Professional Events Teaching on Human Ecology			Evidence
Henley Business School	Coaching Signatures teaching day for faculty coaches	2009	NA
Oxford Brookes	Coaching Signtuares Faculty Coach Training seminars	2005	NA
Bath Spa University	Footprints seminar, MA module in attachment theory	2013	NA
OCMS	Human Ecology Seminars, sustainable capitalism	2011	NA
APECS, London	Coaching Signatures training workshop for APECS coaches	2011	NA
APECS, London	Leadership Signatures workshop	2008	NA
Cass Business School	Leadership Signatures Workshop	2008	NA

Secondary Impact			
Commercial licence of Human Ecology Ltd technology to other practitioners			Evidence
Coaching Supervision Consultancy	Licence and outright purchase of Coaching Signature instrument	2010	40
TAH Ltd	Licencse to exploit Human Ecology IPR in delivery	2010-	
Various Consultancies	Human Ecology Technology commercial licences	2009-12	

Evidence of impact on profession through Footprints Programme for Schools

Invented Technologies Primary Impact				
Instrument/Model	Application	Where used	Date	Evidence
Footprints KS2	Pupil curriculum teachers manual	8 schools, 1500 children	2012-	52
Footprints story booklets	Pupil stories for KS2	6 x schools UK	2013	With 52

Schools Adopting Footprints Programme		Evidence	
Thomas' London Day schools Battersea, Clapham, Fulham and Kensington	Footprints curriculum KS2 1500 children http://www.thomas-s.co.uk/footprints-fulham	2012-	Link
Monkton Combe School	Footprints curriculum KS2	2012-	
Walhampton School	Footprints curriculum KS2	2012-	
New Zealand schools-various	Footprints curriculum KS2	2012-	
Harris Academy Purley	Footprints Raising Attainment programme	2012-	
Emmanuel Ac. Gateshead	Footprints Raising Attainment programme data collection	2013	
Bede Academy Gateshead	Footprints Raising Attainment programme data collection	2013	

Declaration, Copyright Statement and Intellectual Property Rights

I confirm that the portion of the evidence titled 'MTh' referred to in the Context Statement has been submitted in support of an MTh in Applied Theology at Oxford University.

I confirm that the 'Footprints Programme for Schools' portion of the work referred to in the Thesis was produced in collaboration with a second author, details of which are provided at the start of the Footprints section.

Evidence referencing

Citations of evidence provided in support of the claims made in the Context Statement are in the form of (X.X); for example, (33.1). Where multiple evidence sources are cited together this format is used (evidence 33.1, 46). Where a source of evidence is a page or set of pages within an article or book, this format is used (4, p6) to refer to a single page; (4, p6-9) to refer to a range of pages; (4, p6ff) to refer to the section following the page reference.

Accessing and experiencing Visual Landscaping exercises

The examiners are invited to access and experience the online audio Visual Landscaping exercises. A quiet moment of around fifteen minutes is recommended to experience at least two of the exercises. Examiners are recommended to select from the available titles 'Constructing your landscape' and then 'Responding to needs around you'. Wearing headphones is advised but not essential.

The link to the exercises is http://heinside.com/#/visual-landscaping-1/4535036264

Ethical declaration

The following is an ethical statement regarding the delivery of any training and use of collected data within the contexts of schools, organisations and theological colleges.

Undefended Leader courses and corporate training courses	Pre-course literature communicates the content, aims and process of the course. A pre-course conversation with individual participants takes place. Participants or the corporate sponsor complete and return a signed booking form agreeing to the process. The process is staffed to a ratio of no less than 1 facilitator to 10 participants. I supervise and train facilitators. I am supervised by a professional coaching supervisor through bi-monthly sessions. I am an accredited member of a coaching governing body and complete an annual re-appraisal of my suitability to serve as a coach.
Theological college Undefended Leader courses	Pre-course literature communicates the content, aims and process of the course. A pre-course talk to students introduces the course aims and process. Participants may either opt in, or may choose to opt out of the process. The process is staffed to a ratio of no less than 1 facilitator to 10 participants. I sit under the line management of a senior staff member. I am supervised by a professional coaching supervisor through bi-monthly sessions. Availability of further chaplaincy or counselling is made clear to participants Students review their learning on the course with their tutor.
Footprints Curriculum	The curriculum is commissioned by the Head Teacher. A Footprints data management agreement is signed by the school ensuring compliance with UK regulations on data collection and management. All consultants are CRB checked and registered when on site. Parental literature is provided by Human Ecology Education and distributed by the school. Teachers are provided with training, lesson plans and resources to teach the lessons and clear guidelines provided for handling dialogue with children. Children are supervised and supported when engaging with their Footprints feedback. A staff member is additionally trained to become the school Footprints coordinator in order to provide 1:1 support to teachers and children and communication about the programme to parents/ senior management.

Structure

The shape of my context statement follows a simple narrative chronology. I identify three phases during the period from 1990-2013; each phase is looked at through the lens of an experiential-learning model. I represent progress through the three cycles throughout the context statement through a chart (Chart One).

Cycle one involves the personal, practical and intellectual work which laid the groundwork for the contribution made in cycle two. Cycle two is the most substantial phase in terms of the production of new technologies, applications and as a result, contributions to knowledge. It may be regarded as the core of the project. Cycle three represents an emerging application project's core technology in education.
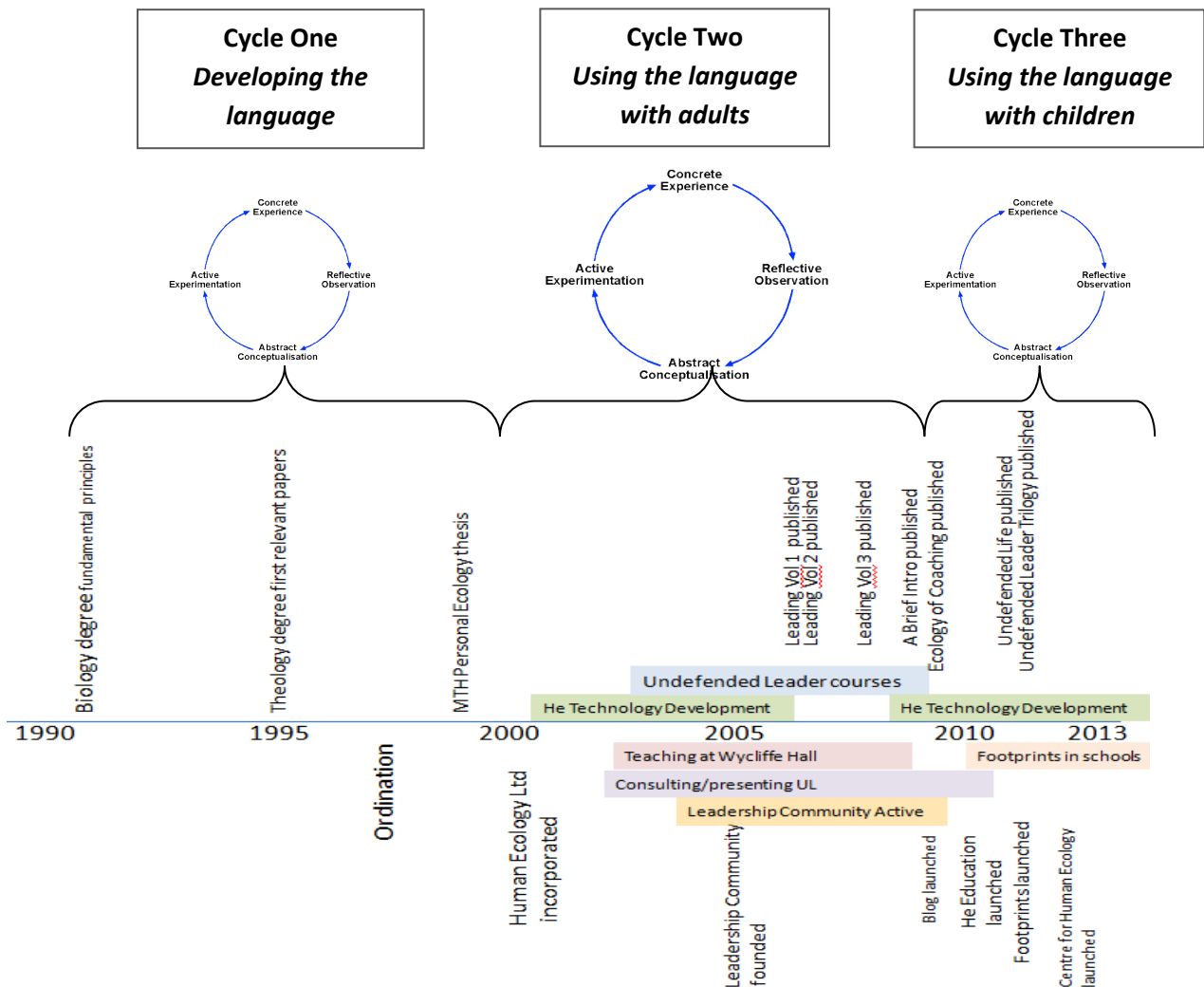

Chart One The timeline of the project showing the chronology and events of three learning cycles as explored in the context statement.

Introduction

In 2002, the Vice Principal of Wycliffe Hall, Oxford, an evangelical Anglican training college, invited me to discuss a concern they had about their leadership training of Anglican priests. He acknowledged a divide between what may be called their 'spiritual formation' and their 'leadership training'. What lay behind this was a concern about the long term integrity of the lives of ordained priests. A number of high profile clergy derailments had occurred, suggesting a dislocation between the psychological health of clergy and their role performance. A need to integrate the two was becoming more urgent. In response, over the next seven years I developed and delivered *The Undefended Leader course* to around four hundred Anglican ordinands in primarily Evangelical training colleges to address this dislocation.

My main idea was that because we are not fully safe in the world, we learn to relate to others primarily through defensive strategies of self-protection. This then becomes an architecture through which we both view the world and act in it. If we are in leadership positions, we will tend to use our role and relationships with others to reinforce this defensive stance and others will go along with this as part of *their* strategy to defend themselves against the world. This can lead to moral compromises and dissonances. In order to be effective leaders we need to enter the vulnerable spaces of the self that harbour fear and disarm their influence over our behaviour. This can best be done by means of our emotional, somatic, intuitive and imaginative capacities which are better placed to move us forward spiritually and emotionally.

I developed a methodology and technology that enables people to confront their fears and defensiveness and develop their capacity to become more free in the world. The technology is based on the idea that we all have seven developmental tasks that we must engage with founded on the metaphor of human ecology. It enables first, self awareness so that leaders to become aware of their own defended patterns behaviour and their impact on others. Second, it enables leaders to take appropriate ownership for their impact on others and the impact of others on them. Third, it enables leaders to find the social, emotional and spiritual resources to be free enough to make right choices such that their impact on others is appropriate for the leadership task in hand. I describe this as undefended leadership.

The *Undefended Leader* course, using these technologies, proved translatable into two other disciplines beyond the church. The first was the corporate leadership training world. Over a decade, *The Undefended Leader course* method was used to enable several hundred corporate leaders become more undefended in their leadership. The second was in schools. The

processes and language which underpinned *The Undefended Leader course* have been translated in a collaborative project with my wife, an educational advisor, into a shared-language, curriculum and set of tools called the *Footprints curriculum*. Through *Footprints*, we are developing undefended leadership from a young age. Currently, around 2500 school children in the UK are being taught how to be aware of their own and other's impact on a situation and, in this way, to leave the right impact on others for the situation at hand.

A project that began with a focus on the formation of Christian leaders has widened to encompass other disciplines in both corporate training and education. Through this context statement, I reflect upon my core goals and practice running through these disciplines, what learning has emerged from this engagement and how I myself have been changed as a practitioner through the journey.

Methodology

This context statement has involved reflection on my practice of leadership development training over a twelve year period. Shon (1983) describes reflective practice as '"the capacity to reflect on action so as to engage in a process of continuous learning". Marquardt & Waddil (2004) assert that from a social learning approach, learning can only come from reflection on depth experiences which encompass multiple layers of experience. My own learning involves multi-layered reflection upon the spiritual, emotional, behavioural, professional and social layers of my experience. I also consciously accept the social constructionist proposal that learning requires the exposure of underlying presuppositions which constrain the way we perceive, understand and feel about the world (Freire, 1973); therefore, relevant assumptions within the discourses in which I trained leaders (church, education, commerce) are exposed.

Brookefield (1998) proposes four lenses through which the reflective practitioner must examine their actions. My own reflective process upon this twelve year period utilises Brookfield's lenses. The first lens is autobiography as a learner. In describing defended and undefended leadership I review the links to my own experience as a Christian leader. I expose presuppositions held by me and by Evangelical Christian leadership institutions which I argue may contribute to repeated patterns of defended behaviour in Christian leaders; specifically a narrowly propositional understanding of language in leadership training. I discuss how my own vulnerability as a leader related to these collective problems and reflect on this as motivation for my origination of an alternative leadership training method. Autobiographical material evidence of my work is represented through course manuals, curriculums, books, papers and articles. Self-awareness technologies I developed during the project are referenced. Resources which I developed to support the community of alumni of *The Undefended Leader course*, and a wider engaging audience, called *The Leadership Community* are submitted. Links to web sites which I developed are submitted.

The second lens is seeing ourselves through our learner's eyes. Extensive course participant feedback collected over seven years is submitted in un-redacted format. Selected participant commentary and quotations are included to inform the nature of the training experience. I reflect on the feedback and describe adjustments to the course, and to wider applications, in response to it. I reference a retrospective evaluation process in 2012 of the seven years of course delivery, including critical evaluations of me as facilitator, the wider impact of the course and the significance of my own embodiment of 'undefended leadership.' I also refer to

my open-source publication of a book through an online forum as an example of undefended practice.

Brookefield's third lens is our colleagues' experiences of us. I established several contexts for peer evaluation of my practice as a coach and facilitator of the course. These included 1:1 professional supervision sessions between 2005-10, in which the emotional and spiritual assumptions I brought to my own practice were explored. My successful application for accreditation as a coach by APECS in 2009 involved peer scrutiny of my coaching methodology, goals and approach by two experts. Peer supervision by facilitators of *The Undefended Leader course* involved self-evaluation processes used to on the course to explore our own assumptions and development as individuals. These included sculpturing sessions and use of the *Leadership Signature Profile*. I include references to secondary commentary on my work by which I heard other's voices and perspectives on my ideas.

The fourth lens is theoretical literature by which we may make sense of our practice. I describe some small empirical studies which support theoretical assertions made about the working model of Human Ecology. I cite links between my practice and wider theories on leadership, language and learning and I reference self and journal published papers in which I make claims for new knowledge. In addition to these, components of my previously awarded MTh are submitted, to demonstrate progression of ideas.

McNiff asserts that all self-evaluation is action research in that the object of enquiry is oneself rather than an other (2002). One model of action research is Kolb (1984). He identifies three stages of learning from one's direct experience. First, a stage of reflective observation by which the learner steps back from their direct action to reflect on meaning. Second, a stage of abstract conceptualisation. This involves the learner connecting the observations to a wider discourse of theory. This may lead to a third stage of active experimentation involving application of a revised approach to the praxis in the light of the first two stages. The revised praxis then becomes the start of a new cycle of learning, a further concrete experience. The cycle of experiential learning is conceived as a spiral in which each iteration builds on the last (Dewey, 1969). Each new session unveils new presuppositions (Marquardt and Waddil, 2004).

Kolb's experiential learning theory has been criticised for its cognitive psychological approach, which some claim fails to incorporate somatic and emotional dimensions of learning (Desmond and Jowitt, 2012). I have chosen to refer to unredacted feedback to the *Undefended Leader* training process from participants because this represents the emotional and somatic

responses to the process as well as rational, cognitive responses. This context statement broadens the notion of 'concrete reflection' beyond that of a cognitive psychological tradition.

Other critics claim Kolb is individualistic and fails to consider social and institutional experiential dimensions (Holman et al., 1997; Vince, 1998). In response, Kayes (2002) proposes a development of Kolb by conceptualising that the tacit/personal dimension of the learning cycle is seen in a 'Lacanian dialectic' with the social/institutional. In this way, he claims, the role of individual experience in the learning process is preserved. My own response is to regard Kolb's cycle through Brookfield's four lenses, thus enriching the layers of perspective seen in each stage of the cycle. I incorporate feedback from learners and peers within the 'concrete experience' stage, expanding the reflection from the individual to the social.

Other critics of Kolb claims that his framework of sequential learning phases fragments learning into 'pieces' and that this creates an illusion that experiential learning is under our strong, rational control (Benozzo and Colley, 2012). However, structuring reflection through a model is an accepted scientific methodology. I would argue it is an effective way of navigating through, and organising reflection upon, complex real-world experiences. I offer the reader the three *post-hoc* cycles, and their discreet stages, as a means of clarifying their progress through a complex narrative rather than as an attempt to create an illusion that the narrative was under my 'strong, rational control'.

CYCLE ONE

Cycle One. Concrete Experience 1990-2000:
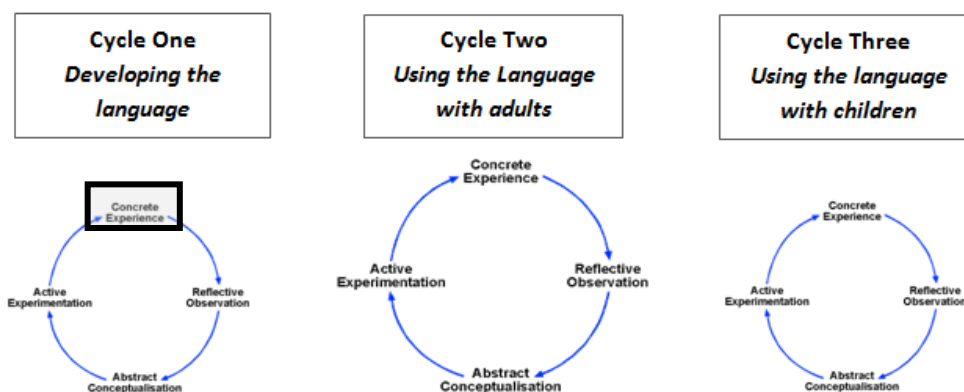
In this section I briefly survey the professional and personal experience which provided the initial context for this project. This includes my experiences at an anglican theological college, before serving as a curate in a parish.

Professional Experience

In 1993 I was selected for training as an ordinand in the Church of England. Three years of residential training at Wycliffe Hall was to follow, with the expectation that I would then be ordained as an Anglican priest in 1997.

Wycliffe Hall, a permanent private hall of the University of Oxford, sits in the evangelical Anglican tradition. My training was built upon the fundamental convictions of that tradition. We were schooled in biblical understanding through a format of lectures, essays and seminars. As a part of the university, our academic education was assumed to be the basis upon which our practical ministry would be built. Opportunities for practical experience were provided through external placements with churches, hospitals, prisons, charities and schools. In addition a programme of applied learning in disciplines such as pastoral psychology, mission, Christian prayer and worship, ethics and were offered through lectures, assessed mainly through essay submission.

My formation as a person was conducted mainly implicitly, through compulsory participation in twice daily acts of worship and prayer, a weekly student tutor group, supported a personal

tutor's oversight. There was little explicit context or process in which we reflected on the implications of our own psychological health, experiences or character for the task of Christian leadership that awaited. The assumption seemed to be that, by immersion in a rhythm of prayer, Bible study and service our character would be 'formed and shaped' for the task, though how this would take place was left implied rather than spelt out.

I was duly ordained in 1997 and went on to serve as Curate to an evangelical Anglican church in Abingdon, Oxfordshire for over three years. One year after my ordination, my senior vicar left, leaving me to lead a small clergy team and a church of five hundred for a year at a young age, twenty five. The pastoral challenge lay in leading a community to see genuine transformation in their lives as a result of the beliefs they held. Church ministry is essentially an educative role in which the goal of the teaching, pastoral care, prayer and worship of the church community is to facilitate maturation in the individual life of the member. Understanding and becoming skilled in the technical levers by which one sought such behavioural modification (or formation, possibly transformation), seemed to me to be an essential component of the role of curate. I therefore committed myself to researching the mechanisms, tools and traditions by which Christian and other people had sought to enable individuals to change over the centuries.

Personal Experience

During this period I experienced a sustained clinical depression. The roots of my depression, as far as I can tell, lay both in the stresses of an overly demanding role, the pressures of a young and ill family and personal history with affirmation being offered on a conditional basis.

My depression and break down made me acutely vulnerable. My congregation reacted in different ways, but I was made aware of the disappointment of some to my exposed weakness. In exploring the place and limits of vulnerability in my leadership, I experienced the defendedness of organisations to echoes of weakness amongst its leaders. This become an important experience that would lead me to explore the process of leader-idealisation that can prevent the leader dissembling doubts, needs and fears she may have in front of her followers. (3, p16)

Towards the end of 1999, I undertook the construction and painting of a series of large, abstract painted panels exploring the nature of vulnerability through visual form. A central,

perhaps the central way in which I see and experience the world has always been the artistic, having almost gone to Art school instead of Oxford university. The technique by which I made the paintings was important in the psychology I was exploring. I would paint many layers of paint over the surface and then run water down the surface, washing away the top layers to reveal what was hidden. I reflected upon this in a paper for my MTh later that year (1.1).

The painting process perhaps anticipated the task of uncovering what we hide behind surface layers in order to find healing. It explored the risk in presenting a certain face or front to the world, behind which other selves are concealed. I see now that it anticipated the language of the frontstage and the backstage which I would articulate in the coming years.

Figure One. *Palimpsest*, **2001, from the series Human Flourishing, Walker Simon P.**

Cycle One. Reflective Observation:
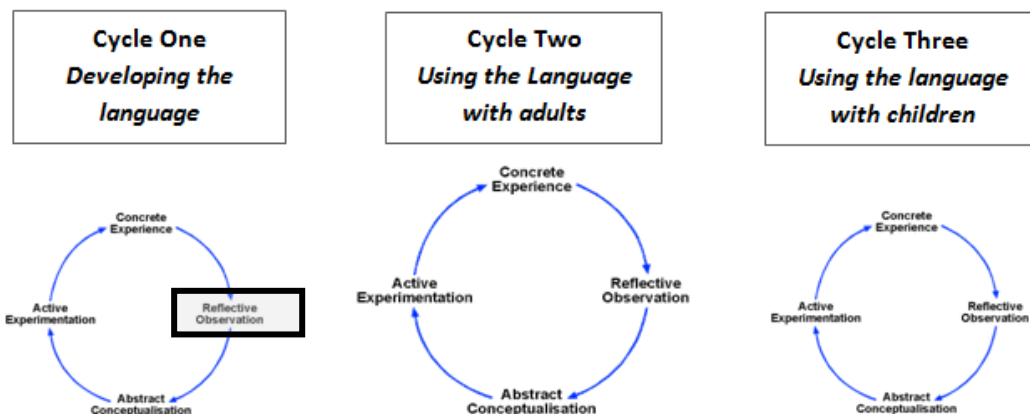
In this section I review my early theological study on leadership and vulnerability before highlighting a perceived problem within the formation of evangelical Christian leaders. I suggest that underlying this problem is a commitment to propositional language and epistemology, which can lead to a break down between the person and the professional task. I outline the epistemological framework which seeks to prioritise participative language over propositional and explains a possible alternative relationship between the two. I set this out as a basis for a new leadership training which I was invited to deliver.

Academic Study

I had begun to explore the relationship between Christian leadership and vulnerability in a paper for my MTh in 1999 (1.2). I argued that vulnerable relationship is found at the deepest heart of the divine Godhead; the Father is vulnerable to the Son in showing all things he does to him (John 5.20); the Son is dependent upon the Father not exercising autonomy (John 5.19); the Spirit defers from himself to bring glory to the Son and constantly opens up the relationship of Father and Son to include the 'other' (John 16.14-5).

Some theologians have argued that the *Imago Dei* in humankind reflects God's relational nature, thus vulnerability defines human personhood (McFadyen, 1990). It also appears to describe God's mission in Christ, as T.S. Eliot aptly puts it,

'The wounded surgeon plies the steel
That questions the distempered part;
Beneath the bleeding hands we feel
The sharp compassion of the healer's art
Resolving the enigma of the fever chart.' (Eliot, 1963)

Some pastoral theologians have argued from this that pastoral care can only be born out of vulnerability. The Catholic theologian and priest, Henri Nouwen, in particular, suggested that the vulnerability of God in the Bible leads to the central character of Christian ministry *as* vulnerability (Nouwen, 1972) . Alistair Campbell comments that we '*heal most effectively when sharing our vulnerability.*' (Campbell & Saunders, 1986)

On the other hand, evangelical Christian leadership seems to have been influenced by models of *invulnerable* leadership, be they models of church growth, management theory or the public school (Croft, 2008). These are discourses where the admission of weakness is looked down upon.   Such models see the minister more as the chief executive or manager than a pastor or servant (Pattison, 1997). Popular titles such as *Courageous Leadership* (Hybels, 2002), authored by prominent a evangelical leader, contribute to the narrative of the strong figurehead leading the charge from the front. Robert Greenleaf's language of the leader as servant has also been recruited within Christian and evangelical traditions (Greenleaf, 1977). In itself, this does not necessarily infer a role for vulnerability, because service may be conceived as a noble or heroic virtue, much in the way that the British army manual for officer training is entitled 'Serve to Lead' (Royal Military Academy, Sandhurst).

Supporting this, several studies suggest that evangelical leaders show what the authors assert are more 'male' personality types when measured by various inventories (Craig, Horsfall & Francis, 2005; Village, 2013). These include being less intuitive and more concrete; less open and more closed; less emotionally influenced and more focused on hard facts and ideas. This contrasts with the wider clergy constituency in the UK and Ireland which shows more feminine characteristics on such scales (Francis, Jones, Jackson & Robbins, 2001).

My own experience of depression and breakdown is not isolated in the priesthood. Some quantitative studies have supported the case that clergy at large in England and Wales may experience higher than expected strain, work stress and burn out (Francis & Rutledge, 2001; Rutledge & Francis, 2004; Berry, Francis et al., 2012). There is little quantitative research suggesting that evangelical clergy as a population are *more* prone to breakdown than clergy from other traditions. However, from my own experience within that tradition and anecdotal

evidence, I believed intuitively that the poverty of softer emotional literacy and a more macho culture within evangelical clergy could contribute to some of the abuses and hypocrisies which emerged in several high-profile derailments of evangelical Christian leaders at the time.

The function of the 'word' in Evangelicalism

David Bebbington's history of evangelical anglican Christianity suggests that the tradition coalesced during the eighteenth century (Bebbington, 1989). He classically identified four distinctive emphases in it: the centrality of the cross; the priority of the Bible as the authoritative word of God; an emphasis on the need for personal conversion; an energy for activism through mission (Stewart, 2005).

Under this umbrella term of evangelical a range of traditions sit distinguished by cultural, historical or other subordinate factors. For example Pentecostal Evangelicalism originates from a specific episode in American church history; Charismatic Evangelicalism from a specific understanding of the role of the Holy Spirit in the church; or Conservative Evangelicalism from a specific theology of biblical inerracy (Balmer, 2002). Common to all evangelical traditions is a conviction about language; specifically an epistemological conviction about the function of propositional words to convey both meaning and truth. For example, Evangelicals point out that God revealed himself in Jesus, the *word* of God (John 1.1); that the Bible is God's written word (2 Timothy 3.18); that God changes our character through meditation on his word the Bible (Hebrews 4.12); that evangelism is essentially a process of proclaiming and teaching this word (Mark 16.16, Matthew 28.20), and that personal conversion is a submission to the meaning of this word (John 5.24).

Philosophically, Evangelicalism holds a propositionalist epistemology. It confers upon the nature of language as verbal proposition, the capacity to describe things as they actually are. This is a realist version of the classically philosophical notion of propositionalism, that all intentional attitudes are propositional attitudes (Montague, 2007). Verbal statements are the foundation upon which we gain access to truth, in an epistemologically realist sense. Sherman's recent comprehensive survey of evangelical epistemology supports this, highlighting only a few post-conservative thinkers such as Vanhoozer and Grenz who have asserted anything other (Sherman, 2010). It is this epistemology which has lead to propositionalist evangelical devotional practice in the formation of the Christian mind and leader.

"An evangelical devotional use of Scripture, then, involves three Holy Spirit-illumined phases: (1) a repentant-believer in Christ responsibly interprets its sentences in a given language; (2) becomes persuaded of the truth of the propositions that biblical sentences convey; and (3) relates appropriately" (Lewis, 2003, p271).

Not all Christians regard the Bible through this propositionalist linguistic lens. Catholic and contemplative traditions have developed a much greater openness toward the language of symbolism, liturgy and participation. The centrality of the Mass is founded upon the re-enacting of the death of Christ, participated in through the bodily act of eating and drinking the bread and wine. Ancient contemplative monastic traditions had long since used practices of meditation, such as *Lectio Divina* and the Jesus Prayer, ingesting the 'word' through repetition and mental gaze.

The processes and methods for training ordained priests within evangelical theological colleges reflect a specific kind of theological practice..

"Graduates are usually well versed in the theology of ministry, though not necessarily in its practice. Common criticisms include that graduates are scholars rather than pastors or leaders" (Harris, 2009).

The implicit assumption of my training was 'if you thought right you would live right'. The behaviour of the body could be controlled by mastering the thoughts of the mind.

When the Vice-Principal of a leading anglican evangelical theological college (at which I myself had been previously trained) came to me in 2002 to help with the preparation of their ordinands for leadership, he did so because that assumption had broken down. Too many men and women, trained for leadership in this tradition, found their behaviours and emotions were not so easily regulated through the tools of the word in this way. My own experience mirrored this. The root cause of this disruption, I had come to believe, lay deeper in a problem with the kind of language used in such leadership training.

An epistemological proposal for participative language

In 1997 I published two papers in a theological journal exploring a *participative* language to speak of God and the world (9, 10). I argued that our experiencing and naming of the world is not propositional, in the sense of being having a direct correspondence with the real, but *metaphorical.* I argued that until recent times, metaphor was confined to being a purely

rhetorical device. Arguably this is due to the Western metaphysical tradition stemming from the Aristotelian notion of "being", that is, the law of non-contradiction:

> "It is impossible that one and the same predicative determination should at the same time be attributed and not attributed to the same object and in the same respect". (Aristotle Poetics, this ed. 1907, 1456b-1457a30)

The essence of this law is that there is a correlation between the word and the world, the logos and the cosmos; a word accurately correlates with the nature of an object, thus committing us to linguistic realism. Understood in this way, metaphor is always a falsity. As Colin Gunton (2003, p 29) puts it, "metaphor is not so much a use as a misuse of language, because it offends against the rationalist canons of meaning".

Rather than creating a falsity, however, a good metaphor is the unique means by which human knowledge of his world advances by relating two previously unrelated fields two each other. The function of metaphor is to create a deliberate unresolved tension between the *is* and *is not* of metaphor, as Schneiders puts it (Schneiders, 1991, p29). This affords the metaphor the capacity to make a genuine semantic innovation (McFague, 1982, p372), to say something that simply cannot be said in any other way (Stienstra, 1993, p66). Colin Gunton gives the example of the Latin word *musculus*, meaning mouse, which was used to describe muscle. In doing so, two unrelated fields were brought together (mouse and muscle) and a semantic innovation made. The metaphor opened up the nature of the world in a way that was previously undiscovered; it unfolded the structure of things. Metaphor, seen this way, is revelatory, in that it extends the limits of our understanding. As Torrance (1996) puts it

> [Metaphor]"takes hold of our language, revising and extending our terminology and conceptualities, and compelling us to use semantically incremental metaphors in such a way that they receive a new *a posteriori* property from the given structure of the world" (p349).

I argued that Evangelicalism's commitment to 'word' is in fact a commitment to Aristotelian literalism. I accepted this 'post-critical realist' argument and its ontological implications (2, p 9,10). Such post-critical realism resists seeing the world as a passive entity to be investigated by the active self; instead, it conceives of the subject as primarily an entity *giving itself to be known* rather than actively reaching out to know (9, p 218). As Alan Torrance puts it

> "Post-critical realism conceives of the world as giving itself to be known- the way in which things are seen, therefore, as epistemologically invasive, instituting heuristic leaps in our process of understanding" (Torrance, 1996, p349).

Whilst appearing esoteric, this critique of language relates directly to notions of power in leadership. Feminist authors have raised awareness of naming or labelling as an act of power (Fiorenza, 1996). Michael Polanyi articulated that our use of language implies our values toward the world as participants not exploiters of it. Polanyi argues that our primary contact with the world is at the *tacit* or sub-conceptual level, rather than the explicit (Polanyi, 1958; 1966). As a result we are, first and foremost, the receivers of the epistemologically invasive world and givers of ourselves back to the world, before we become detached observers and users of our world. This implies a posture of humility, none more so than for the leader. If the leader is a mutual subject, then leadership involves risk; the risk of being oneself changed through the act of leadership (2).

The practice of training leaders through verbal instruction in cerebral contexts, as was the case in evangelical traditions, risked keeping leadership training 'risk free'. Moreover, perhaps this contributed to the break-down of evangelical Christian leaders at later stages of their careers. It seemed likely that whilst well educated academically, there would be a fundamental disconnect between their journey as a person and their journey as a public leader. Their training would not have equipped them with the language to negotiate an ongoing dialogue between those two journeys, risking a widening gap between the two developing over time; a gap which sometimes spilt into an unbridgeable and damaging chasm.

I believed that this dialogue expressed a need to re-order the relationship in leadership training between participative language (our primary mode of *experiencing the world)* and conceptualising language (our secondary mode of *labelling the world) (9).* I accepted Derrida's (1976; 1982) critique of the Western prioritisation of the written word in philosophical discourse as an act of power (9). However, whereas Derrida saw the appropriate response to this as one of deconstructing the evident meanings of a text, to subvert it , I proposed that healthy leadership training would re-order the engagement of the leader with the world. By enabling leaders to engage with language as a kind of metaphor the leader places herself within the world, becoming a participant in it before she is a master over it. This participative posture is one of vulnerability rather than dominance.

This does not mean that leaders cannot label and conceptualise. Conceptualisation now becomes a second-order activity. It is fed by a stream of rich data gained from participation and vulnerability; including sensory experience, affective response, somatic engagement, person: person dialogue. The task of conceptualisation in leadership is not discarded; it

remains a valid part of leadership perspective by which the leader sense-makes, but only if it takes place after that primary stage of immersive participation.

My working model of leadership training incorporated epistemologies traditionally regarded as incompatible. I embraced an epistemology of post-critical realism; at the same time dialogically and secondarily, I embraced the possibility of empirical enquiry through the legitimacy of sensorial knowledge.

The relationship between the two was one of iterative cycle: participation led to qualified empirical enquiry which led in turn, to a new state of participation. Participation qualifies empiricism, rejecting the positivist supposition that we can (only) describe the world from a neutral and uninvolved standpoint (Larrain, 1979, p97). Instead, we generate any concepts from our personal, lived experience and perspectives. Our qualified empiricism, then qualifies the next act of participation; we are not constantly reconstructing ourselves within the immediate discourse of our environment, as a radical social constructionist position would assert (Baird & Kaufmann, 2008), but rather inhabiting a embodied, iterative personal narrative.

I argue that our participation may be seen as epistemologically constructivist in that the mental constructs that we conceptualise are the means by which we understand our sensorial experience (Morrow & Brown, 1994). They are also heuristic in that they guide our ongoing participation in the world.

2. Detached experience:
Conceptual analytical language
(secondary mode of labelling the world)

1.Embodied experience:
Metaphorical participative language
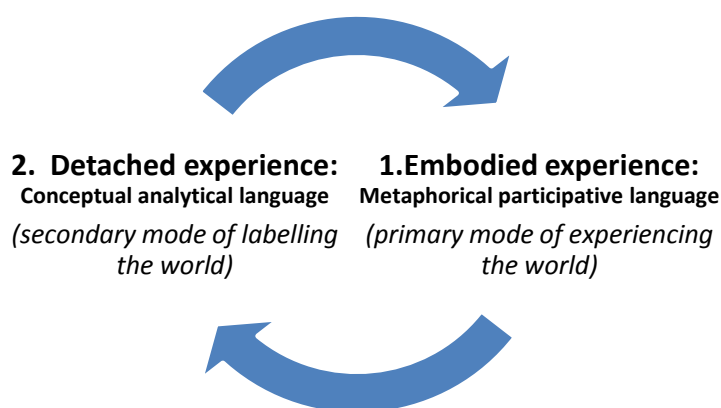*(primary mode of experiencing the world)*

Figure Two. Schema of the generative dialogue between primary metaphorical, participative language and secondary conceptual, analytical language.

A theology of participation

I argued there was theological support for this epistemological dialogue. For Evangelicals, the death of Christ upon the cross is central. I argued that the death of Christ spoke through vulnerability. God did not speak to us through a detached, objectified text, but through a lived history in which he himself risked himself, participating in vulnerable flesh and blood. Indeed, far from being God's one-off act of vulnerability, the nature of the divine Godhead was predicated upon the mutual vulnerability between Father, Son and Spirit. The *Being* of each person in the Godhead is itself an act of self-disclosure which by its very nature initiates a relationship with other persons. One might say that 'to be is to be known' within the God head. 'Knowing' in the Godhead is not simply *informative*, it is also *transformative*; it interacts with being, such that being is transformed (Schwöbel & Gunton, 1991, p47-49).

The kind of language appropriate for the training of evangelical Christian leaders would be one which resisted being pressed into a kind of 'technical labelling information' about leadership. Instead it would open a process of self-reflection, participation, openness, risk and self-disclosure for the ordinand. It would need to be a kind of language in which individuals experienced vulnerability, uncertainty, struggle, a scrutiny of their former confidences. By definition, it would engage participants beyond the merely verbal, propositional and conceptual; it would need to engage imagination, emotion and bodily response; to walk in the footsteps of Jesus.

My challenge then, in crafting a participative language for leadership formation in the evangelical contexts, would be to show that this journey resulted in a deeper fidelity to the core convictions of Christian faith, not a shallower one. Importing psychological concepts from outside the Bible would be fatal.

Cycle One. Abstract Conceptualisation:
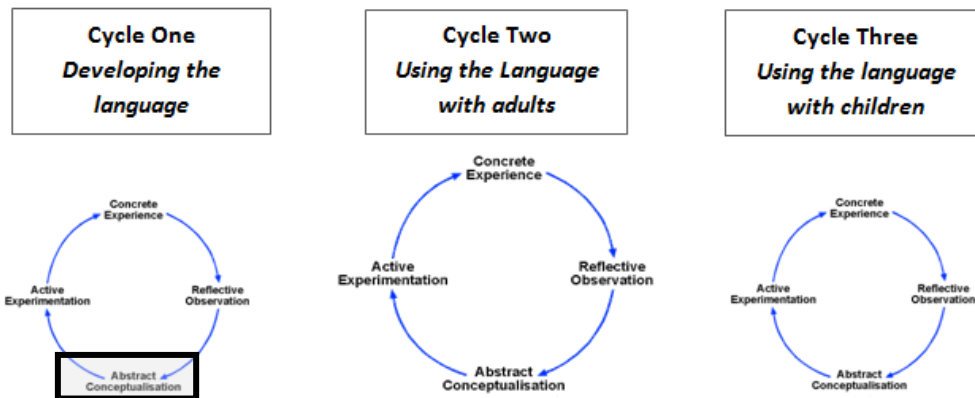
In this section I introduce a model of personal growth developed to inform my practice, called Personal Ecology. I explore the theological connections of this model, it's structure and connections with defended behaviours. I explain the development of a series of tools by which leaders could use the metaphorical language as a means of exploring Personal Ecology. I explore how a dialogue between participative metaphor and propositional analysis was structured. Finally, I review the epistemological basis of this model.

I had been working on such a putative language of human formation for some years. Between 1990 and 2001 I had the opportunity of studying for three degrees (Biology 1993,Theology 1997 and my MTh, an MPhil level research degree in Applied Theology 2001). Each provided an opportunity to research ideas which would prove instrumental in the formation of my working models after that period. I outline the most important thinkers in *A Brief Introduction to Human Ecology Theory* (2), p 9-11.

My MTh thesis articulated for the first time a piece of language entitled *Personal Ecology* (1). Reasons for choosing this as an organising metaphor are outlined in my thesis (1, p 34ff and 43) and reflect a hope to both represent an ancient understanding of God and humanity and a contemporary engagement with the ecological concerns of our age. The connections with my biological roots in the language of *Personal Ecology* are obvious and more than linguistic co-option. I sought to build my model of human flourishing from a careful biology and ecology (2,

p 10) seeking a model in *Personal Ecology* that could genuinely be said to integrate an understanding of the human condition body, mind and soul.

The model of *Personal Ecology* offers the organising metaphor of how a *person inhabits a space (*2, p 9ff). The metaphor is based upon the premise that, just like other species, human individuals have to negotiate how to share space with others. The task of managing these boundaries, gaps, encounters and relationships between individuals, groups and populations is what determines the ostensible behaviour of those same organisms. The choice of a concrete, spatial, physical organising metaphor was deliberate.

Personal Ecology begins from the story of the Garden of Eden. According to the book of Genesis, God creates a garden into which he places human beings, Adam and Eve. I suggested that this story, as a kind of myth literature, needs to be understood as an ongoing action of God in the world, not just a once-off historical event. In other words, each child born into the world is created with their own 'Eden space in the world' (11.4). I suggested that the Garden of Eden is a symbol, a metaphor for the 'psycho-social space' in time and place that each human life occupies. It reflects the gift of God, expressed throughout the Bible, especially in Psalms such as Psalm 139; God vests each person with sufficient resources to live well in their own space.

As such, the leadership of others begins as a task of self-leadership. Self-leadership is learning to live fully within the boundaries of one's *Personal Ecology*, neither stepping beyond those boundaries nor retreating from them. *Personal Ecology* describes this as two discreet tasks: the tasks of self-definition and responsiveness (Figure Three). In the language of *Personal Ecology*, we have an individual responsibility not to grab land that does not belong to us. At the same, we are called to steward our space, 'tilling and growing it'; in other words, passivity is not acceptable either. We need to manage both.

Task 1. I need to define my limits- where I end and where you begin? (Self Definition)	*3. How defined and dominant you seek to be…*
Task 2. I need to negotiate confrontation- what happens when I transgress your space or you mine? (Responsiveness)	*4. How flexible and responsive you seek to be…*

Figure Three. Self Definition and Responsiveness: The first two tasks involved in inhabiting our *Personal Ecology*.

The roots of defended behaviour in leaders

Self-leadership, as conceptualised by *Personal Ecology,* incorporates a fault line in the human condition which all leaders need to recognise within themselves. It is a fault line of fear. The origins of this fault line of fear I locate in the Genesis 3 story. Adam and Eve disobey God and go beyond the boundary that he has set for them; they want more. Having eaten the fruit which he forbade them, we are told they experience a new emotion: *fear*. Now afraid, they no longer feel safe being naked; instead they seek to hide themselves behind clothes, and then behind the trees, when God returns to the garden.

Evangelical Christians would argue that the Eden myth means we should recognise that each of us find ourselves in Adam and Eve's footprint. Like them, we experience a world that is not fully safe. In *Leading Out of Who You Are*, I argue that developmental psychology also makes claims for the inevitable disruption of our secure attachments in the upbringing of most children (3, p 55 ff). Our strategy to cope with not being fully safe in the world, echoing Adam and Eve's, involves constructing a front stage and a back stage: a part of us which we present to the world and a part which we reserve from the world (Goffman, 1969; Walker, 2009).

Task 3. I need to develop the way my space reveals me- how am I going to be seen by passers by or intimate friends? (Self-Presentation)	
Task 4. I need to choose whether I am happy with my space or if I want to enlarge it, or contract it. (Self-Expansion)	

Figure Four. Self Presentation and Self Expansion: The second two tasks involved in inhabiting our *Personal Ecology.*

Defended leadership, then, I suggest stems from a fault line of fear present within us all. As a leader, the pressure to defend oneself by creating one version of oneself for the 'front stage' and another version of oneself for the 'back stage' is great. Leadership amplifies the potential rift between these reserved and presented versions of oneself, risking it leading to an emotional schism or a public breakdown. Ultimately, I will argue, the route toward healthy leadership requires that we become free enough to relinquish the defences we have constructed.

Honing our wisdom as leaders

Finally, God gives human beings in the Genesis story the task of stewarding the earth. This involves naming the animals, working the soil and raising children. These three creative tasks generate the final three elements in the model of *Personal Ecology*. They describe the honing of our senses to act wisely in the world. The leader, especially, requires wisdom to act wisely in making judgements. Such leadership wisdom involves sensitive attunement toward people and task (Task 6); the balancing of control and openness (task 7), and managing the sense-making dialogue between detail and pattern (Task 5).
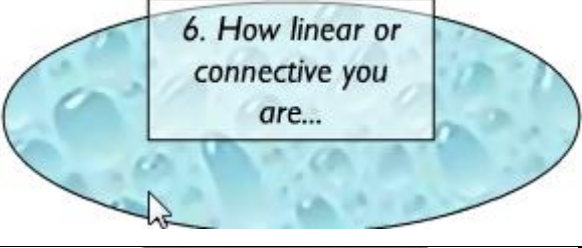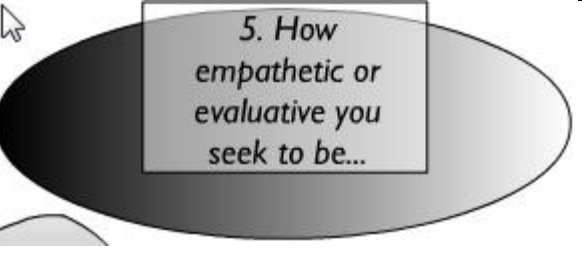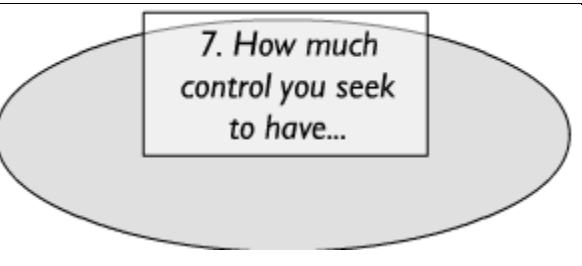
Task 5. I need to process information and organise it my space in order to sense-make. (Logic)	*6. How linear or connective you are…*
Task 6. I need to relate to both tasks and people with due proximity in order to gain perspective. (Empathy)	*5. How empathetic or evaluative you seek to be…*
Task 7. I need to exert an appropriate degree of control over my space in order to allow growth within order. (Control)	*7. How much control you seek to have…*

Figure Five. Logic, Empathy and Control: The final three tasks involved in inhabiting our *Personal Ecology***.**

Thus, *Personal Ecology* is a language to describe these seven coordinated tasks involved in leadership, related to the story of the origins of humanity depicted in the biblical book of Genesis (Figure Six).

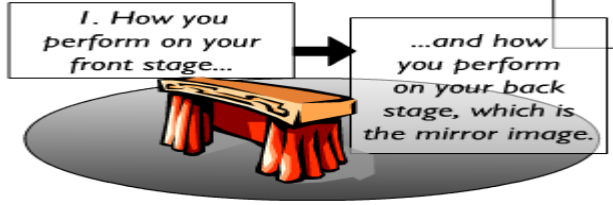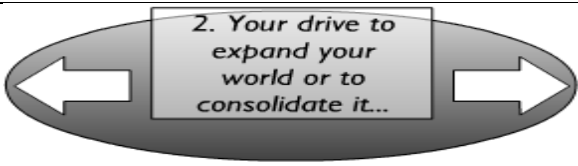|	
Task 1. I need to define my limits- where I end and where you begin? (Self Definition)	3. How defined and dominant you seek to be...
Task 2. I need to negotiate confrontation- what happens when I transgress your space or you mine? (Responsiveness)	4. How flexible and responsive you seek to be...
Task 3. I need to develop the way my space reveals me- how am I going to be seen by passers by or intimate friends? (Self-Presentation)	I. How you perform on your front stage... ...and how you perform on your back stage, which is the mirror image.
Task 4. I need to choose whether I am happy with my space or if I want to enlarge it, or contract it. (Self-Expansion)	2. Your drive to expand your world or to consolidate it...
Task 5. I need to process information and organise it my space. (Logic)	6. How linear or connective you are...
Task 6. I need to relate to both tasks and people with due proximity. (Empathy)	5. How empathetic or evaluative you seek to be...
Task 7. I need to exert an appropriate degree of control over my space. (Control)	7. How much control you seek to have...

Figure Six. Schematic of the seven tasks of *Personal Ecology*.

From participation to conceptualisation

The Personal Ecology Profile

In terms of a kind of language, *Personal Ecology* is first of all a concrete metaphor that invites our personal habitation in it before it allows our utilisation of it. To support the process by which leaders would inhabit the metaphor, I constructed vehicles by which leaders engaged with the metaphor of *Personal Ecology* through self-discovery and self-evaluation.

The primary vehicle was a technology application which I called *The Personal Ecology Profile*. The profile is an online process by which individual leaders formally imagine their own space in the world. The space that the leader imagines in their minds exploits what is called the *projective hypothesis*, as I have described in the technology's literature (1, 2, 42). *The Personal Ecology Profile* conceptualises the leader's imagined space by a multiple-choice questionnaire developed to determine how their imagined space relates to the seven dimensions of the *Personal Ecology* model.

Imagine that you are standing outside.

Figure Seven. A screen shot of the first instruction of the online *Personal Ecology Profile* to the candidate, cueing the candidate up to imagine their own space.

Leaders explore their own *Personal Ecology* using the *Personal Ecology Profile* to evaluate *how* they, personally, perform the seven tasks to inhabit their own *Personal Ecology*. Their answers populate, through an algorithmic scoring system, a text report as a way of providing readers with feedback about their own space, or *Personal Ecology*, in the world (3, p 164). Whilst it begins as a metaphor, the *Personal Ecology* metaphor ends as a model which can reflect back the forensic nature of the choices a leader makes in managing their space (Figure Eight).

By this method of self-reflection, leaders gained a more acute insight into their presence in and impact upon the world around them. My first goal in developing leaders who were undefended was to enable them to see how they might currently be defending themselves. *The Personal Ecology Profile* provided a certain objectivity and distance by which the leader could gain perspective about their own strategies for inhabiting their *Personal Ecology,* as well as its impact upon others. Only when we are aware of our behaviour can we take ownership of

it. My second goal was to enable leaders to gain ownership of their behaviour and, where appropriate, to become more free in making choices to change it.

Metaphor	Self evaluation	Analysis	Conceptualisation
Metaphorical language used to cue candidate's imagined space	Questions relating to seven tasks of *Personal Ecology* answered in relation to imagined space	Scores to questions analysed through online algorithmic system	Scores generate report describing aspects of behaviour resultant upon managing space in this way.

Figure Eight. Schema from participation in the metaphor of a 'space' to conceptualisation as *Personal Ecology* score and report.

Personal Ecology Profile report structure

The Personal Ecology Profile report provides feedback on how the seven tasks of *how a person inhabits their space in the world*. Each task has a bipolar scale, with a pivot in the middle (See 42 report introduction and charts). Each scale can therefore tip either to one pole or to the other pole reflecting how that individual is fulfilling that particular task. In this way, the *Personal Ecology* model describes a set of bipolar options for each of the tasks, with a range of pivotal and medial positions. The report describes the behaviours associated with different combinations of the seven bipolar scales. In so doing, the model offers a heuristic account of a map of *Personal Ecologies*, their associated behaviours and impacts on others (6, p39ff and evidence 42) (Figure Eleven).

The derived sixteen-category *Personal Ecology* patterns (42) nod to the structure of Jungian *Myers-Briggs* Typology (Myers & Myers, 1980) but assert several major intellectual and practical differences. The most important of these are explained in *A Brief Introduction* (2, p44-49).

Personal Ecology Profile h°

16 Personality Patterns

STABLE

PSMC
Good-natured, positive, practical people. Seek to bring stability, harmony and good relationships into a group. Consolidate strengths and mediate conflict. Prefer to look forward rather than back or in. Stronger than they might at first appear; may be conformist and habit forming. Interested in ideas but less committed to acting on them.

PSMX
Positive, optimistic, strong people. Always action orientated, tend to attract followers because of their warmth and the encouragement they offer. Naturally assume leadership. Strong motivators, encourage people to grow. Relish challenge and change; rarely take no for an answer. Can be superficial and over confident.

PSVC
Strong, well organised, in control of both themselves and their life. Rarely show inner feelings or spend time looking inwards. Focused on controlling and organising their outer world. Energetic, hardworking and pragmatic. Risk burn out. Emotional side less well developed to cope if structure and control of world collapses.

RSMC
Strong, secure, caring people who tend to be reserved and private. High sense of personal responsibility for others. Enjoy enabling others to flourish by creating safe, secure environment. Appear more adaptable than they are. Doers rather than thinkers or sayers. Dislike change, create stability.

RSMX
Passionate, deep, strong Willed people, who tend to be strongly committed to causes and concerns. Appear more evaluating and open than they are underneath. Driven by inner self belief. Tend to work by encouraging and motivating others. Well organised but at times overstretched.

RSVC
Warm, quiet, Adaptable, secure and content. Rarely competitive, they seek to release gifts in others, playing a supportive and enabling role. Rarely assert their own will, but underneath stronger and more resistant to change than may appear. Seek stable structures but freedom to play with ideas and approaches. Less committed to ideas than they may appear.

RSVX
Modest and reserved but strong and influential underneath. Appearing more adaptable accommodating than they are. Determined and able to exert considerable influence. Strong 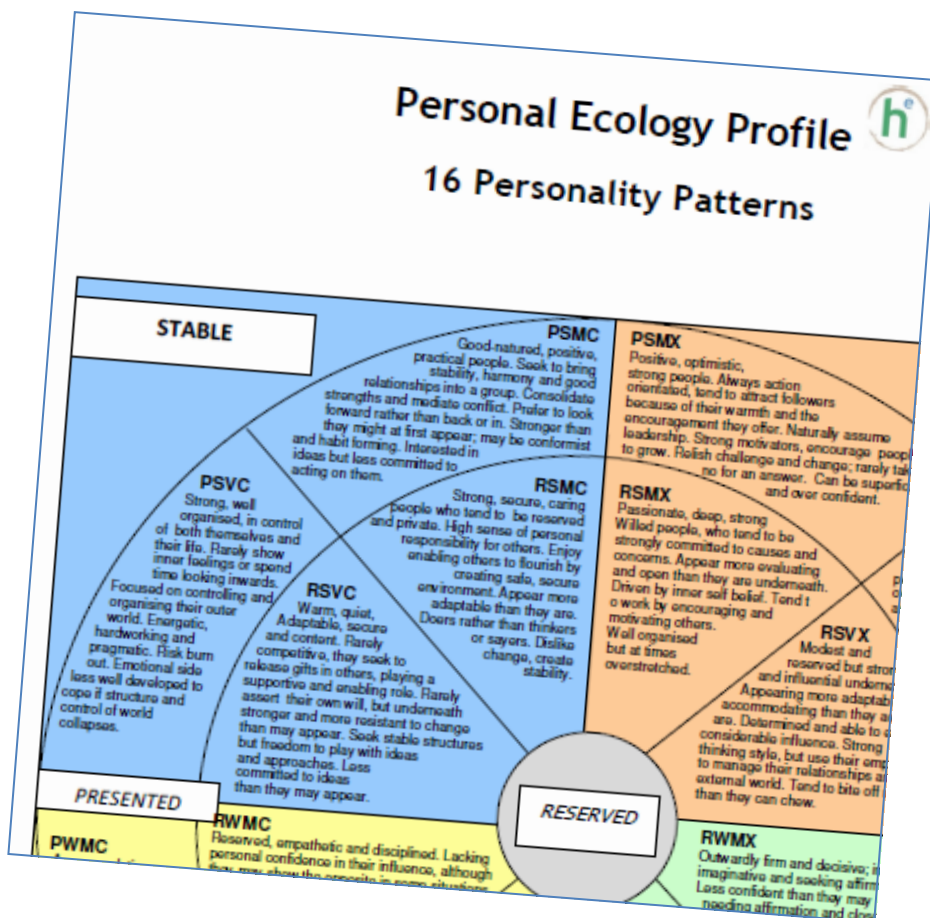thinking style, but use their emotions to manage their relationships and external world. Tend to bite off than they can chew.

PRESENTED

RESERVED

PWMC

RWMC
Reserved, empathetic and disciplined. Lacking personal confidence in their influence, although they may show the opposite in some situations.

RWMX
Outwardly firm and decisive; imaginative and seeking affirmation. Less confident than they may, needing affirmation and close.

Figure Eleven. Part of the 16 Personality Pattern model thumbnail descriptors as developed for the *Personal Ecology Profile* in 2002 (42)

Visual Landscaping

One of the central techniques by which we enabled leaders to explore and enact changes in their own behaviour, once they were aware of it, was through a process we called *Visual Landscaping*.

Visual Landscaping is a form of 'metaphor therapy' which involves participants working with the symbolism of the imagined landscape they created when they first undertook the online *PEP* assessment. The use of metaphors in therapy to express and re-model inner psychological concerns is a new field with considerable potential. David Grove has pioneered 'metaphor therapy' which involves working with the meaning of visual or verbal metaphors a client or patient generates (Grove & Panzer, 1989; Siegelman, 1990; Lawley & Tompkins, 2000). Grove advocates the creation of strict conditions and practices by the therapist in order to avoid

suggestive language which might distort or direct the metaphors which the client is generating. He talks of the need for 'clean' language (Grove & Panzer, 1989, p8-10).

The *Personal Ecology* metaphor of 'landscape' offered clients a 'clean language' space for expressing and then re-modelling their own internal metaphors. We recorded a set of online audio *Visual Landscaping* exercises which alumni and readers of the *Undefended Leader* books could stream and follow. We also developed a training process by which we trained facilitators leading *The Undefended Leader course* to lead *Visual Landscaping* exercises as part of the course process (36). Around eighteen professional coaches or counsellors have participated on *Undefended Leader courses*. Those that were Neuro Linguistic Programming (NLP) master practitioners have become accredited to use Visual Landscaping in their own practice. Unlike NLP, *Human Ecology* sees growth not principally in terms of mastering mental actions, but in establishing a coherent, self aware narrative of oneself for which one takes responsibility (1, p 23-6). The discourse around metaphor therapy holds a more careful regard for the whole person and for this reason, I have sought to develop the practice of *Visual Landscaping* within this domain rather than within the domain of NLP. Many of the leaders who engaged with the *Visual Landscaping* process on one of my courses expressed how significant and powerful it had been in helping them become aware of and re-model aspects of their behaviour.

Diagram 2. A schematic diagram illustrating the way the brain lays down explicit and emotional memory in two poorly-connected systems in the brain. (Informed by J. Le Doux, The Emotional Brain)
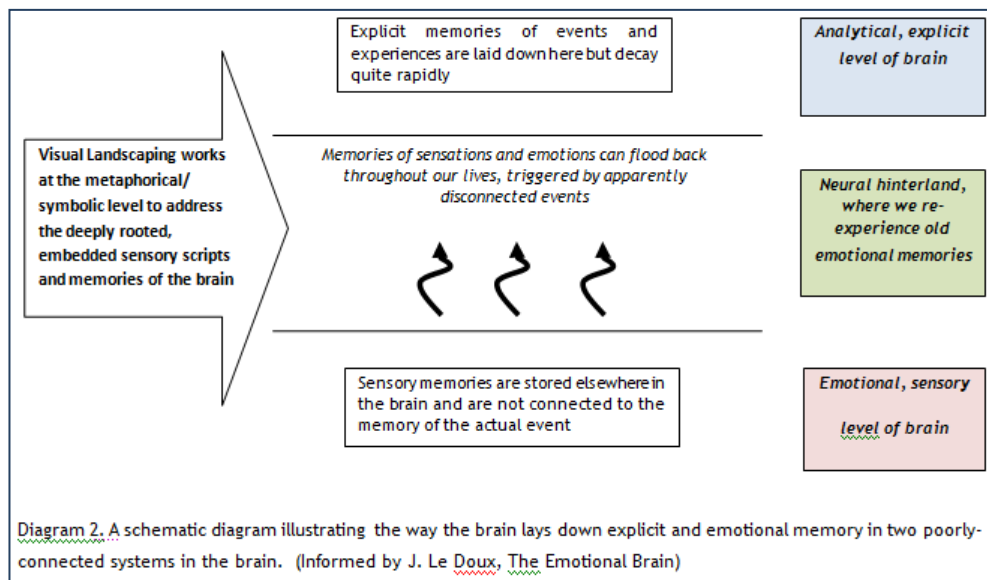
Figure Nine: Schematic understanding of the function of Visual Landscaping- a participant handout on *The Undefended Leader course.*

Metaphors and Maps in the Undefended Leader Trilogy

A third route by which we enabled leaders to understand and take ownership of their impact in the world was through a wider organising metaphor of a 'leadership landscape'. The leadership landscape was a map, published in *The Undefended Leader* books (3,4 and 5) and used extensively on the *Undefended Leader course*. I used the map to help leaders hold together their own personal leadership journey of self-exploration with their wider leadership journey of exercising power and influence in the world (Figure Ten).
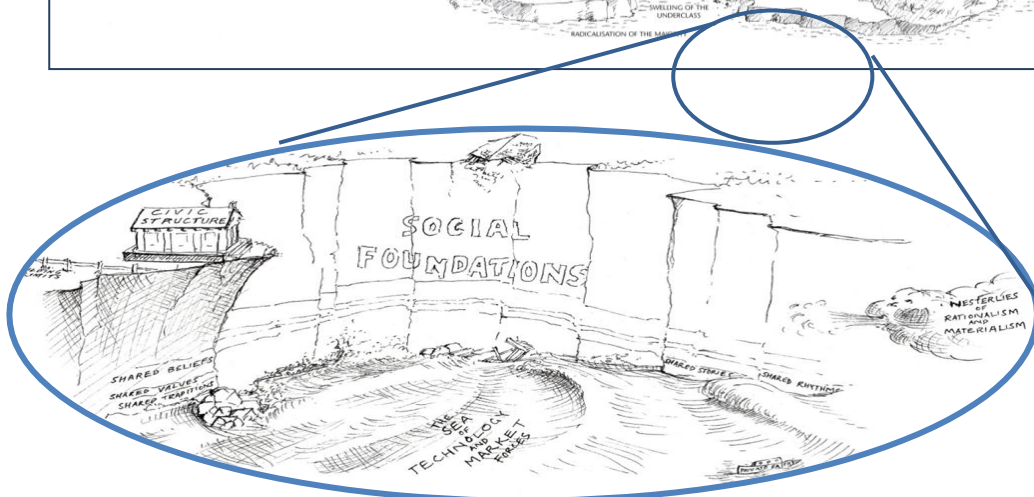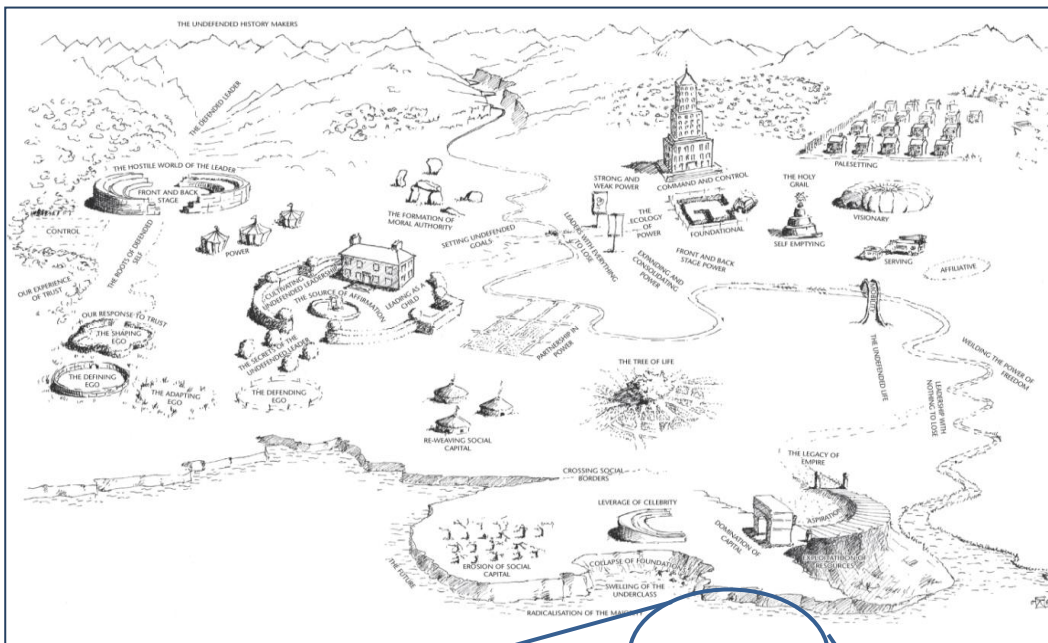
Figure Ten. The organising metaphorical landscape of The *Undefended Leader* Trilogy, reproduced on the back cover of the individual books and as a fold out map of the hardback edition, showing the landscape of volume One (to the West), Volume Two (to the North East) and Volume Three (to the Southern peninsula). Magnification taken from Chapter Two of *Leading With Everything to Give* as an example of how each chapter amplifies a region of the map telling the story of the chapter through the visual metaphor.

The value of 'organising' metaphors has been increasingly proposed in psychological theory (Lakoff & Turner 1989, 27). Duck (1997) suggests that they have 'heuristic value' containing within themselves the specific theory and directing further investigation. The seminal work of Thomas Kuhn, *The Structure of Scientific Revolutions,* articulated the power of scientific models or paradigms for shaping and even controlling research conclusions (Kuhn, 1964, 1966). Since then psychological authors have sought to offer a wide array of metaphors in order to open up avenues of research (Sternberg, 1990), of which a geographical metaphor is one (Sternberg, 1990, p5, 100).

Each chapter of *The Undefended Leader* books focused on one area of the 'leadership landscape' (magnifying the section of the map pictorially at the start of the chapter). The journey began, in volume one, exploring the area of the map to do with the personal formation of the leader. It moved on in, volume two, to the area of the map covering the task of exercising power before, in volume three, arriving in the area of the map laying out the challenges of social landscape today facing leaders.

The architecture of sin and the narrative of redemption

One of my aims in winning the trust of evangelical Christians to an inherently psychological process was to show how it took their own convictions seriously, perhaps even more seriously, than they themselves did. Central to the Christian tradition is the idea that human beings continue to 'transgress' the boundaries set for them; such transgressions are most often referred to as 'sin' in the Bible. As a uniquely religious word, sin is usually understood as acts of moral wrong requiring forgiveness. The sacrificial act of the Christ dying on the cross is understood as the means by which that forgiveness can be justly offered by God.

In the language of *Personal Ecology*, sin is described as more pervasive and entwined within us than merely moral offense. The intent of our personal strategy, the model proposes, is to make ourselves safe in a fundamentally unsafe world. As I argue in *The Undefended Life*, our chief need is not forgiveness from moral guilt but protection from mortal fear (6, p 44). As such, there is no part of our coordinated strategy to inhabit our *Personal Ecology* which does not need redeeming from the shadow of fear.

By binding the concept of 'sin' to the psychological strategies an individual develops to manage their *Personal Ecology*, it is no longer possible to see sin as simply moral offence. Sin is a distorted pattern of behaviour which pertains to the act of autonomous self-preservation and

which arises, according to my argument in *The Undefended Life*, from our experience of God as a potential threat (6, p 31 ff). The description of our *Personal Ecology Pattern*, then, is not only a psychological taxonomy; it is, for the Evangelical who accepts such a thing, a mirror of the strategy they have developed to make themselves secure in a world without reference to God. As one notable evangelical leader put it "It reveals the architecture of our sin".

This capacity and intent to 'reveal' things to people falls out from a fundamental conviction about the nature of metaphor as fundamentally revelatory language. As Colin Gunton puts it "metaphor, is a way, perhaps the way, that the world which exists outside the mind, is discovered" (Gunton, 1989, p37).

Through inviting people to explore and inhabit the metaphor of a *Personal Ecology* I am seeking to enable individuals to inhabit their space in the world without the debilitations of fear. It is fear, I argue, which leads us to perceive the other as threat; it is fear, also, which leads us to perceive the other as commodity.

Implications for evangelical leadership formation

I have argued that the problem in evangelical leadership training was the separation between the moral formation of the person (through prayer, chapel, Bible studies etc) and the technical formation of the priest (through lectures, seminars, essays etc). This implied that sin, and its solution, could be contained within the 'chapel'. However, this was a risky approach for those entering Christian leadership. In *Leading Out of Who You Are* (3) I argued that in leadership an individual's personal strategies to inhabit their space become imposed on the *collective* space of the church community. One explanation of this impact may be through effects such as emotional contagion (Sy, Cote & Saavedra, 2005). Another may be to do with open self-concept shown by some followers (Howell& Shamir, 2005) in which the self-concept of followers is defined by the influence of another; in this case, the leader. Because of these effects, there may be a moral imperative upon the leader to gain awareness of, ownership of and choice over their *Personal Ecology*. The leader who does not do so, imposes the shape of their psychological need over the church, whether knowingly or unknowingly and cannot be said to be truly 'serving' the church.

I argued that it is essential that in training Christian leaders, they make a difficult journey of dissembling their embedded strategies of *Personal Ecology*. I suggest that the freedom that Christians believe God offers to us, is a freedom from the source of fear that infects and causes
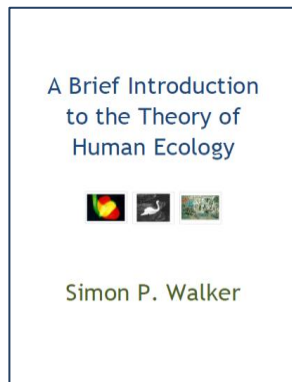
the pathology in the first place (6, p 33ff). Our restoration to health is therefore more difficult, more dissembling, more messy than mere moral repentance, for our very personality is laid out the surgeon's table.

In this way, I appealed to the impulse of the Evangelical to take their personal sin seriously and to locate the solution to their needs solely in God's offer of unconditional security and safety.

The psychological validity of Personal Ecology: consensus, pragmatics and coherence

I have explained how the model of *Personal Ecology* builds out from the narrative of the Bible's account of human origins. This was necessary in order to gain the trust of the evangelical constituency for whom the problem of leadership derailment was particularly acute.

However, it should not be thought that *Personal Ecology* is composed of a collection of diverse ideas and theories roped together in an awkward coalescence by an author to satisfy theological necessity. Rather the intellectual origins of seven bipolar tasks are derived from the single, simple, everyday work involved in inhabiting any physical space. For example, one needs to identify and mark the boundary between my space and your space; one needs to negotiate disputes over one's space; one needs to decide whether to accept the size of one's space or seek to expand it. I claim that the essential idea of Personal Ecology is both simple, concrete and self-evidently related to real life (2, p 14-15). The practical, concrete and coherence of the idea of *Personal Ecology* does not rely on any theological or faith supposition. To demonstrate this, I have articulated the theory in *A Brief Introduction to the Theory of Human Ecology* (2) without resort to its theological origins. In this book, I explain how the model of our *Personal Ecology* sits conceptually within a wider model of our *Human Ecology*.

As a conceptual proposal developed from a concrete metaphor, the evaluation of the *Human Ecology* model cannot be considered under one single epistemology. A dialogue between a qualified empiricism on the one hand and a constructivist methodology on the other is needed.

In terms of an appropriate constructivist methodology Gergen and Davis emphasise three elements for the evaluation of any idea. First, its consensus with other theorists, second its

pragmatics and third, its coherence, (Gergen and Davis, 1985). Throughout my written exegesis of the model of *Human Ecology*, and at the [Centre for *Human Ecology Theory*](#) web site, I make connections with other theorists and researchers whose models bear similarity to aspects of the language or ideas contained within *Human Ecology*; for example, models such as Bartholomew and Horowitz's four category attachment model (Bartholomew & Horowitz, 1991), or Goffman's dramaturgical model (Goffman, 1969) (evidence 1 and 2). These models did *not* principally inform the original proposal of *Human Ecology*. Rather, reference bears witness to where, as a proposal, *Human Ecology* as a model offers explanations in various fields which are coherent with other theorists.

Secondly, I have sought to articulate the coherence of the model, making explicit the underlying intellectual structure, symmetries and foundations to support the claims that it is a robust piece of thinking (2).

Thirdly and perhaps most importantly in relation to the DProf by Public Works, I have sought to test the pragmatics of the model, testing what new insights can be obtained through it, as well as what can be done using the model as a method of working. I have articulated this new knowledge in the sections on conceptual abstraction in both Cycle One and Cycle Two.

Between 2002 and 2004 I extended the application of the seven factors of *Personal Ecology* to larger social systems (2, p 51 ff). As such, the initial model of *Personal Ecology* is now best seen as a level of granularity of an individual's coordination of their strategies to manage their space in the world, within a wider set of social systems which exist under the same dynamics of these seven organising tasks.

Qualified empirical testing of the assumptions of the model of Human Ecology

In terms of an appropriate qualified empirical methodology, I have conducted a number of heuristically guided studies testing hypotheses made by the model. The earliest of these was research conducted in 2002 on a crew sailing in the Global Clipper Race (11.1). The study looked at the extent to which an individual adjusts their strategy of *Personal Ecology* given significant opportunity and incentive. This was an important study because it tested the assumption in the model that our *Personal Ecology* strategies are deeply embedded and habitual.

The study involved crew members repeating the *Personal Ecology Profile* five times over the course of the eleven month race. The correlation between their individual and collective scores pre-race, in-race and post-race was measured. The difference between the pre-race score set and the 'in-race' score set was at its greatest after two months of the race; however this difference declined between 2-11 months of the race. The score set at the end of the race showed a correlation of 0.89 indicating that crew members continued to adopt very similar *Personal Ecology* strategies as measured by our technology, after the race to before, despite having shifted from them for a period within the race. 11.1).

The study also compared the individual crew member's *Personal Ecology* strategies with those the individual believed the crew, as a whole unit, adopted. A high correlation was found between the individual's self scores and their perceived 'crew' scores suggesting that crew see their environment as having a high degree of resemblance to their own self-perception. I argued that this informed the social-projection mechanism by which individuals co-create their social environment and are then reinforced by it. Again, this was an important conclusion because the *Personal Ecology* model asserts that individual behaviour is a strategy for securing the favourable response of the social audience. The evidence from the study that the role-player and the audience collude with each other in reinforcing their social interplay backed up this proposal.

It was the first occasion in which I confidently proposed the idea of a social ecology as opposed to just a *Personal Ecology*. I articulated this wider 'social' aspect of Personal Ecology in *A Brief Introduction to the Theory of Human Ecology* (2, pp 1-50) in 2002. I argued that the seven tasks which could be used to describe a person's individual ecology could also be used to describe a social system, such as a team or organisational ecology.

Green labels (top, chronological):
- Development of grammar of seven factors of personal Ecology within four functions
- Extension of grammar to refer to a series of wider social ecologies
- Articulation of Coaching signature model
- Utilisation of term 'subversive leadership'
- Replacement of subversive with 'undefended'
- Articulation of formational, practical and structural elements of Undefended Leadership
- Identification of three distinct clusters in the seven factors of Human Ecology
- Articulating biblical narrative of fear as theological arc of undefended life
- Articulating the cycle and wave forms in Human Ecology
- Naming three clusters as Space, Footprint, Handprint
- Articulating roots of 'space' in Genesis 1
- Refining understanding of space through childhood
- Replacing strong/weak with new terms self/other and heavy/light

Timeline years: 2000   2005   2010   2013

Purple labels (bottom):
- MTh
- Self-funded research and SMART awards
- Clipper research
- Teaching at Oxford Brookes MA
- Teaching at Oxford, Wycliffe Hall
- Statistical review of PEP data
- Work in schools
- Footprints research projects
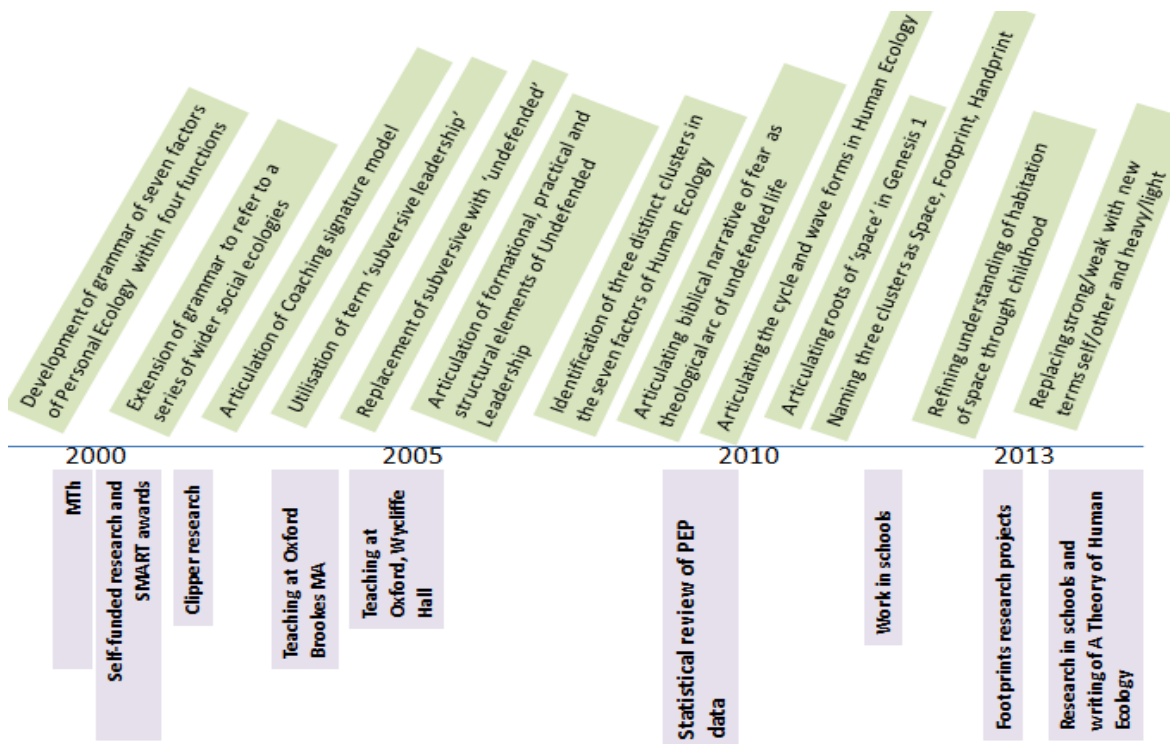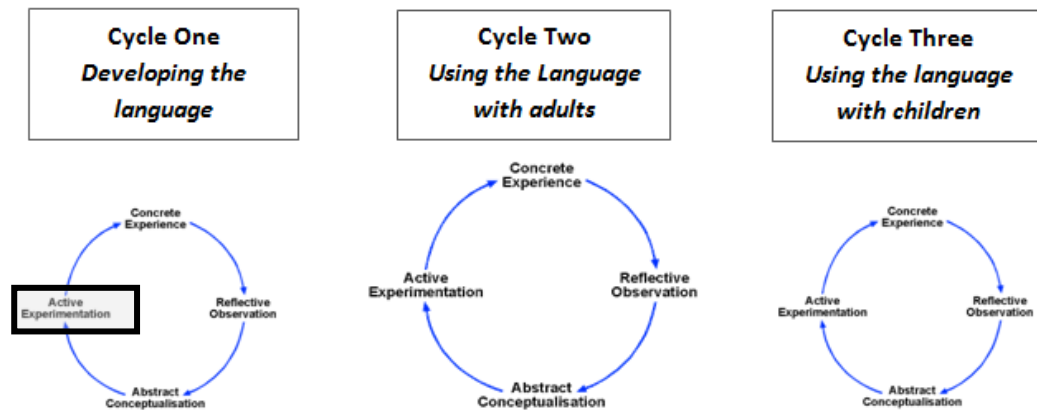- Research in schools and writing of A Theory of Human Ecology

Figure Twelve. Timeline showing evolution of *Human Ecology* as an idea (in green) and the associated critical contexts in which new thinking developed (in purple).

Cycle One. Active Experimentation:

In this section I explain the development of the Personal Ecology Profile technology. I explain the development of the technology's 'projective method', the statistical basis of the seven factors of Personal Ecology and, finally, the link to a wider family of technologies.

Developing a participative projective profile

The development of the online instrument called the *Personal Ecology Profile* (*PEP*) in 2001 involved statistical scrutiny and further subsequent testing of its factorial structure in 2010 (46). Most psychometric tests are non-projective; they involve a candidate self assessing against a set of situational propositions. I chose to reject this as a methodology as it is linguistically propositionalist. To use such a method would have reinforced the exact language commitment I was seeking to subvert. My intent was to construct a process that used participative metaphor- for example, story, drama or symbol. Such methods are known a projective methods, the most well-known perhaps being the Rorschach Inkblot Test. They involve the candidate responding to a neutral cue (a story, shape or image) by elaborating on the metaphor or tale. In this way, the candidate sees themselves participating in the story or image, rather than answering detached propositions.

Traditionally, projective tests show low reliability (Kaplan & Saccuzzo, 1997, p458) which makes them unsuitable as psychometrics. My method for making the Personal Ecology Profile more reliable was to design it as a *structured* projective process in which candidates self-
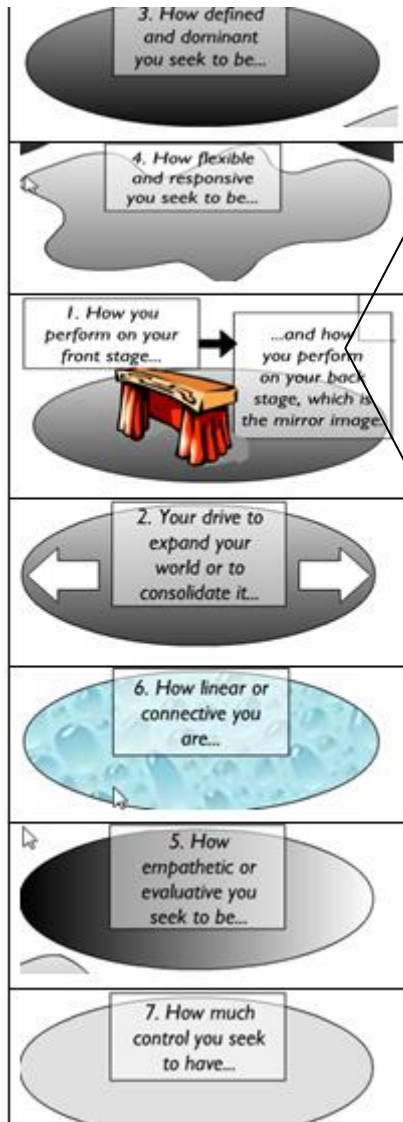
scored statements on their imagined 'space' in their minds (evidence1, 2, p 33, and evidence 46, p 3).

Whilst not registered as BPS accredited psychometric, in terms of psychometric properties, the *PEP* meets the British Psychological Society criteria for the standardised Alpha coefficient of reliability (0.7) . It also shows encouraging properties for criterion validity (46, p 7)). In 2009 further statistical research into the *PEP* data supported the seven factor structure of the test as well as elucidating further sub structures (46, p 7).

One of the reasons I have not pursed BPS accreditation is because of a key theoretical conviction in *Human Ecology Theory* that an individual's personality, constructed through iterated choices, remains open to revision and adaption both over time and in different situations (2, p 30). Psychometric tests assume stability in the factor they measure. By definition, the *PEP* anticipates potential *change* (46, p 2-3); the projective self-evaluation process was designed to be sensitive to such changes. Increasingly, I became more interested in developing the technology as a means of modelling a person's development over time and in response to circumstance than as a means to provide a fixed point of data.

To that end, in 2003 I secured a Department of Trade and Industry SMART micro innovation grant (40.1) to develop the *PEP Monitor*, an advancement of the PEP, which plotted the evolution of a person's Personal Ecology scores over time, showing how they were developing as a person. This involved a successful grant application process, rigorous project management against deadlines over a nine month project timeframe, and a critical evaluation of project outcomes upon completion. In 2005 I secured a second SMART award to develop the *PEP Arena,* to plot the situational adaptation of a person to different contexts, showing how the individual was adapting their *Personal Ecology* in relation to the context around them (40.1).

These technologies anticipated the *Footprints Analysis and Tracking* technology to come; a technology which would chart the emerging development of the *Personal Ecology* of a child over their school career, as the ultimate mechanism of developing self-leadership from an early age.

3. How defined and dominant you seek to be...

4. How flexible and responsive you seek to be...

1. How you perform on your front stage...

...and how you perform on your back stage, which is the mirror image...

2. Your drive to expand your world or to consolidate it...

6. How linear or connective you are...

5. How empathetic or evaluative you seek to be...

7. How much control you seek to have...

The PEP enables you to enact your personal ecology in the inner theatre of your imagination. We call this your 'personal visual landscape'.

Something changes in the outside space. Does your space change too?

Definitely not   No   Not really   Maybe   Yes   Definitely

Drive

| Expanding X | 5.7 | Pivotal X |
| Consolidate C | 4.7 | |

RX

Back/Front stage

| Reserve R | 6.7 | Pivotal R |
| Present P | 3.7 | |

Definition

| Strong S | 1.7 | Polar W |
| Weak W | 8.7 | |

WL WN

Responsiveness

| Flexible L | 5.2 | Equal L-N |
| Inflexible N | 5.2 | |

Empathy

| Empathising M | 6.7 | Pivotal M |
| Evaluating V | 3.7 | |

MF

Connectivity

| Ordering O | 3.4 | Polar F |
| Forming F | 6.9 | |

Control

| Process PR | 6.4 | Pivotal PR |
| Outcome T | 3.9 | |

PRX

Drive

| Expanding X | 5.7 | Pivotal X |
| Consolidating C | 4.7 | |

RWMX

Reserved weak empathising e

Their landscape

RWMX's have a less distinct and set apart lands... boundary is stronger. They focus more within the... on empathetic data within their boundary but pu... and expansion within their landscape, which the...

Their experience

RWMX's have a less strongly defined sense of t... their identity in life. However, they cope with this... persona to compensate. Because of this they m... both more encouragement and affirmation than... are in control and which is full of opportunities b... things become too stable. They focus more on... trustworthy confidants. When they feel secure, e... them, they are able to offer positive, optimistic...

Because they use their strong evaluating traits to govern their exterior world they may influence situations more than they realise. They may be surprised by comments that reflect that, sometimes, they can be strong and challenging, because they feel themselves to be the very opposite.

How others see them

RWMX's often present a stronger, more assured front than they feel underneath. Governing their front stage world with their strong, evaluating traits they want to be seen to be in control of both themselves and their world.

PRIVATE AND CONFIDENTIAL

P e

PERSONAL ECOLOGY PROFILE
personality™

Report on:
Date: Monday, 14th October, 2013
Author: Human Ecology Ltd

Figure Thirteen. Schematic showing the process of elicitation of *PEP* data through to production of reports.

The *PEP* was the first technology that led to the gradual development of a family of technologies based on the same structured projective profile process. In 2000 I registered a limited company to serve as the legal vehicle for the development and commercialisations of these technologies: *Human Ecology* Ltd. Each of these functioned using the same, basic psychological process as the *PEP*, but applied the outputs to a different need (Figure Fourteen)*.*
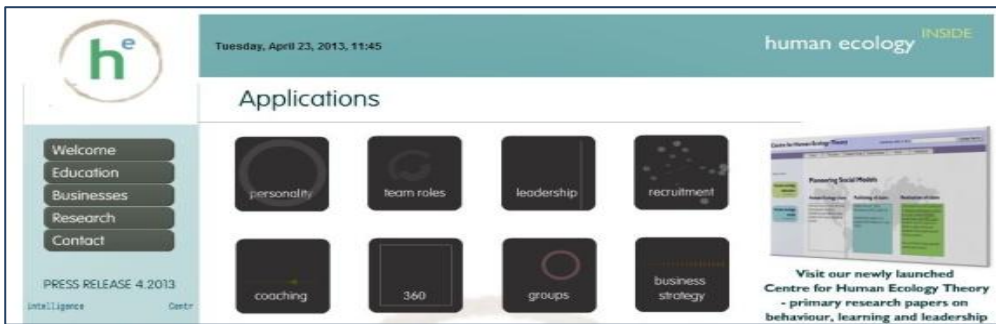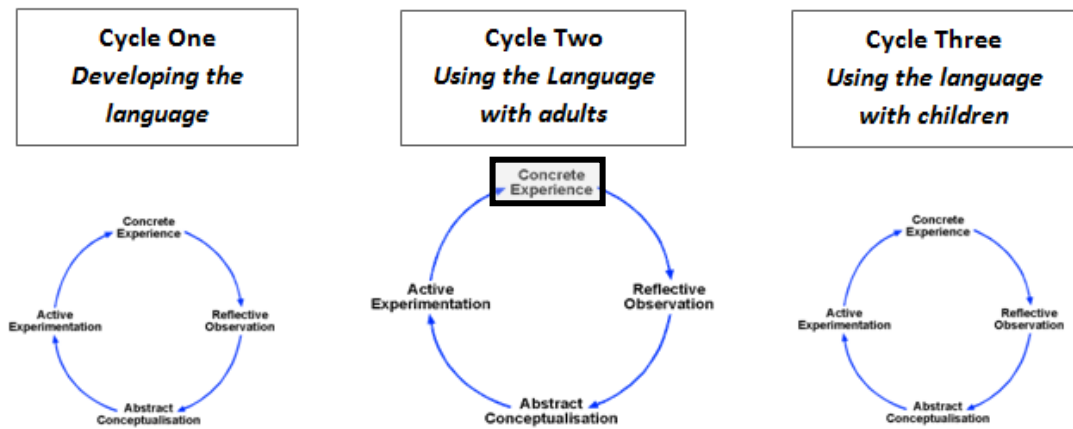

Figure Fourteen. Screen shot of *Human Ecology* Ltd web site.

CYCLE TWO

Cycle Two. Concrete Experience:

In this section I explain the development and delivery of *The Undefended Leader course*. I show how the content of this course was structured around the seven factors of the *Personal Ecology* model. I explain how this course was delivered before exploring its growth into a wider set of *Undefended Leader* offerings. I summarise the materials and books published to support this work, the growth of an alumni body from *The Undefended Leader course* and the establishment of *The Leadership Community*.

The development and delivery of The Undefended Leader course

At the invitation of the vice-principal of Wycliffe Hall, I designed a course in 2002 for ordinands to prepare them for leadership. I used the language and tools of newly developed *Personal Ecology* to structure the course content and process. The stated aim of the course was to *'develop undefended leaders who were free enough to be fully available for the situation in hand without being compromised by fears, doubts and the need for self-preservation'*. In so doing, my conviction was that such undefended leaders would be better able avoid the disintegration of themselves as persons and themselves as leaders.

The Undefended Leader course was built around an exploration of five of the seven factors of the *Human Ecology* model, as the chart below indicates (36).

Course dates:	*Title*	*Content*	*Human Ecology factors used*	*Processes used*
Week One 9a.m.- 4.30 p.m.	**The Public/Private Character of Leadership**	o Course introduction o Leadership context o Front/back stage o Expanding and Consolidating	**4, Self-Presentation** **3, Self-Expansion**	*PEP* feedback *Visual Landscaping* Small group teaching 1:1 coaching Paired work
Week Two 9a.m.- 4.30 p.m.	**Need and Freedom**	o Trust of self, trust of others o Ego, self and love o Trust and vulnerability o Emotional memory	**1, Trust of Self** **2, Trust of others**	*PEP* feedback *Visual Landscaping* Small group teaching 1:1 coaching Paired work Story telling
Week Three (24 hour residential)	**Control and Openness**	o Empathy o *PEP* reports o Identity and formation o Undefended Life	**6, Empathy** **Factors 1,2,3 4 together**	*PEP* feedback *Visual Landscaping* Small group teaching 1:1 coaching *Sculpturing*
Week Four 9a.m.- 4.30 p.m.	**Mobility in Leadership**	o Leadership Signatures o Power and self emptying o Mobility in leadership	**Factors 1,3 and 4**	*PEP* feedback *Visual Landscaping* Small group teaching 1:1 coaching
Week Five 9a.m.- 4.30 p.m.	**Leadership and Cultures**	o Shaping organisations o Society and leadership o Social canopies	**Factors 1,3 and 4 in Social Ecology**	*PEP* feedback *Visual Landscaping* Small group teaching 1:1 coaching

Figure Fifteen. The *Undefended Leader* Residential Course overview from summer 2009.

The course evolved this structure between 2002 and 2004. Elements such as *sculpturing* emerged through experimentation over that period.

Typically at Wycliffe Hall, we would take one student group of ten through the course over a term. Between 2002 and 2009 we ran courses every term and some additional ones to increase capacity. In addition, a spouses' course was begun in 2006 which ran for four years. By 2007 we had begun running an annual course at Ripon College Cuddesdon, which in 2008 became an exciting joint course with the Wycliffe Hall students, bringing together students from an evangelical and liberal catholic tradition. In 2007 we started to run the course at St Mellitus College, London, which continued until 2011. In all, thirty three *Undefended Leader* Courses were lead, training more than four hundred Anglican ordinands in UK Theological Colleges between 2002 and 2011.

Undefended Leader Course Participant Feedback

The Undefended Leader course feedback (33) suggests that, for most of the participants, *The Undefended Leader course* was significant, sometimes profound. A significant proportion regarded it as the most important training they received in their three years at theological college. The legacy in people's lives was also not simply short term (evidences 33.1, 38, 60) often leading to significant impact many years later.

***The Undefended Leader course*- some ordinand participant quotes**

> "In terms of personal formation I can certainly say that the course was a defining experience – it was a turning point for me as a whole person. One way to phrase it would be to describe it as a kind of death-and-resurrection experience."
> **Ordinand**

> "No other course has intentionally or unashamedly aimed to facilitate personal transformation, honesty and vulnerability before God and others in the same way."
> **Ordinand**

> "The course works from the principle that we lead from who we are, and is therefore only indirectly about leadership techniques. Each session consists of an holistic examination of the way in which we live and relate to others, using a wide-ranging set of concepts, assembled into an intellectual model of great rigour and originality. The architecture and extent of [the] model is remarkable. And because it is linked to personal profiles and deep meditative exercises there is the potential for a powerful linking of the intellect and the emotions..... Simon is very ambitious for his participants; he is aiming at nothing less than their transformation."
> **Vicar**

The launch of The Open Undefended Leader Course

The growing reputation of *The Undefended Leader course*, especially within certain influential churches and organisations in London, led to demand for me to offer the course more widely, outside theological college settings. In 2004 I led my first 'open' *Undefended Leader* Course in Oxford, in which eight participants, privately funding themselves, participated. The course was very similar to that used for ordinands; there was enough scope in the material to adapt the applications to leadership outside the church.
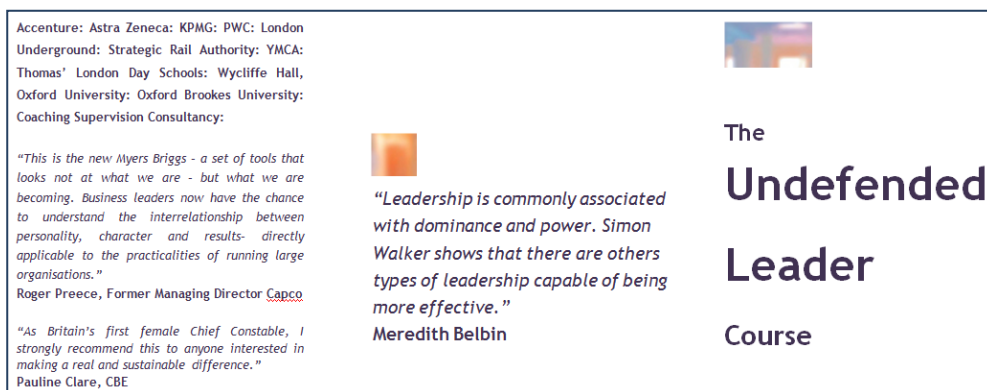

Accenture: Astra Zeneca: KPMG: PWC: London Underground: Strategic Rail Authority: YMCA: Thomas' London Day Schools: Wycliffe Hall, Oxford University: Oxford Brookes University: Coaching Supervision Consultancy:

"This is the new Myers Briggs - a set of tools that looks not at what we are - but what we are becoming. Business leaders now have the chance to understand the interrelationship between personality, character and results- directly applicable to the practicalities of running large organisations."
Roger Preece, Former Managing Director Capco

"As Britain's first female Chief Constable, I strongly recommend this to anyone interested in making a real and sustainable difference."
Pauline Clare, CBE

"Leadership is commonly associated with dominance and power. Simon Walker shows that there are others types of leadership capable of being more effective."
Meredith Belbin

The Undefended Leader Course

Figure Sixteen. Part of the front cover of *The Undefended Leader course* brochure.

The course proved successful and I would go on to lead twenty further Open *Undefended Leader* Courses, taking more than one hundred and fifty participants through a four to six day process (depending on context) (38).

> *The Undefended Leader course-* **some Open Course participant quotes**
>
> "On top of being great fun and highly intellectually stimulating, the course's main benefits have been to provide me with new skills of language, knowledge and logic on leadership, engendering a deeper natural openness and an increased self confidence and awareness. The overall effect is electrifying and very productive."
> **Principal, UK group of schools**
>
> "The leadership course gave me a Christian framework and insight into identifying and dealing with feelings and relationships I was struggling to understand how to address. But it was also much more than that - through Simon and Jenny's facilitation, God came alongside me, shed light on my struggles and gently showed me how he could work with me to change."
> **Aid Charity leader**
>
> "Metaphors are playing an increasing part of organisational development these days. The metaphor of a personal landscape, used in *The Undefended Leader course*, is very

powerful. Like the best metaphors, it is simple, easy to understand and enables the user to understand complex situations."
Lecturer, Edinburgh Business School

"*The Undefended Leader course* helped me get in touch with who I am and how this impacts my leadership. The material is remarkably insightful and I would recommend the course to any who want to grow in maturity and effectiveness as a leader."
Director, UK Microfinance Charity

The Leadership Community

We differentiated this leadership *developmental practice* from a purely *diagnostic* use the *Human Ecology* models, tools, processes and technologies by creating a new delivery vehicle, *The Leadership Community,* in 2005.
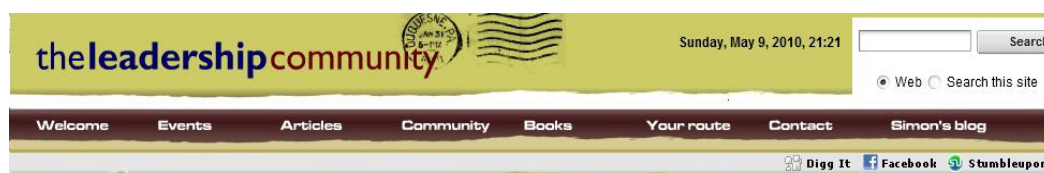

Figure Seventeen. A screen shot and link to The Leadership Community web site**.**

Because of the long term partnerships with Wycliffe Hall and St Mellitus College, two anglican theological colleges, that formed over the coming five years, about sixty percent of alumni on *The Undefended Leader course* would go on to full time church leadership (38).

The relative success of *The Undefended Leader course* led to a growing body of alumni from the course keen to retain support for their ongoing journey toward becoming more undefended as leaders. To meet their needs we set up *The Leadership Community* online. Members of *The Leadership Community* received a monthly newsletter with items, interviews and suggestions (evidence 31, 32); they could access conferences and seminars and a series of online audio exercises, called *Visual Landscaping* exercises, which supported their continued personal formation.

Visual Landscaping was one of the novel processes used on the course to engage participants deeper emotional selves; a second was *Sculpturing*; a third was the narrative report generated from the participant's *Personal Ecology Profile* which was reviewed carefully within the context of a 1:1 coaching dialogue over four sessions.

I was particularly encouraged that not only did a growing number of Christian writers, bloggers, leaders and trainers engage and utilise *Undefended Leader* ideas in their work (18), but some developed their own independent courses from it with our training and support (33.2). Most notably these included OASIS International under Andy Matheson, New Wine under Roger Preece and St Barnabas Theological Centre, Leeds under Mark Powley.

Developed and Develiering their own *Undefended Leader* Training		
St Barnabas Leeds T C	*Undefended Leader* Course	2008-
OASIS International	National Leader training using *Undefended Leader* model and tools	2008-11
New Wine	Training seminars on *Undefended Leader*	2007-8
The Leadership Institute	*Undefended Leadership* course component bliography recommended	2012-
St Mellitus College, London	MA Christian Leadership, *Undefended Leadership* component	2012-

Figure Eighteen. The development of secondary expression of *Undefended Leader* training courses in the UK since 2008.

The impact of the course led to a number of other pieces of engagement with an audience around the themes of being undefended; a series of books (evidence 3, 4, 5), conference and keynote speaking both in the UK and internationally (evidence 30, 30.1). Overall I have addressed more than four thousand delegates on the ideas of *Undefended Leadership* from the platform. In addition, my teaching position at Wycliffe Hall, Oxford University has had the benefit of adding intellectual weight to the author of the materials. Endorsement from industry figures such as Meredith Belbin for both the *PEP* and *The Undefended Leader course* have strengthened the credibility of the offering.

Keynote Addresses Conferences on *Undefended Leadership*		
CIO Connect, London	National Conference *Undefended Leadership* Keynote address	2007
Wellington College National Conferences, UK	House Parents Conference, Prep Heads Conference *Undefended Leadership* Conference, Keynote speaker at each	2012 2009,2008
Nordic Peace Conf, Oslo	Keynote Speaker, *Footprints*	2013
SIM, Kenya	Global leader Conference, *Undefended Leader* keynotes,Nairobi	2006
ISASA, South Africa	National South African Heads Conference Keynote	2007
ACS, Brisbane	Six Keynote addresses, *Footprints* as basis for Christian Education	2012
Belfast Bible College, Belfast	Livingston Lecture, three keynotes, *Undefended Leadership*	2012
MODEM, London	Keynote speaker, *Undefended Leadership*, national conference	2013
European Leaders Fm B'pest	3 x *Undefended Leader* seminars	2007
Lutheran National Youth, N'way	National Conference Keynote Speaker, Undefended Life	2009
SAHISA, Bloemfonetein	National Conference, 2 Day *Undefended Leader* retreat for Heads	2007
Micah Network, Delhi	3 day *Undefended Leader* retreat for global leaders	2006
IFES, Jamaica	Conference speaker, Kingston,	2007
Blundells School, Tiverton	Keynote, *Footprints* Parents' Conference	2013

**Figure Nineteen. The conferences at which I have spoken on *Undefended Leadership.*

Publishing on Undefended Leadership and Undefended Life

Between 2007 and 2011 I published six books (evidence 2,3,4,5,6,7). Each of these books exegeted a sub-set of the seven *Human Ecology* factors (Figure Twenty) and applied those factors to a specific context; leadership, coaching or spirituality.

Three of these were published by Piquant Edition, (*Leading Out of Who You Are [3], Leading With Nothing to Lose [4], Leading with Everything to Give [5]*), three by *Human Ecology* Partners (*A Brief Introduction...[2],* The *Undefended Life [6], The Ecology of Coaching [7]*), our own imprint following a decision to maintain greater control over the publishing process. Around five thousand copies of one or more of volumes of The *Undefended Leader* trilogy have been sold in the UK.
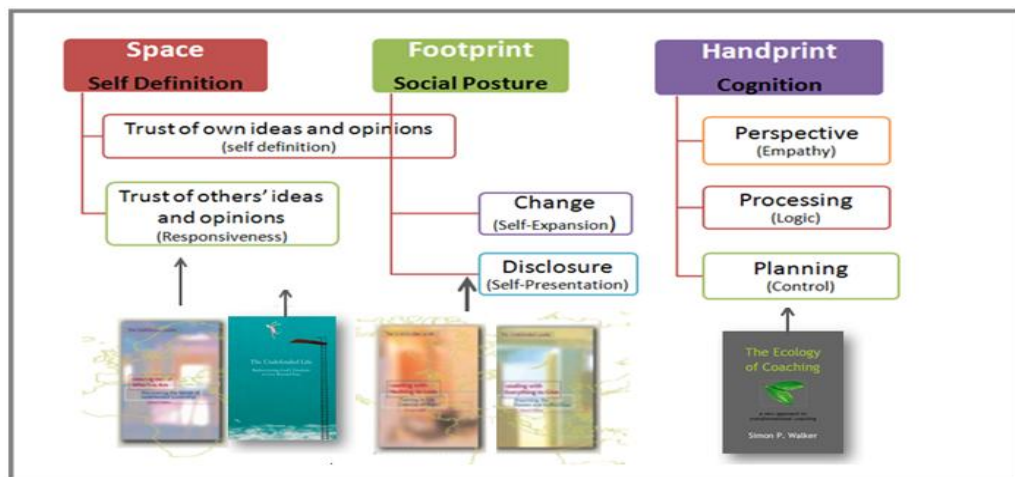

Figure Twenty. The relationship between my various book titles and the factors of the *Human Ecology* model which they exegete and apply to a specific context.

In response to a growing call to make explicit the underpinning theological basis for *The Undefended Leader course,* in 2010 I began to write *The Undefended Life*, a book specifically for a Christian audience. Published in 2011 this argued that the central theme of the Biblical narrative addressed the problem of fear; God acted through his own undefendedness to call people from a defended to an undefended life in which they trusted Him to make them fully safe in the world.

We took the decision in 2010 to pre-publish the chapters of *The Undefended Life* as weekly blogs for free. This process was designed elicit feedback on the ideas of the book insights of which I was able to incorporate in the printed edition. It was successful in generating a wide range of secondary engagement from other bloggers and online authors on the ideas in *The*

Undefended Life (19), to which I have provided links in the later observation/reflection section of Cycle Two.

In 2011 I was invited to launch two of my print books, *The Undefended Life*, and new hardback *Undefended Leader* trilogy, published now by *Human Ecology* Partners after we bought back the rights in 2010, at the Oxford Literary Festival (27). In addition, I have written articles in one professional and one academic journal (evidence 12, 25) as well as other industry publications.

Primary Impact Channels of Publication		
Piquant	Publication of three volumes of *Undefended Leader* Trilogy 6,000 sales globally currently, translated into Arabic	2007-
Human Ecology Partners	Publication of five titles: Undefended Life, Brief Introduction, Ecology of Coaching, Findng the Stillpoint, *Undefended Leader* Trilogy Hardback	2009-
Centre for *Human Ecology*	Publication of several academic and professional research papers	2013-
Simon P Walker Blog	Blogging and release of Undefended Life book, 55 followers	2011-
Oxford Literary Festival	Simon P Walker, launch of two *Human Ecology* Partner books at festival	2011

Primary Impact Academic Journal Articles
The Evolution of Coaching, International Journal of Evidence Based Coaching and Mentoring, Vol 2, No 2, October 2004
Grounding Biblical Metaphor in Reality: The philosophical basis of realist metaphorical language, Churchman, Vol 112,issue 3, 1998
Challenging Deconstruction: A Look at Persons, Texts and Hermeneutics, Churchman, Vol 111,issue 3, 1997
Personal Ecology, International Journal of Stress Management, Vol 16,1, 2004

Figure Twenty One. Channels of publication of the thinking behind *The Undefended Leader* course.

Figure Twenty Two. Photos of various groups participating in *The Undefended Leader course.*

Throughout the experience of delivering more than fifty *Undefended Leader courses*, in different contexts and formats, several critical dialogues between methodological and technical ideas emerged. A process of informal and formal ongoing reflection within the body of course facilitators, through supervision sessions and group training, allowed us as leaders to wrestle with, learn from and improve our practice.

Cerebral vs somatic learning

The climax of *The Undefended Leader course* was a *somatic* group process which took place on a twenty four hour retreat. The retreat provided the space and context for the most intensive exercise of the course process: *sculpturing*. *Sculpturing* evolved out of the *Visual Landscaping* process. It seemed logical that if individuals could imagine them self as a mental space, then they could also represent that space physically using actual objects as symbolic representations. I had previously worked with symbols as a means of enabling individuals to express their ideas when running art workshops in 2000-2001. Effective processes rely upon making the method or technique of symbolisation simple, available and non-technical such that lack of skill is not a barrier. For this reason I avoided using drawing or painting as a technique for individuals to represent their landscapes.

Sculpturing involved using the physical space of the room, the available objects and the other participants to set up a tableau or drama to represent an aspect of their *Personal Ecology*.

61

Each individual in the group would be given the undivided attention and availability of the group for their own sculpture, typically for a period of 30- 45 minutes. Within this there would be a process of setting up and enacting the sculpture, exploring it through dialogue and resolving some tension within it through a choice or change, often symbolically represented and witnessed by the group.

Between 2004 and 2010, we developed and refined the methodology by which *sculpturing* was facilitated so that it was clean, clear and secure. Boundaries, disciplines, routines and protocols were established (36.3) such that we would sometimes have, on a large course of thirty participants, four *sculpturing* groups taking place simultaneously in different locations in the venue, each facilitated by two trained leaders.

Human Ecology lends itself to a process such as *sculpturing* because it is essentially a physical and spatial rather than conceptual language. In the formation of the physical sculptures, the sense was that people were not *representing* themselves but *locating the ground on which they walked*. Often the group who participated in each other's sculptures would end the day commenting that it had felt a sacred process, that they felt they had walked on holy ground such was the somatic sense of entering another's space. On numerous occasions individuals felt they had been able to express things physically that they had never expressed verbally.

The physical process was more than making real of what was already known in words; it was in itself revelatory. Participants discovered things about themselves through the *sculpturing* process, often in an unbidden way. The process could also lead to moments of 'break through' where an individual was able to crystallise a core block to greater freedom in a physical object, barrier or agent. This led to the possibility of facilitating, with the greatest of care, an opportunity for that individual to move beyond that barrier using a physical means. By enacting a symbolic gesture or liturgy, such as moving the object, standing in a different orientation, leaving a particular part of the room, this physical activity could, in turn release the psychological block the reality represented by the symbol held in their lives.

Several authors have explored the epistemological role of the body in experiential learning. Weiss (2002) asserts that the body is central to learning which works with the whole person and its interaction with the external environment (Weiss, 2002). Finneman (1997) suggests that "bodily or gut feelings help find new directions that cognition alone cannot provide". Desmond and Jowitt (2012) claim that experiential management training activities can be enriched when participants are invited to attend to their embodied experience and trust

different ways of knowing. Interestingly they suggest that, not only does this make learning more holistic, it is also essentially relationalist in that "participants and facilitators are invited to trust different ways of knowing that emerge from *relationship* [my emphasis] not inside a person." This is an insight which supports the relational psychological mode of discovery proposed by the model of Human Ecology.

My fellow facilitators and I witnessed this process many times. Where appropriate for the individual concerned, they were invited to represent God within their sculpture. Making the divine real in some form or other made tangible the sense of spiritual accompaniment that those whose faith was core to their beings, needed. In this way, the process became a kind of enacted prayer.

The other essential component was that the process was *witnessed* within a safe group. Coming as it did after several days of working together, individuals felt secure with and committed to each other. *Sculpturing* involved the individual choosing to take the risk of exploring deep and potentially undisclosed aspects of their story within a group context. The act of 'being seen' seemed important as a means of helping people sometimes reach and then cross a rubicon. John O'Donhoue (2007) speaks of the need to shelter people as they cross the thresholds of life. *Sculpturing*, set within the context of *The Undefended Leader course*, held by a committed group and lead by a trained and experienced practitioner, offered for many just such a sheltering.

From 2008 onwards we increasingly felt it appropriate to develop a formal *liturgy* around the *sculpturing* process (36.3). Thus the embodied and open group process was structured by a set verbal process. This gave it both a sense of boundary but also of predictability. The explicit, formal shared lexicon of the *Human Ecology* language also ensured that there was strong mutual understanding amongst fellow participants for the stories that individuals represented through their sculptures. It was a setting in which one saw the benefit and power of a group sharing the same language.

Sculpturing offers individuals integrity, dignity, sensitivity and agency; a context in which to be undefended. *Being free enough to give oneself fully to the situation in hand without being compromised by fears, doubts or the need for self preservation* is a high call and one I have rarely seen enacted. Fundamentally it can only be possible in the context of secure, trusted, transparent relations in which a deep level of attentive listening has been fostered. The *sculpturing* day was the closest experience I have had to such a context in which ten

individuals ceased to pay attention to their own needs and instead become fully available to the needs of one another. As they did so, they gained acuity into the deeper dynamics of another's soul and being, conscious of 'taking their shoes off', for they stood on holy ground.

Most evangelical participants found it possible to trust the legitimacy of the *sculpturing* or the *Visual Landscaping* process. Some voiced anxiety as the day approached. Fellow ordinands who were previous participants on the course often worked hard to reassure people and encourage them to participate with an open mind. One or two were not reassured, but only two people ever opted out.

I believe that the process involved the evangelical travelling a considerable distance from the propositionalist epistemology they were comfortable with. For that reason, we walked slowly and carefully with them over the previous course sessions, gradually opening them up to participative language little by little. Some described the *sculpturing* day itself as the closest experience to true church they had been part of, though quite why the experience worked the way it did was something many would have been left unable to name.

1:1 coaching vs group learning

The Undefended Leader course allowed for dialogue and peer work which also helped to broaden the linguistic fluency of what was a new lexicon. It allowed for individuals to hear the feedback of their own peers, providing an opportunity for mutual challenge and encouragement.

On the course participants were provided with several 1:1 sessions with a coach affording a private context suitable for deeper therapeutic work. However, the intent of *Human Ecology* as an idea is to foster more robust, transparent relating *between* people. As such, group settings provided a context not just to discuss the ideas but to enact the ideas in the way that the group learned how to relate to each other.

The *sculpturing* day on *The Undefended Leader course* marked a turning point in the group process in which I, if I was leading the group, would step back and adopt a more reserved and passive leadership posture. This was a deliberate intent to allow space for the group to lead itself. After the rubicon of the sculpture day the ownership of the group had, in some sense, changed; it had become *their* group not ours. Collectively, the group would need to take responsibility for how it then managed itself, lead itself having been through such a threshold experience together.

In reflexive terms, using the *Leadership Signatures* model as a mirror (Walker, 2007, p33) I was consciously choosing to step back from the *front stage* into the *back stage*; from using *strong power* to teach to using *weak power* to wait and affirm. My goal was that the group members would be free enough to exercise their own collective self-leadership.

The arc of the pedagogic process, therefore, involved the group not simply learning about *Undefended Leadership*, nor simply practising it as individuals, but recognising it as *a collective phenomenon*. My aim was that the group would see how *Undefended Leadership* could emerge, what conditions were required to allow it, and how they as a leader of groups or organisations in the future could be an agent facilitating such collective ownership.

I never felt responsible for the outcomes of the group or the choices the group made. The formation of *The Leadership Community* as an alumni with ongoing resources etc was, at times, considered as a means of creating a 'brand', an army of followers trained in a set method of leadership which they could then deploy, almost as a franchise in their own leadership settings. This kind of commoditisation sat uneasily with the intent of *Undefended Leadership*. I believe that the collective phenomena of *Undefended Leadership* would have died if it had become adopted and delivered by one of the big churches, for example. However, it remains an unresolved question in my mind how one continues to en-structure such a collective phenomenon such that it sustains its life in an economy where almost all ideas that gain influence are, in the end, commoditised.

Spiritual vs Secular

An obvious tension within the delivery of *The Undefended Leader course* has been between what might be defined as secular and those described as spiritual or religious contexts. Delivery has taken place in both contexts and the same core material has funded both. Grounded upon Irenaeus' notion that the Christian God can be said to be glorified in a fully human life (a gloss of "*Gloria deo homo vivens"*), *Human Ecology* as an idea is essentially a lexicon which is unlike multi-level models of humanity such as Fry and Kriger (2009). It does not conceive of the spiritual as a level of higher elevation to which we may progress from lower orders of consciousness. Rather, the spiritual is to be found in becoming more *grounded* in our humanity, more engaged appropriately in our relations and more vulnerable in our interactions. Spirituality is not a detaching but an *appropriate attaching* to life (3, p 105).

As such, there has been no general distinction in praxis between contexts which may be called 'religious' and those which might called 'secular'. However, there has been sensitivity to the

lexical range which different contexts have available. For example, in the corporate context, on ground of diversity and equality, care has been taken not to refer to relations to the trans-personal in any terms that could be seen as proselytism, that is, arguing for only one faith source. Instead, inclusive terms such as 'divine', 'wisdom', 'the generous world' have allowed participants to engage with the trans-personal in terms that are personally appropriate.

In reality, therefore, the substance of the engagement with the trans-personal has been shaped and informed not by the semantic labels placed upon the trans-personal reality but by the ontology of the language in its own right. Where my own spiritual roots surface in my writing (*Leading Out of Who You Are [3]* p 119, *Leading With Nothing to Lose* [4] p 146ff, *Leading With Everything to Give [3] p 128*). I conceptualise this as a personal position upon which the coherence of the model is not required to rest. Of my books only *The Undefended Life* (6) was written with a specifically faith-based audience in mind and make explicitly lexical assumptions about the faith-knowledge of the readers.

Supervision and governance

As *The Undefended Leader course* grew, so we established a small advisory 'council' to oversee the work. This met between 2007 and 2010 biannually and was composed of four people each of whom were committed to the ongoing development of *The Undefended Leader course* as a vehicle for training leaders. Between 2005-2010 I explored my own emotional and spiritual assumptions in my practice. I met with my supervisor three times/ year and reflected on my practice as a coach, my responsibility as leader of a growing alumni group, and my own spiritual formation as a person. I also obtained accreditation as an Association of Professional Coaching and Supervision (APECS) coach in 2009, a process which involved articulating my distinctive coaching approach, goals and values. I served on their accreditation panel in 2010 and have been re-accredited annually(39).

Family enterprise vs external partnership

Human Ecology Ltd is a for-profit company, registered in the UK, now 100% owned by our (Walker) family trust set up for the purpose. *The Leadership Community* pays a licence to *Human Ecology* Ltd for its IPR use and is a funding channel into the trust. This structure suits an enterprise which was birthed from the skills, work and experience of a family. I will go on to explain the role my wife, Jo, has played in the development of the *Footprints Programme for Schools*. As our joint work has grown, so it has remained sensible to keep the management of

the enterprise within the family. We have, to date, not borrowed or raised investment from external channels, funding the development from its own revenue.

Cycle Two. Reflective observation:
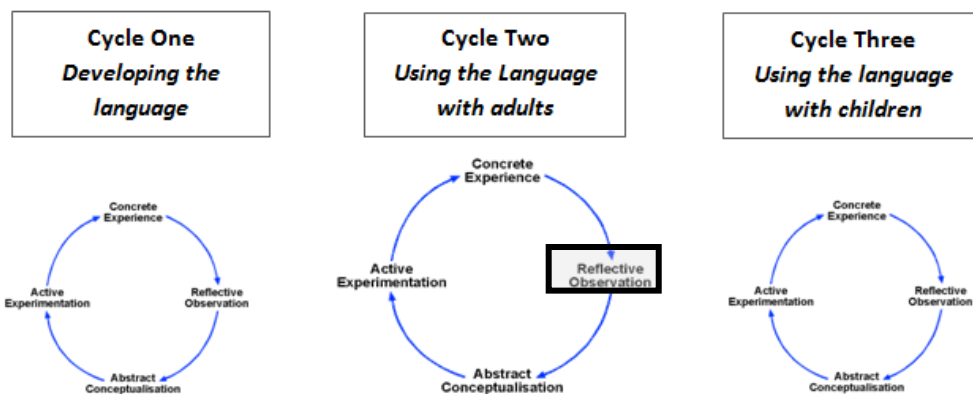
In this section I reflect on the learning of having facilitated more than fifty Undefended Leader courses. I refer extensively to an evaluation process carried out in 2012 to establish factors which limited wider roll out of the course. I reflect on my role in the course.

2012 Evaluation Survey of The Undefended Leader course

In articulating the model of *Human Ecology*, and in developing the idea of *Undefended Leadership* I was, at its most basic, trying to flourish again myself. I recall saying to one colleague *'In a way, I am seeking to write myself into health again'.* The processes I developed for *The Undefended Leader course* were those which opened up pathways to renewal for me personally as well as for others.

All writing is, in one sense, autobiographical. My own narrative bears upon the intellectual formation of *Human Ecology* as an idea and *The Undefended Leader course* as a process. I recognise that I am deeply attached to this work. Not only did I birth it intellectually, but in some sense I created a discourse to 'save myself'. My own experiences of defended leadership church ministry, personal discrepancy between front and back stage, influenced my desire to find a language to engage with these themes in a healthy way. My supervision provided a context in which, by 2010 I recognised the need to obtain a degree of distance from delivery of the course. In 2011 I stepped back from delivering *The Undefended Leader course* in order to achieve that.

In 2012 I conducted an evaluation of *The Undefended Leader course*. I asked thirteen leaders who had been closely involved in either the course delivery, its promotion or supporting and sponsoring guests on it, to give feedback via an unstructured and structured questionnaire (38). The questionnaire also asked questions about my competence in leadership of the

course. The findings are summarised in a report, *Evaluating The Undefended Leader course* (38). One of the key questions we were interested in finding out about was what were the perceived obstacles to a wider roll out of *The Undefended Leader course*.

Identifying factors which militated against wider roll out of the Course

As part of a growth strategy, I trained more than fifteen facilitators to co-lead *The Undefended Leader course* with me between 2004 and 2009. Facilitation on *The Undefended Leader course* required experienced professionals who had existing high levels of pastoral training given the depth of the course process. Our training was a mixed mode of three elements: first the facilitators' own participation on the course; second, one day of small group training, further reading and exercises; third, ongoing supervision from me and reflection on their practice co-leading courses with me (36).

The slow pace of language diffusion?

Overall, the feedback from *Evaluating The Undefended Leader course* does not give a clear, unambiguous answer to how wider roll out of the course might be achieved. Factors such as simplifying the material and creating greater opportunities for facilitators to immerse themselves in the material are cited. Our experience of training facilitators for *The Undefended Leader course* was that practitioners were reluctant to lead a course *independently,* perhaps because it involved a number of technical elements and processes. However, in the final discussion, the report suggests that potentially the chief obstacle is what might be seen as a *slow diffusional pace* toward the ideas taught on the course being accepted into the wider leadership ether. To quote an extract from the report,

> "[It may be due to].....the distinctive innovation of language, concepts and material that some colleagues feel insecure in delivering alone without the presence of the originating author.

> For example, concepts such as ego formation, leadership strategies, Personal Ecology patterns, front and back stage are compelling ideas taught on the course but not widely understood beyond it. It may be that currently the course is like a blast of hot air in a predominantly cool environment (one in which the Undefended course ideas are not well dispersed).

> If this is the case then, over time, a growing familiarity with the concepts and ideas of Undefended Leadership in the general consciousness of leadership facilitation (a 'warming' the air) will make it easier for other facilitators to feel confident of delivering such ideas alone."

A complex facilitator role?

Others acknowledge that there was something in the way I lead the course which was not easily replicable. My sense is that this relates to the subtle and quite complex task of holding the tension between the journey into the personal metaphor of space, and the analytical labelling of that journey. Facilitators from a counselling background were comfortable with the former but less with the latter; facilitators from a didactic training background were comfortable with the latter but less with the former. Few felt confident holding both together simultaneously without my presence to reassure them. My own background and story, which spans both the didactic and pastoral, involving both sciences and arts, perhaps unusually equipped me to facilitate such a process. Indeed, one conclusion might be that the course was a representation of my own biographical skills and story, an identification which arguably made it more complex for others to facilitate. As one facilitator put it

> "I have found so much of myself in the story of undefended leadership; but now it is time for me to find my own story in my own words."

Perhaps in crafting *The Undefended Leader* journey from my own story I provided a space in which leaders could be healed but, in so doing, from which they would inevitably need to depart. Perhaps there would be something inherently defended in seeking to 'franchise' a process of Undefended Leader training so that it could be replicated and industrialised? And am I undefended enough to accept the implications of this?

Unsettling the institution?

The final element which our evaluation highlights is that of the unsettling place of the course within an institution. Welland speaks of the residential theological college setting as "acting to regulate the [student] body in preparation for the transition to ordained status" (2001).

He goes on to suggest this involves an inculcation of the attitudes and habits required, requiring occupational socialisation and student conformity. My own experience bears out some of Welland's observation. The leaders of the various theological college settings maintained a somewhat uneasy relationship to the course. On one level, they approved of its impact, applauding the good student feedback. At another, two principals expressed concern that it was not a course they felt they understood or could easily integrate into the lexicon of the wider college staff, despite its apparent benefits. The student participant feedback (33, 33.1) bears out the sense of marginal position of the course in the college curriculum and life. This proved to be too straining a tension. Perhaps I would conclude that a course I had

designed to have such a different goal from that of 'socialisation' for ordination was always going to be difficult to accommodate in such a setting. I continue to reflect on the challenges of embedding the practices of undefended leadership within an institution.

Primary Impact		
Undefended Leadership and Undefended Life as a movement		
The Leadership Community,	500 members worldwide, newsletters, workshops, resources and tools	2006-
Undefended Leader 5 day Open courses, UK	21 (180 participants) courses for business, church, school and charity leaders	2005-
Undefended Leader conference	2 day, Oxford, 45 participants	2006

| Long Term Teaching Roles embedding *Undefended Leadership*		
Wycliffe Hall, Oxford University	Associate Faculty, eighteen *Undefended Leader* 6 day Courses + coaching 160 ordinands	2002-2009
St Mellitus College	*Undefended Leader* Course, five x 4 day courses + coaching 110 ordinands	2007-2011
Ripon College, Cuddesdon	Two *Undefended Leader* Course 6 day courses + coaching, Other *Undefended Leader* training, 35 ordinands	2006-8
Thomas's London Day Schools, London	Embedding *Human Ecology Theory* and technologies for SMTs	2003-
Monkton Combe School, Bath	Coach In Residence using *Human Ecology* tools and *Undefended Leadership* with pupils and staff	2012-
Wellington College, Berkshire	*Undefended Leader* training and consultancy to Head and senior staff on *Human Ecology*	2007-

Church Leadership Training organisations engaging with *Undefended Leadership*/ Undefended Life		
Exeter Diocese	*Undefended Leader* Day Clergy	20010, 2013
Liverpool Diocese	*Undefended Leader* Day Clergy	2013
Chester Diocese	Incumbent 1 day *Undefended Leader* + Bishop's Senior Staff x 2 days *Undefended Leader* training	2012, 2013
St Barnabas Leeds T C	*Undefended Leader* training day	2008
HTB Family Life	4 day *Undefended Leader* retreat for leadership team	2007
Parable Trust	*Undefended Leader* training talks	2009-11
OASIS International	National Leader training using *Undefended Leader* model and tools	2008-
Crusaders	Leader training using *Undefended Leader* model and tools	2003
Youth For Christ	Leadership Academy workshops on *Undefended Leadership*	2010-
UK and US churches	Running various *Undefended Leader* Undefended Life staff training	2005-
New Wine	Training seminars on *Undefended Leader*	2007-
LICC	Seminars for LICC associates and LICC director	2009-10

Schools engaging *Undefended Leadership*		
UWC RCN, Flekka,	Whole staff training, 2 days, *Human Ecology*	2013

Norway		
Cheltenham College, UK	Sixth Form Training, *Undefended Leadership*	2010
Pangbourne College, UK	SMT *Undefended Leader* training	2007
St Edward's School, Oxford	Staff INSET x 3 *Human Ecology*	2009
St John's College, J'Burg	Five days staff and governor *Undefended Leader* training	2010

Figure Twenty Three. The contexts in which *Undefended Leadership* was delivered in the form of course or ongoing training between 2002-2013.

Cycle Two. Abstract Conceptualisation:
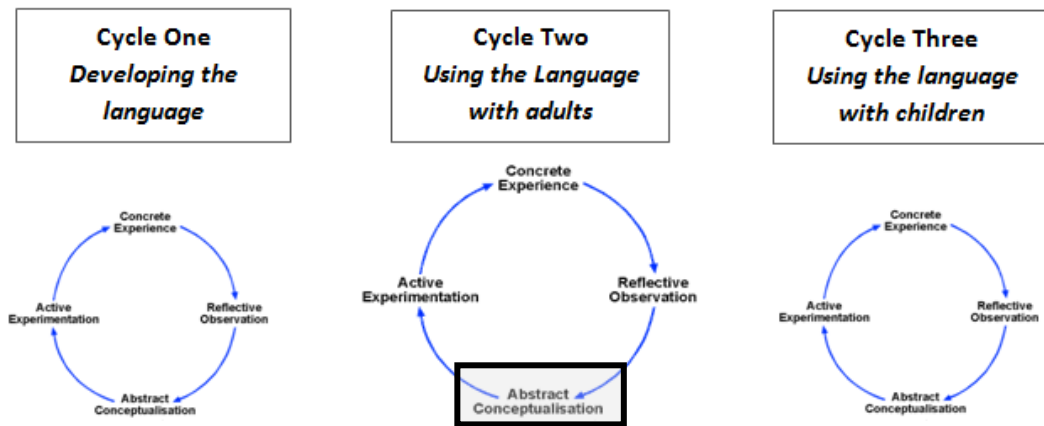
In this section I consider new insights that have emerged from the practice of *The Undefended Leader course*, its participant resources and supporting books. Specifically, a fresh understanding of:

- **continuity, change and personal identity**
- **the leader as host**
- **power and weakness in exercising leadership**
- **authenticity in leadership**
- **stillness, posture and mobility in leadership**
- **situational leadership and team roles**
- **front and back stage: a model of dynamic personas**

A fresh understanding of continuity, change and personal identity

The Undefended Leader course contributes to the narrative psychology in which identity is formed within the emerging trajectory of the personal story. One participant wrote "This is the new Myers Briggs – a set of tools that looks not at what we are – but what we are becoming."

Narrative psychology is a version of social constructionism, a psychological tradition which emerged strongly in the second half of the 20th century (Adams-Webber & Kelly, 1979). Constructionism recognises the contributions of the interactionism of Bandura (Bandura, 1991) and the existentialism of Frankl (Frankl, 1962) in its formation of its central thesis which can be stated that we participate in co creating the universe that we experience and the

realities to which we respond (Mahoney, 1991, p747). Whilst interactionism espouses a holistic approach to entities, people and their environment (Walsh, Craik & Price, 1992, p8) constructionism goes further in its ontological assumptions of identity formation.

In radical social constructionism personality as such ceases to exist; as Gergen (1991) notices "Since there is no essential me one can be anything at any time as long as the roles, setting and costumes have been commodiously arranged" (p184). The working model of *The Undefended Leader course*, *Human Ecology,* rejects this and asserts that the self is *real* but describes the self and its personality in *narrative* terms. A person 'becomes' in every context in which they are present. However, this emergent identity becomes rooted in a *personal tradition*, or narrative which is woven to become the historical fabric of a person, and express both historical continuity, coherence and objective reality. A person is real in that they tell a real story with a beginning and an end in space and time.

This proposal locates *the emotion of fear* at the centre of our psychological formation; personality is here construed as an embedding of a habitual set of strategies to keep oneself safe in the world (6, p 21-50). An individual needs to continually maintain this nexus of strategies and can therefore also choose not to- in other words to reform it. The theory of personality within *Human Ecology Theory* therefore derives from the notion of identity as open and yet committed; personality is open to revision and yet deeply committed as a strategy for habitual security and self-agency.

Narrative psychologist Theordore Sarbin uses the term 'defended' to refer to how people have the facility to edit their self-narratives so that the narrative is 'protected, defended or enhanced' (Sarbin, 1986, p17). This commitment, which Sarbin claims can even involve defending counter-factual narratives is evidenced and elucidated by our Clipper research study (11.1). With Goffman and Bandura, I assert that behaviour may be understood as an act of self-efficacy.

Self identity, I suggest is held in place by the social context around an individual, a wider drama the individual constructs through their front and back stage (2, p 30). The willingness or unwillingness of other co-actors to alter their own roles affects the freedom of the actor to reinvent him or her self. In this regard the design and outputs from the *Personal Ecology Profile* may be seen as distinct from the personality model of Isabel Briggs Myers and Katherine Briggs who created the popular Myers Briggs Type Indicator (Myers, Myers 1980). There are some superficial and factor similarities between the two instruments, and whilst not

incompatible, they fundamentally rest upon a different psychological ideology (2, p 44). The instrument feedback describes an individual's strategy at that time, suggesting choices for change and growth in an emerging formative self-narrative.

Alistair MacFadyen (1990) suggests we only become subjects *in relation to* other subjects. For him a person's self is basically a 'sedimentation' of the histories of their significant relationships. Theologically, *The Undefended Leader course* involved a notion of personal identity as a growing co-participation within the relations and story of God; we become more fully alive through participation within the movement of the divine community. As a Christian, what it means to be *fully alive* as a person needs to begin from the notion of the inner life within God, the divine community of God Father, Son and Holy Spirit. As such individuality is asserted only *in relationship* and specifically in vulnerable *self giving*. This journey is one that I describe as being from defended to undefended life (6, p 145-6). It is a journey which involves risk; the risk of giving ourselves to the other and receiving the other as gift (6, p 101ff).

Authors suggest that personal stories are breaking down in contemporary society (Duck, 1997) a symptom perhaps of Lyotard's proposal that post-modernism holds an incredulity toward meta-narrative (Lyotard, 1984, p1-3). It may be that leaders more than any, need a narrative which is robust and coherent enough to bear the weight of pressure that will be placed upon it. I would suggest that the journey taken by participants on *The Undefended Leader course*, provides a positive antidote to the breakdown of personal narratives so prevalent in society. I would argue that the course overcame the propositionalism of evangelical leaders which results in fracture between the technical self and the personal self.

The course participant feedback evidences that a more integrated, emergent self-narrative can both re-unite previously atomised versions of the self as well as provide hopeful direction for future growth (33,33.1). As one corporate course participant put it

> "[through the course] leaders now have the chance to understand the interrelationship between personality, character and results– directly applicable to the practicalities of running large organisations."

A fresh understanding of leader as host

Evidence section 33 is collection of course participant responses. It includes comments made to me as facilitator by participants as part of a closing exercise in which each participant would

receive a word from each of the others. Some remark on the importance of my own vulnerability in facilitating space for others, referring to disclosure of my own journey.

> "You've managed to sit with us, lead us and at the same time be open. Thank you for your vulnerability in leading us through the course. You have given so much of yourself; you have been on a tremendous journey and I've needed to know that journey."

Throughout my *Undefended Leader* trilogy I appeal to the need for the leader to risk personal *involvement.* Clarity comes not from hovering above the situation but by finding stillness within it (3, p132-149). The posture of the leader is not one that can be risk free and remote but needs to be committed to a personal journey of self-surrender, or self emptying. I have explicitly linked this to the kenotic tradition within Christianity (evidence, 4 p 145, evidence 8, p 25), exploring the paradox of stillness and agency through the poetry of T.S. Eliot (6, p 127).

Stephen Croft argues that contemporary Christian leadership has been influenced by the values of the public school and armed forces, which bred an admiration for qualities such as courage, discipline, obedience and hard work (Croft, 2008) At the same time, the admission of weakness was very rare and looked down upon. Such models see the minister as the chief executive, managing a network of pastoral carers, but he himself increasingly distanced from such involvement (Pattison, 1997, p157). The leader is necessarily detached, possessing the important "helicopter" ability, (Handy, 1997, p99) to rise above the immediate situation and see the whole. Personal involvement may be seen as interfering with the clear-sighted ability to lead the situation as a professional. I would argue that this model shaped the training delivered in evangelical Christian theological colleges to ordinands.

The ultimate basis on which I have asserted that the evangelical leader needs to risk being changed is *theological.* It is to do with the notion that God himself is changed by his exercise of authority in the world, and that, therefore, we too need to be changed by our exercise of authority. I have discussed this need in detail in my body of works (1.2). I argue that God's exercise of authority in the world involved entering into it; the incarnation. In so doing, as Herrick (1997) puts it God "takes time and space into himself in the incarnation, an event in which all three persons of the trinity are involved".

Thus, it is the eternal relationships of Father, Son and Spirit which are forced apart in this emptying, creating a distance or gap which is maximized at the cross in the cry of Jesus' dereliction, "My God my God why have you forsaken me" (Fiddes, 1988, p265).

Ultimately it is in the death of Jesus that this gap exists most deeply; God takes death into himself, risking something alien in order to overcome it (Fiddes, 1988, p265). Whether he is able to is unforeseen and genuinely unpredictable. There is a movement in God from the father to the father, *a patre ad patrem,* through the son and spirit, enfolding the world, moving through it and being changed by it (La Cugna, 2006, p219).

In the final chapter of Volume Two, *Leading Out of Who You Are*, I conclude that leadership in these terms is a kind of *hospitality*. Hospitality seems to me promising as a metaphor for the kind of committed action a leader is called to offer. Since then, I have contributed to the emergence of an online community who are exploring this idea under the facilitation of a dialogue partner of mine, Mark McKergow (The Host Leadership Community, 2013) through a paper (11.3).

A new model of power and weakness in exercising leadership

Through the *The Undefended Leader course* I believe that a new model of power and weakness in leadership have been articulated and explored. As Meredith Belbin has put it

> "Leadership is commonly associated with dominance and power. Simon Walker shows that there are other types of leadership capable of being more effective."

Volume Two of *The Undefended Leader* trilogy, *Leading with Nothing to Lose* (4) exegetes an economy of power based upon the structure of *Human Ecology* (4, p9-34). Chapter One offers an explicit appeal for the need to articulate a model of power that incorporates weakness, which is then fleshed out in the rest of the book. There is some overlap with Nye's notion of soft power (Nye 1990), which describes the option of working through co-option and attraction in the political arena as well as coercion and force. However, weak power is a more radical proposal, containing within it the option of submission and non-violence. I explore historical instances of weak power, including non-violence as political weapon (4, p121 ff). In 2011, Preece authored *Understanding and Using Power (20),* which applies these dimensions of *Human Ecology* to the task of Christian leadership and is a helpful secondary work based upon the *Human Ecology* model.

In *The Undefended Life (6),* I draw the connections with a Christian theology of God's power (6, p134). Some authors suggest that the cross as an act of self-giving love demonstrates that God seeks to bring about change not by coercion or manipulation, but by persuasive love (Fiddes 1988, p158). Such love risks rejection and there remains for God, if one takes this approach, a risk for God that his purposes will not ultimately be fulfilled, or at least not precisely as he might have chosen.

I suggest that through the journey of *The Undefended Leader course* participants have explored a practical economy of power that has incorporated the option of weakness as well as strength.
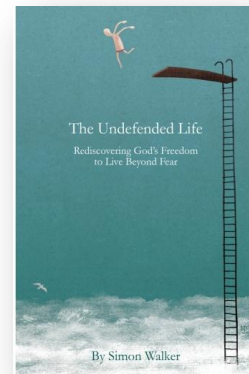
An understanding of abandonment rather than authenticity in leadership

The intent of *The Undefended Leader course* has sometimes been interpreted as closely paralleling Avolio, Luthans and Gardner's goals of Authentic Leadership (Gardner et al., 2011). However, this is largely a misconception.

Kernis (2003) and Kernis & Goldman (2006) describe Authentic Leadership as composed of four components: one, awareness (i.e. knowledge and trust in one's thoughts, feelings, motives and values); two, unbiased processing (i.e., objectivity about and acceptance of one's positive and negative attributes); three, behaviour (i.e., acting based on one's true preferences, values, and needs rather than merely acting to please others, secure rewards, or avoid punishments); and four, relational orientation (i.e., achieving and valuing truthfulness and openness in one's close relationships). Of these four components only the first relates clearly to the central character of becoming undefended.

Moreover, the authors of the Authentic Leadership model tend to assume that authenticity is inherently positive "that the true selves that authentic leaders discover…is an ethical self" (Cooper, C., Scandura, T., & Schriesheim, C. 2005, p486).

Other authors have pointed out this flaw in the motivational assumption in the model of Authentic Leadership (Algera & Lips-Wiersma, 2012), whilst some have suggested that the idea of a true self *per se* is an impossibility (Ford & Harding, 2011). Drawing on object-relations theory, this critique is closely aligned to the assumptions made in *The Undefended Leader course* and literature, in which the central assumption is that the self is a dynamic, tensive

performance between one aspect of the self which is hidden, and the other which is presented. The notion of tensive contradiction is fundamental to *Human Ecology Theory* (2, p 30). Becoming less defended is not about creating a *single unity* in which our front stage and back stage merge; rather it is about becoming free enough to appropriately move between front and back stage motivated not by fear but by the opportunity to offer hospitality to the other (4, p 151).

Furthermore, this freedom to move is found not through a process of self-actualisation, but through vulnerable relationship. Maslow asserts that "What humans can be, they need to be. They need to be true to their own nature" (Maslow, 1970, p22). However, I have argued that the pathologies of our behaviour may result *not* from a failure to fully live up to our own nature but from a lack of being fully safe in the world. If this is the case then the resolution needs to involve an affective relationship in which we experience such radical security.

I have argued that such freeing power is only available though attachment to Another who commits to 'defend us'. Thus to be *undefended* as a leader is to be *defended by Another* (evidence 3, p 104, evidence 6, p 85). In the Undefended Life I have proposed that the heart of the Christian narrative is the notion that God offers to be unconditionally for us, a commitment which allows us to take the risk of abandoning our alternative strategies to make ourselves safe in the world in favour of trusting the God will make us safe (6, p 85)).

The journey of *The Undefended Leader course* enlarged the self awareness of participants, but the trajectory of the course was such that it first highlighted a leader's binding *fears* and only *then* sought to offer that leader routes to freedom. With Kets De Vries I am suspicious of claims that power in leadership does not ultimately corrupt (Higgs, 2009). The route we took on the course toward becoming more free could not avoid the squeeze point through which we would have to bend ourselves, stripping off the accessories we had gathered around us to defended ourselves, discovering only when we had become naked the security of being held on the other side. It is for this reason that one participant described the journey as

> "....a defining experience – it was a turning point for me as a whole person. One way to phrase it would be to describe it as a kind of death-and-resurrection experience." (33)

A new understanding of stillness, posture and mobility in leadership

One of the goals of *The Undefended Leader course* is to enable leaders to work from a place and posture of stillness. Anthony Seldon, who is an educational leader in the practice of

stillness, wellbeing and mindfulness in schools wrote on my book "This is the most important book on leadership I have ever read, because if read and understood, it will change you, to the enduring benefit of those who work for you." Seldon indicated to me, when a participant on the course itself, that it was this link between being undefended and being still which he found most powerful.

In Book Two, *Leading With Nothing To Lose (4)*, I apply three of seven constructs of *Human Ecology Theory* to create an eight category model of *Leadership Posture* (4, p 9-33). Central to the book's proposal and the course goal, is to enable leaders to discern the posture of leadership required for the situation in hand.

This discernment relies upon a quality of *stillness* or *equipoise*. However it is not a leadership of passivity, or mere contemplation. It distinguishes itself from spiritual leadership notions which emphasis *being* over *doing* (Fry, Kriger, 2009, p1688) and asserts a unity of being through doing (6, p 126 -7) and doing through being.

Another author influenced by his experience of *The Undefended Leader course* is Shaun Lambert who attended a course in 2008. He subsequently invited me to write the foreword to his book *A Little Book of Sparks, A Study in Christian Mindfulness (23)*. Lambert, a growing commentator on mindfulness in the Christian tradition, has privately attributed the start of his own journey to the ideas and experiences on *The Undefended Leader course*. Whilst I have not drawn heavily on the discipline of mindfulness in leading the course, I am interested that others have found this connection.

One of the proposals made in *Leading With Nothing to Lose* (4) is that, from this still point, the leader is able to move responsively to the needs of the group around them (evidence 4, p 143-5). Leadership, I have asserted, is a kind of dance in which responsive deftness and mobility are the key qualities (6, p 151, 159). In this, I am close to the notions of collective or situational leadership, which conceive of responsive mobility. Pearce and Conger (2003) observe that "individuals... can rise to the occasion to exhibit leadership and then step back at other times to allow others to lead" (p. 2).

A fresh light on systems theory and team roles

I recall discussing the *Leadership Signature* model (43) with a former aide in the US Kissinger administration. He said it reminded me of their morning briefings. They would study a large world map on which the major power players at the time were located. They would consider any news that had come in overnight and then ask themselves 'In the light of X, what do we think Y will do next?' Or they might ask 'If A does B what will C do?' A simple kind of systems thinking. *"Your model",* the former aide said, *"Is trying to do that isn't it?"*

He was right. *The Leadership Signature* model which we developed as a heuristic within *The Undefended Leader Course,* has been used effectively as an analytical and mapping tool with many corporate organisations. It enables them to appreciate the impact of their actions upon their clients for example. It has also been licensed as a tool to several consultancies who have seen the benefits of such a systemic analysis tool (40, TAH). This model is a form of topology of collective leadership (Contractor et al., 2012). At the kernel of distributed or collective leadership as a concept is the idea that leadership is a property of groups of people, not principally of an individual (Woods. 2004). *Human Ecology* offers a conception of leadership which engages both with the patterns of space and time, offering a set of dynamic pairs.

There is considerable overlap in the literature on teams between the need for all members to share a common view of both the purposes of the team and its means of working and the discussion of distributed leadership (Woods, 2004). Over the years Meredith Belbin, author of Belbin's Team Roles, and I have had a series of conversations about the considerable synergy and overlap between his model of Team Roles and the *Human Ecology* model of a group's Social, or Team Ecology, including participating in a formal join project, *The Big Conversation* (22). We have overlaid the two models, finding a high degree, though not perfect, fit. One of the interesting aspects of Team Roles which Meredith has noticed is that they appear to operate in natural pairs. Each role has its opposite, a kind of balancing complementary function in the team (11.2).

Figure Twenty Four. Recording for The Big Conversation with Meredith Belbin.

Front and Back stage: a new proposal of dynamic interaction

The dramaturgical idea of the self having both a front and back stage has proved particularly useful for participants on *The Undefended Leader course*. Participants on the course are encouraged to acknowledge their own self presentation as a social strategy to perform and to protect themselves in everyday life. To this extent, both presenting and reserving are complex, ambiguous strategies designed for personal enhancement and acquisition of power (Suls, 1982, 1993, p233).

Many cite it has the single most important idea they engaged with on the course (33, 33.1). One participant writes

> "The PEP report expressed in a way which I had struggled to do before, my front and back stage personas. It gave me a focused agenda to take forward into the coaching arena, an agenda which I am now addressing with enthusiasm".

For evangelical Christian leaders it was equally revealing. I suggest two reasons for this. First, it offers a fresh interpretation of the Genesis 3 'Fall' narrative (Walker, 2011, p19-20) which is foundational for evangelical understanding of the origin of sin in the world. In this sense it empowers and refreshes an old story in a new light.

Second, it makes personal sense to many evangelical leaders whose churches are, I would suggest, Goffman-esque 'total institutions' (Goffman, 1969). *Human Ecology Theory* proposes that what we present on the front stage tends to get *mirrored in reverse* on the back stage. Behaviours and characteristics which are visible on one stage are not necessarily visible on the other; instead, another set of coordinating behaviours and characteristics gets manifest and established on the other stage (2, p 30). In such environments, the pressure on the leader to present an acceptable version of oneself which is dissonant to the hidden version of self is great. A vocabulary which allowed leaders to acknowledge this and gave permission for its expression was a relief for many evangelical leaders strained to breaking point.
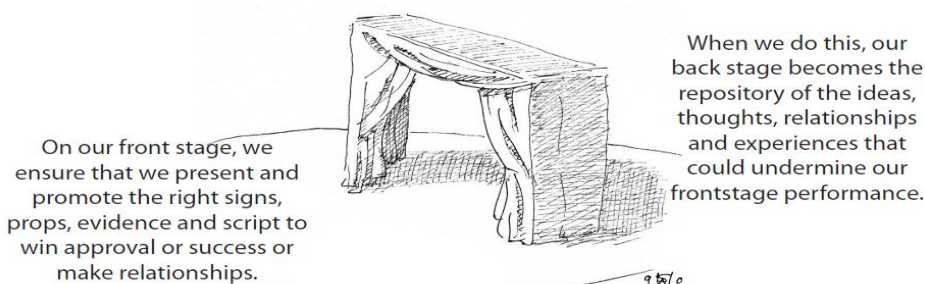

On our front stage, we ensure that we present and promote the right signs, props, evidence and script to win approval or success or make relationships.

When we do this, our back stage becomes the repository of the ideas, thoughts, relationships and experiences that could undermine our frontstage performance.

Figure Twenty Five. Drawing from *Leading Out of Who You Are* (Evidence 3, p 25).

The influence of this new knowledge on the field

I am conscious that my ideas relate to several different disciplines. I have not published narrowly within, for example, the fields of leadership, or management theory, of social psychology, or coaching, or even Christian leadership. Writing for different audiences, both Christian and secular, unattached to a single discipline has made it arguably slower for my ideas to obtain engagement in a single field, as well as more difficult to evaluate. At the same time, it has allowed editorial independence and the ability to generate a corpus of materials which show integrity of intellectual origin.

There has been a steady growth in the reference to the models and language of *Human Ecology*, and in particular *Undefended Leadership* and Undefended Life from a variety of other authors and commentators.

Secondary Impact			Evidence
Extended reference to *Human Ecology* ideas by other researchers/publications			
Preece, Roger	Understanding and Using Power, Grove Booklet	2011	20, Link
Seldon, Anthony	Happiness, Why we should put our happiness first (and other papers)	2013-	24 Link
Abel, Sarah	Authentic, Relationships from the Inside Out, Hodder	2010	21
Belbin, Meredith	The Big Conversation (and other dialogues)	2009-	22
Lambert, Shaun	A Little Book of Sparks, Instant Apostle	2012	23
Houston, Tom Director LCWE	*Undefended Leadership* as framework for PhD reflection, OCMS	2013	
Johnson, Jenny	*PEP* used as technology for student population assessment, Liverpool	2012-	Link
MOOT	Podcast interviews with SPW	2011	Link
MODEM	Podcast interviews SPW, most Influential Leadership Books in 21st centure	2012	Link
Baptist Times	Two articles and interviews on *Undefended Leadership/Human Ecology*	2008/9	13
Reform Magazine	Interview on Undefended Life	2011	14 Link
Mike the Mentor	Articles on *Human Ecology* and *Undefended Leadership*	2005-	16
Other bloggers	Numerous exploring SPW's Undefended Life/Leadership	2011-	18
School Heads	Letters from school Heads upon reading Leading Out of Who You Are	2010-	19
Psychometric Users Forum	Interview with Patti Stephens about Coaching Signatures and *PEP*	2007	15 Link

Figure Twenty Six. Examples of references to *Human Ecology* ideas from secondary authors and sources.

The following sample of endorsements suggest that the idea of *Undefended Leadership* has been recognised as distinctive and innovative in the field of leadership practice if not the academy.

"Leadership is commonly associated with dominance and power. Simon Walker shows that there are other types of leadership capable of being more effective."
R Meredith Belbin

As Britain's first female Chief Constable, I strongly recommend this to anyone interested in making a real and sustainable difference."
Pauline Clare, CBE

"This is the most important book on leadership I have ever read, because if read and understood, it will change you, to the enduring benefit of those who work for you. My only sadness is that I did not encounter it years before."
Anthony Seldon, Author, Blair Unbound

"Insightful and helpful. This book is a need to-read for anyone aiming to fulfill their potential as a leader. Simon Walker challenges much leadership orthodoxy while providing words of wisdom for leaders who aspire to make a real difference. Drawing on psychological, emotional, behavioural and spiritual theories, as well as his own and others' leadership experience, Simon explores some of the deeper choices leaders need to make. In particular, he highlights the power of courage to help the Undefended Leader achieve richer meaning out of adversity."
Linda Holbech, Director, The Work Foundation

"The topic of leadership is big business. Judging from the number of books available on the subject, publishing in leadership need to also be a big business. But, as all of us who read widely can attest, few of those books offer any new or big ideas regarding the topic. … Simon Walker's Leading out of Who You Are, on the other hand, is one of those unique encounters with an author that can profoundly change how one thinks and behave—about leadership and as a leader. It is having that forging effect on me. I recommend the book to anyone who is serious about understanding their current and potential influence on others."
**Thomas G. Addington, Ph.D., Oxford Analytica**

"Leadership emerges as a characteristic, in some form, of most people's live. It becomes a means towards human fulfillment in its deepest sense. Seen in these terms, the self-effacing, humble, 'undefended' leader gains a true inner strength. [Simon] offers his insights to a universal audience, as a liberating response to the over-stressed character of so much modern living."
The Rt Revd Dr Peter Forster, Bishop of Chester

"A refreshing and disturbing look at leadership for those interested in shaping a world beyond one determined by the forces of the market and the suicide bomber."
Sol Davidson, Partner, Davidson, Nicklen Associates

Cycle Two. Active Experimentation:
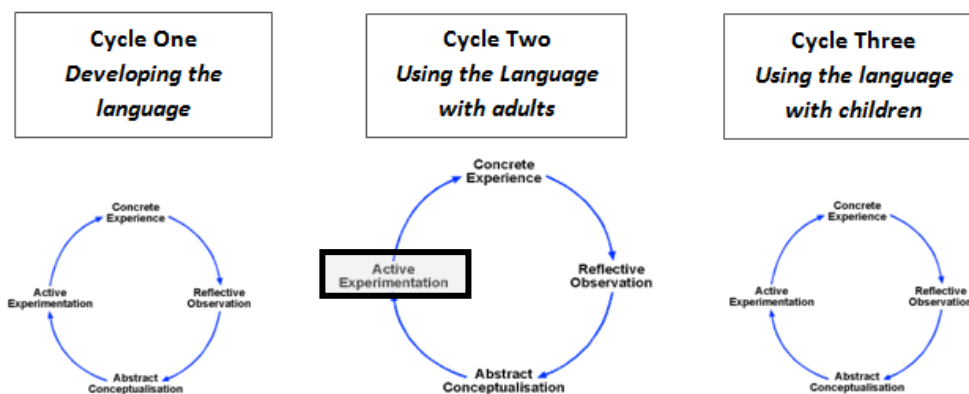
In this section I explain the development of a consultancy business working with the tools and models of *Undefended Leadership*. I suggest that propositionalism can result in corporate leadership exhibiting the same divisions between the leader as person and technician. I explain the licensing of the Human Ecology Ltd technologies Human Ecology to other consultancy organisations. Finally, I explain the invitations from school principals that led us to the third cycle of the project: the inception of the *Footprints Curriculum* in Schools.

Consultancy business

I have suggested that the problem within evangelical leadership training was its propositionalist view of language. Seeing the 'word' at the centre of its epistemology bred a gap between the leader as a *technician* of this propositional vocabulary and the leader as a *person* embodying the life spoken of.

I would argue that commercial organisations, in particular large corporate organisations, are susceptible to a similar kind of propositional epistemology. The fields of both gender and organisation studies (e.g. Bass, 1998; Terjesen et al., 2009) and gender and language (Kanter, 1977; Holmes, 2006; Baxter, 2010) have shown that leadership is conceptualised as intrinsically masculine and shared stereotypes of the 'effective' leader as one who is "authoritative, assertive, adversarial, competitive, task-focused, goal-orientated, and single-minded" (Baxter, 2012). There are echoes here of the socio-linguistics of evangelical leadership, in which leaders are those who master information and technique rather than submit to transformation and build relationship (Bass, 1998).

My own experience of corporate leadership supported this picture of dominantly male, functionalist culture. Between 2002 and 2011 I worked with seventeen corporate teams at middle to senior tiers; each were numerically highly male-dominated, some acutely concerned of the problem of losing women before senior leadership levels. In 2006 the lead partner of a UK practice of a global professional services firm approached me about working with his division. Their previous year's scores for senior management engagement in the practice were the lowest in the UK. He recognised that, whilst the practice was succeeding technically in delivering profit, it was failing to engage its people. He was concerned that, in the long run, this would result in attrition; individuals leaving, being worn out, becoming less productive. Ultimately there could be a financial cost.

Over the course of the next three years I brought together a team of practitioners to deliver a distributed version of the *Undefended Leader* materials under the trading name of The Leadership Community. The goal was to drive up the level of leadership engagement within the practice by introducing the language of *Undefended Leadership* to the partners and one below. At the end of the first year of our work, they were the highest. The Practice Head attributed the rise in large part to the *Undefended Leader* training.

The Leadership Community has delivered a range of interventions within fifteen organisations from small not-for-profits to large multinationals. Some interventions have been one day training workshops; others have involved multi-year relationships supporting an ongoing programme of change across a large organisation. Work has been across all levels of organisation from junior to middle and senior management, including board level. The work has always revolved around the explicit use of *Human Ecology* IPR; some past intervention titles have been *'Developing Undefended Leadership in XXX'*; *'Understanding and developing your Leadership Signature'; 'Improving our leadership mobility'; 'How to create a high performing team by optimising our Human Ecology'*.

Prospective clients tend to approach us following an engagement with me perhaps as key note speaker at a conference, through one of my books or through a workshop at an industry forum such as the APECS forums I have led. We have never engaged in an active marketing campaign for the consultancy business.

Delivery of the consultancy on larger projects involved creating and leading a team of associates, drawn from the group of about fifteen professional practitioners who themselves have engaged in *Human Ecology*–based training. An essential component of our associate

delivery has been that individuals do not simply understand how to deploy the relevant models and tools, but have themselves personally engaged with the implications of the *Human Ecology* model in their own lives and professional practice. Practitioners are typically highly qualified in the field of training and development; many are Master Practitioners in NLP, Level B psychometric training, MBTI practitioners and all are qualified accredited executive coaches. Most, but not all, would share a spiritual perspective as an important dimension in their own lives. We work through document 36 as a means of training coaches delivering *Undefended Leader* material.

Large Commercial Organisations engaging with *Undefended Leadership*		
KPMG	Emerging Leader training and coaching over several events, *Risk and Compliance*	2007-
Accenture, London	Senior Exec and Management *Undefended Leader* training two years consultancy, *Supply Chain*	2006-8
McKinsey and Co, London	*Undefended Leader* 2 day retreat	2009
PWC, London	Workshop and dialogues with L&D department	2007-8
Astra Zeneca,London Underground, Strategic Rail Authority,Glaxo Smith Kline,HSBC.	Interventions and training courses based on Human Ecology models and processes	2003-2013

Figure Twenty Seven. Corporate clients to whom we delivered Undefended Leader training

Selected client quotes on Leadership Community Consultancy impact

"The work that Simon Walker has carried out with our Housemasters and Housemistresses has undoubtedly helped to shape and enhance pastoral care at Wellington College. Through gaining a deeper understanding of Simon's Human Ecology Theory, our pastoral leaders have embraced the concept of undefendedness and gained a deeper appreciation of who they really are and the unlimited potential that lies within them. Simon's work has permeated throughout our entire community; the underpinning philosophies behind our pupil leadership programme have been shaped by Simon's thinking, allowing a new generation to put into practice and take into the wider world real and very practical leadership strategies which will allow them to serve others way beyond the school gates."
Delyth Draper, Pastoral Deputy, Wellington College

"I have realised new potential in: An increased level of confidence in myself and my own abilities. The ability to see that I am capable of making and executing the right decisions and that I have the internal tools and imagination to do this.
Jeff Yelland, Portfolio Manager, London Underground

"Simon provides an excellent framework for addressing complex issues of team dynamics. I would unhesitatingly recommend his work ."
Dr Alan Barge, Global Product Director, Astra Zeneca

The IPR licensing business

From utilising the original *Personal Ecology Profile* as a central part of training process for Evangelical leaders I saw opportunity to construct a new breed of metaphor-based Human Ecology instruments for wider markets. From 2002 a family of technologies were developed for various uses: coach training, recruitment, leadership training and organisational profiling.

Invented Technologies Primary Impact				
Instrument /Model	Application	Where used	Date	Evidence
PEP	Deep 1:1 coaching and development	AZ, LU, Wycliffe, TAH, *Undefended Leader* Course	2001-	42
PEP Lite	Management training and coaching	Red Rocks, Liverpool University	2003-	Link
PEP Arena	Recruitment assessment and 360 feedback	TLDS	2009-	42.1
Coaching Signatures	Coach training and supervision	CSC, 15 accredited license holders	2007-	48
Leadership Signatures	Leadership development and training	Accenture, KPMG, PWC	2008-11	43
Undefended Leader profile	Leadership coaching	Accenture, Wycliffe, SMC	2008-11	47
Construct	Organisational profiling	TLDS, TAH	2005-	44

Figure Twenty Eight. The family of internet-based technologies developed from the *Human Ecology* model between 2002-2011

Human Ecology-based technologies (specifically, the online diagnostic and development instruments delivering feedback reports to clients and client organisations) represent instruments which are unique in the market, based as they are upon a discreet and proprietary model of human behaviour.

As with any technology based upon a new theoretical model, gaining credibility and legitimacy is a slow process. We chose to go down the route of self-publishing our technologies rather than selling the IP to a publisher. Having done so, it has allowed us control over their development; it also restricted the funds we had available to promote the technologies to the scale that we would have liked.

Our most effective marketing routes have been through industry forums, as cited in the evidence (evidence 15, 16), which have allowed us opportunity to engage with practitioners in the field of training and development and to introduce them to the new thinking beyond

Human Ecology as a model. The validation of significant industry figures such as Meredith Belbin and, in the coaching profession, Patti Stevens, has boosted interest in our technologies (41).

Academic and Professional Events Teaching on *Human Ecology*		
Henley Business School	Coaching Signatures teaching day for faculty coaches	2009
Oxford Brookes	Coaching Signtuares Faculty Coach Training seminars	2005
Bath Spa University	*Footprints* seminar, MA module in attachment theory	2013
OCMS	*Human Ecology* Seminars, sustainable capitalism	2011
APECS, London	Coaching Signatures training workshop for APECS coaches	2011
APECS, London	Leadership Signatures workshop	2008
Cass Business School, London	Leadership Signatures Workshop	2008

Figure Twenty Nine. Professional and industry forums where *Human Ecology* technologies or applications were used

Some industry endorsements of the *Human Ecology* technologies

"The PEP is a very interesting way of generating constructs relating to key areas of life management. I am sure the system has an important part to play in aiding personal development."
Meredith Belbin, Author of Belbin Team Roles

"Human Ecology have developed an impressive system to meet the contemporary market need of instant, ongoing coaching feedback for senior management. The quick and efficient delivery of its personal analysis puts control back into the hands of the client and I believe will be an invaluable aid to ongoing management development programmes across industry sectors."
David Ost, Group Director of Human Resources, Candy-Hoover Group

"The Human Ecology Approach, and the Footprints Platform, are enabling our school to go from good to great in respect of those most fundamental demands of education - helping young people to understand themselves, and to understand others - which underpin our and affect every area of school life, and pupil performance."
Richard Backhouse, Principal, Monkton Combe School

"Thomas's is a major user of Footprints. Data is always accurate and the need for it is clear and pressing. Our work with Footprints has begun to reveal deep seated misconceptions that we hold about our pupils and staff...."
Tobyn Thomas, Principal, Thomas's London Day Schools

"Having used many psychological tests both personally and professionally, I have been extremely impressed by the accuracy and value of the PEP. It has an innovative approach which is difficult to fix, getting to the important relationship and social aspects of personality. It provides valuable insights insights into behavioural styles and makes valuable suggestions towards developing additional interpersonal skills and management abilities."
Consultant Psychiatrist and Clinical Director, Regional Health Trust, UK

"This is the new Myers Briggs – a set of tools that looks not at what we are – but what we are becoming. Business leaders now have the chance to understand the interrelationship between personality, character and results– directly applicable to the practicalities of running large organisations."
Roger Preece, Former Managing Director of Capco, Director ThinkingLife

"I was extremely impressed with the Personal Ecology Profile, which was very accurate, but expressed in a way which I had struggled to do before, my front and back stage personas. It gave me a focused agenda to take forward into the coaching arena, an agenda which I am now addressing with enthusiasm."
Martin Rayson, Director, MLR consulting

"The Clipper 2002 Round the World Race is a unique challenge of team work as well as a personal challenge for the individuals taking part. The Personal Ecology Profile has enabled us to understand each other better, communicate about how we work together and to anticipate potential problems before they arise. This will help us immensely through the highs and lows ahead at the same time, it has highlighted development challenges for each of us as individuals- at the end of the race, in 11 months time, the PEP monitor will help us see how we have responded to those challenges and met our personal goals."
Richard Butler , Skipper, Bristol Clipper- client

Between 2002-9 eleven small consultancies were trained and licensed to use the growing *Human Ecology* family of instruments in their own practice. These were typically used, by our licensed partners, in leadership development work, 1:1 coaching and team development in organisations as diverse as Henley Business School, GSK, HSBC and Greenpeace and many others.

Figure Thirty. Six of the consultancies to which licenses to exploit *Human Ecology* Ltd were sold

Coaching Signatures

One such consultancy, licensed exclusively to use our Coaching Signature instrument , *Coaching Signatures*, (41) was so successful that we negotiated a sale of the instrument to them in 2009. The *Coaching Signature* model is an application of the cognitive factors of the *PEP* and is articulated most fully in *The Ecology of Coaching* (7, 2009). The instrument is now developed and used by CSC Ltd as a coaching supervision tool within the UK. CSC have developed their own Coaching Signature Accreditation process through which they have accredited more than fifteen professional supervisors (ref). It offers an insight into the coach-coachee relationship which other instruments do not. Based upon the dynamic interaction of coach and coachee, it reflects the dialogical nature of coaching and moves the discourse beyond the language of coaching style or learning style.

PEP lite

In 2004, Red Rocks Consulting sought a licence to develop a shorter version of the *PEP* for their own consulting work. Working directly with David Grove Jenny Johnson, Director of Red Rocks Consulting, sought to develop the use of *Visual Landscaping* as part of her clean language practice of coaching ([Red Rocks Consulting web link).](#) She has gone on to train several executive coaches in using the *PEP Lite* and associated clean language techniques using the instrument feedback as a dialogue partner. Jenny is currently using the instrument as part of her doctoral study on the engagement and learning of Chinese students at Liverpool University (Jenny Johnson 2012). This should provide interesting case study and quantitative cross-cultural and cross-linguistic data.

Leadership Signatures

The other success has been The Leadership Signature profile (43). The instrument is subtitled '*The measure of leadership mobility'.* Rather than identifying the leader's *strengths* or leadership *style*, the profile assesses the degree to which the leader is able to move, to be mobile, in the posture they adopt as a leader in different situations. It seeks to enlarge the agility of the leader, providing feedback as to the overall mobility and areas of development. In this way it fulfils the goal of enabling the leader to become more participative in their sphere of operation rather than labelling the leader as 'this or that' kind of leader.
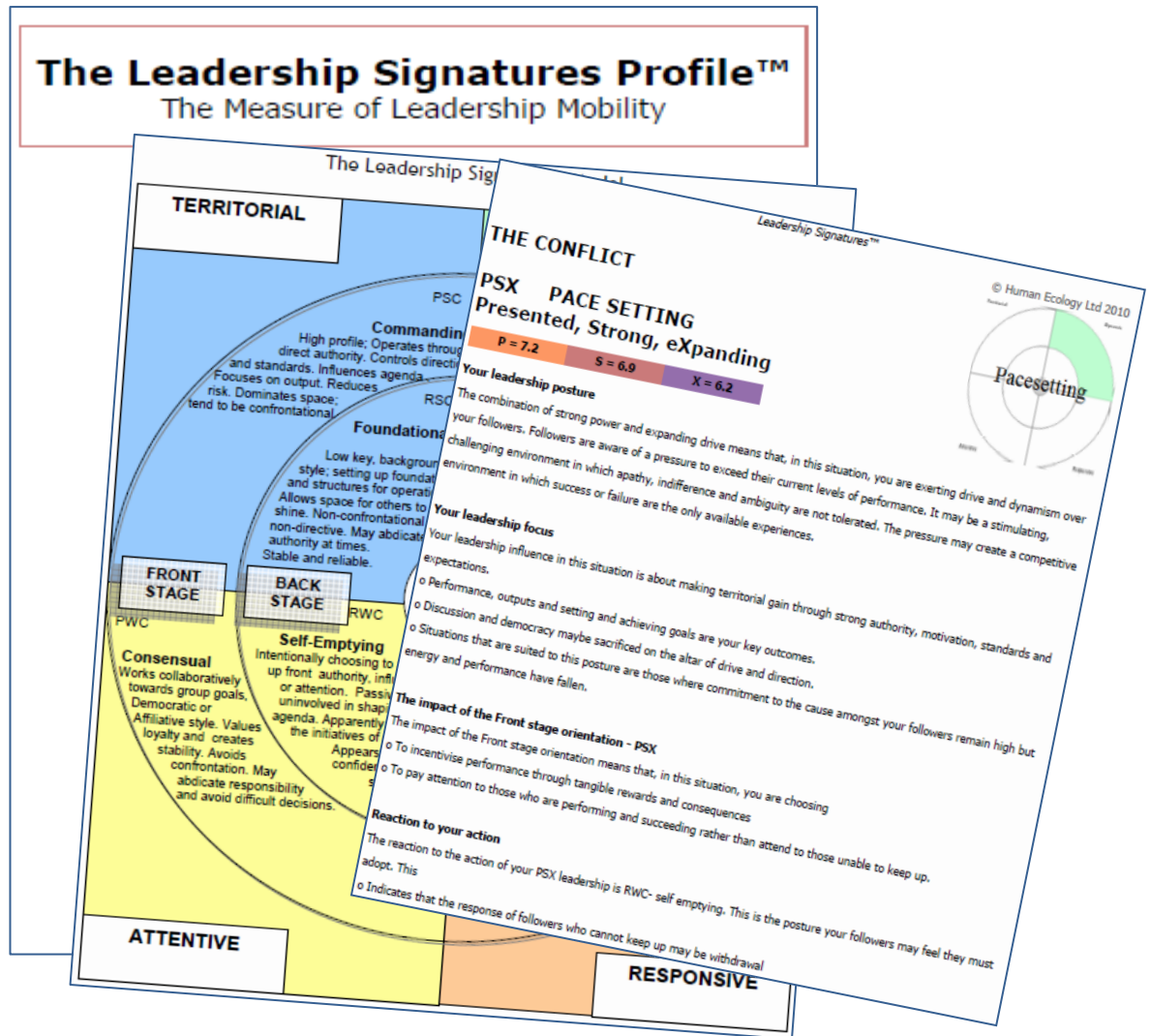
Figure Thirty One. An example of some pages of The Leadership Signature Profile report (43).

Secondary Impact		
Commercial licence of technology to other practitioners		
Coaching Supervision Consultancy	Licence and outright purchase of Coaching Signature instrument	2010
TAH Ltd	Licencse to exploit *Human Ecology* IPR in delivery	2010-
MLR Coaching	*Human Ecology* Technology commercial licence	2002
Red Rocks Consulting	*Human Ecology* Technology commercial licence	2003-
CSC Ltd	*Human Ecology* Technology commercial licence	207-10
Time for Change	*Human Ecology* Technology accreditation	2012-
Parallax Partnership	*Human Ecology* Technology commercial licence	2010-12
AMC Consulting	*Human Ecology* Technology commercial licence	2010
Propagate	*Human Ecology* Technology commercial licence	2010-11
Expand Coaching	*Human Ecology* Technology commercial licence	2010-11
Jericho Partners	*Human Ecology* Technology commercial licence	2010

Figure Thirty Two. The companies to which licenses were granted between 2003 and 2012 to exploit *Human Ecology* IPR.

Our IPR licensed partners were early-adopters of new technology. We were aware of the need to form a partnership with an academic institution by 2007, within which the technologies could be more researched and scrutinised. An extensive dialogue with Henley Business School developed some interesting possibilities. We continue to seek an appropriate academic institutional alliance and in the mean time continue our own research programme into the impact of our technologies.

Detaching from The Undefended Leader course

Someone once compared *The Undefended Leader course*, and its associated technologies, to a sourdough starter. Like a sourdough starter, *The Undefended Leader course* has life in it; stirred in the live yeast into a leader's life, you saw its effects working their way through the leaders thinking, acting and feeling. The tools of the course, like the machinery to mix, prove and then bake a loaf of sourdough bread, were a carefully constructed environment within which the yeast could grow and transform the dough. However, like a sourdough loaf, the resulting loaf was never the same twice. The results of *The Undefended Leader course* in leaders' lives were not commoditised and uniform; what grew was unique to that person.

A sourdough starter is not the finished loaf. *The Undefended Leader course* was, likewise, a starter; a catalytic process of self-awareness, ownership, freedom and choice in the life of each leader who had been engaged by it. It was for this reason that I never felt comfortable controlling the output or commoditising the process. I wondered if franchising the *Undefended Leader* process would be to defend it and therefore to destroy it.

Over the past five years of self-reflection I have come to believe I needed to be free leave the sourdough to do its work in the lives of others without my involvement. As I have detached from the *Undefended Leader* work, so other contexts for the application of the underlying ideas have emerged. The most compelling of these has been the opportunity, catalysed by educational clients with whom I had worked, to apply the language to children.

A call to work with children: The inception of Footprints

Between 2003 and 2010 I was approached by a number of school leaders to apply the concepts of Human Ecology to the formational journey of young people; young people who will have, and go onto hold, leadership roles within friendship groups, classrooms, families, communities, institutions and businesses.

I believed that the fundamental language of *Human Ecology* could be translated into language accessible to children. The assertion of Piaget's developmental stages is that adults become propositionalist during the course of their education; they gain cognitive capacity and proficiency in analysis and conceptual thinking but lose touch with embodied and physical thinking. I believed that *Human Ecology,* as a concrete and embodied language about our space in the world and our impact on others, might actually be *easier* for children to grasp if they had yet to move on fully from a concrete-operative stage of thinking.

I was excited about helping young people become aware of their own space in the world and their impact on others. Lives influenced early are lives influenced deeply; leaders of the next generation could, perhaps, be most effectively educated in the principles of becoming undefended if they were engaged whilst still at school.

In 2010 I approached two of our current educational clients about our putative plan to create a curriculum for children. Their positive response and indications of willingness to embed the proposed curriculum into their schools encouraged me to take the step of developing what would become the *Footprints* curriculum.

- Wellington College, Bucks 2005-10
- Thomas's London Day Schools, 2002-
- St Johns' College J'burg, South Africa, 2007-10
- Keynote speaker at National Conference of Head teachers,
  South Africa, 2007
- Key note speaker ASC conference, Queensland, Australia, 2012
- Bloxham Project National Conference, UK, 2009
- Key note speaker, United World College, Nordica Peace
  Conference , Norway, 2012
- Coach in residence, Monkton School, Bath, UK. 2012-
- Harris Academy, Purley, UK, 2014
- Bede Academy, Gateshead, 2013

Figure Thirty Three. Educational clients that encouraged me to apply the principles of Human Ecology to the education of children.

CYCLE THREE

Cycle Three. Concrete Experience:
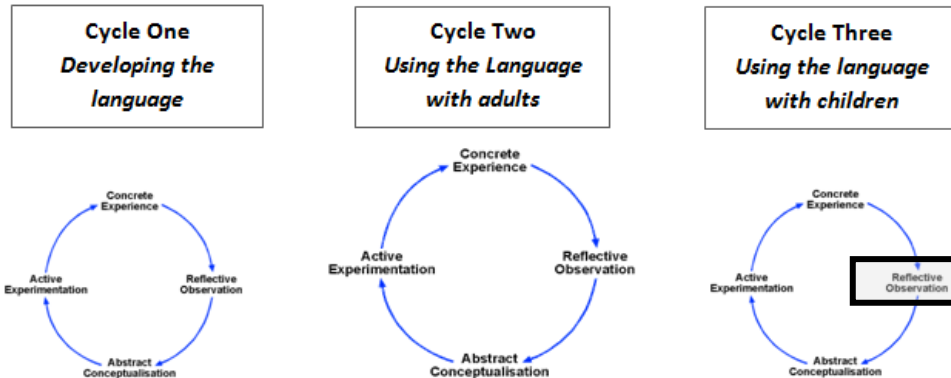
In this section I explain my role in developing the Footprints Programme for Schools and acknowledge contribution of Jo Walker. I explain the design principles for the Footprints curriculum in terms of providing an age-specific metacognitive language to enable children to explore their impact on others through the footprint that they leave. I illustrate this with regard to some of the Footprints materials and explain the conceptual relationship between the factors of Human Ecology and the language of footprint.

Launching Footprints

The *Key Stage Two Footprints* curriculum for Primary School age children was developed by Jo Walker (my wife) and myself between 2010 and 2013. Jo is a former country advisor in emotional, social and behaviour difficulties (ESBD) and has published ESBD resources now used county-wide in schools in Oxfordshire. Jo had been involved in the inception of Human Ecology Ltd serving as a Director of the company. Between 2002-03 she had taken a career break from education to coach business leaders using the PEP. When Jo re-joined the project in 2010 her role involved writing the *Footprints curriculum* lesson plans and schemes of work.

My roles were as follows:

- Serving as a Founding Director of *Human Ecology* Education, I have been responsible for the vision, original conception and launch of the company.
- Authoring the *Footprints* stories around the two central characters Alice and Alistair Acorn (65); consulting on the design of curriculum; delivering the teacher training programme.

- Designing and managing the online *Footprints* platform to analyse and track student data.

- Responsibility for the research into the statistical validity of collected *Footprints* data and the designing and delivery of research studies. Writing research reports.

- Co-delivering training to teachers on teaching the curriculum.

- Responsibility for the design and development of the *Footprints* web site.

The *Footprints Key Stage Two Curriculum (52)*

The *Footprints KS2 Curriculum* translates the ideas of *Human Ecology* into a curriculum, metacognitive language and set of tools for primary school children. The language of 'Footprint' comes from my model of Human Ecology. 'Footprint' is the *social posture or strategy a person uses in a social situation*. In the *Leadership Signature* model (evidence 2, p 77 and evidence 43) I identify two interacting components of a person's social posture or strategy: first, the weight or strength of their impact on others (called strong or weak power in the *Signature* model); second, the direction or movement of their impact (called expanding or consolidating in the *Signature* model) (Figure Thirty Three).

I identify social postures which can be any combination of heavy or light weight and moving forward or standing still. These interacting factors provide the theoretical basis of the four coloured footprints in the Footprints curriculum. Weight and movement determine the *agency* of an individual within a social group. Heavier weight footprints leave a stronger influence on the group and tend to be more individualistic and imposing. Lighter footprints tend to form greater collaboration and relationships within the group.

The aim of the Footprints Curriculum

Through the *Footprints curriculum*, children are helped to become more aware of the *Footprint* they are using in a given situation. They are also equipped to understand the choices of other *Footprints* available to them and to develop the skills to use those other footprints. The goal of the curriculum is to foster children who are less fixed in using just one *Footprint,* who are more mobile or agile and are able to choose and then use the right *Footprint* for the right situation. This aim echoes that of *The Undefended Leader course*. In *The Undefended Leader course*, we helped leaders become free of their defences in order that they might be better able to choose the right leadership posture for the task in hand. In *Footprints,* we help children learn to use all of the four *Footprints* in order that they may *remain* free in their use of them, rather than

becoming defended in just the ones which they feel safe using. We are seeking to develop *Undefended Leaders* from a young age! (Figure Thirty Four).
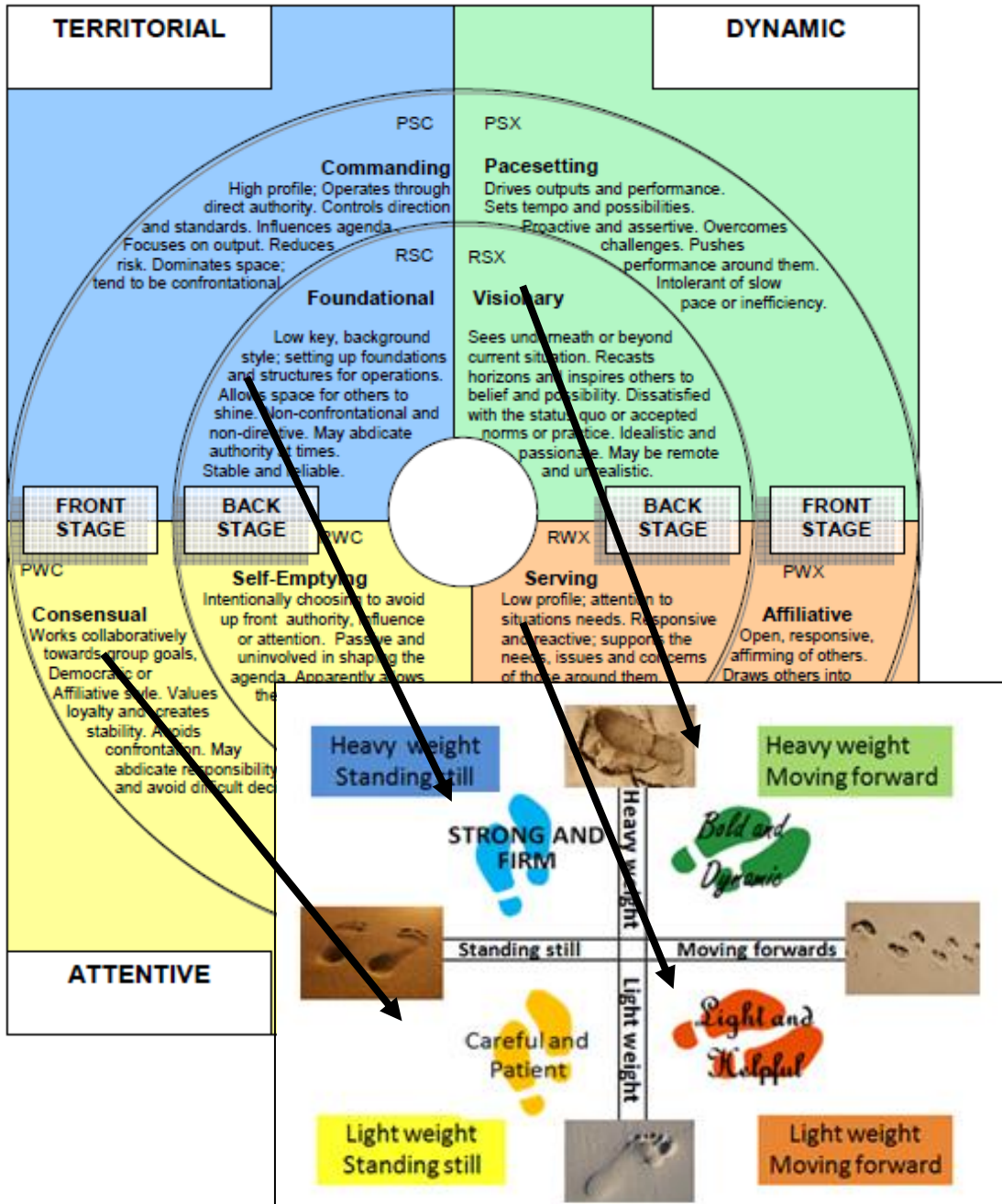

Figure Thirty Three. The four *Footprints* and their movements are a children's translation of the adult Human Ecology Leadership Signature model.
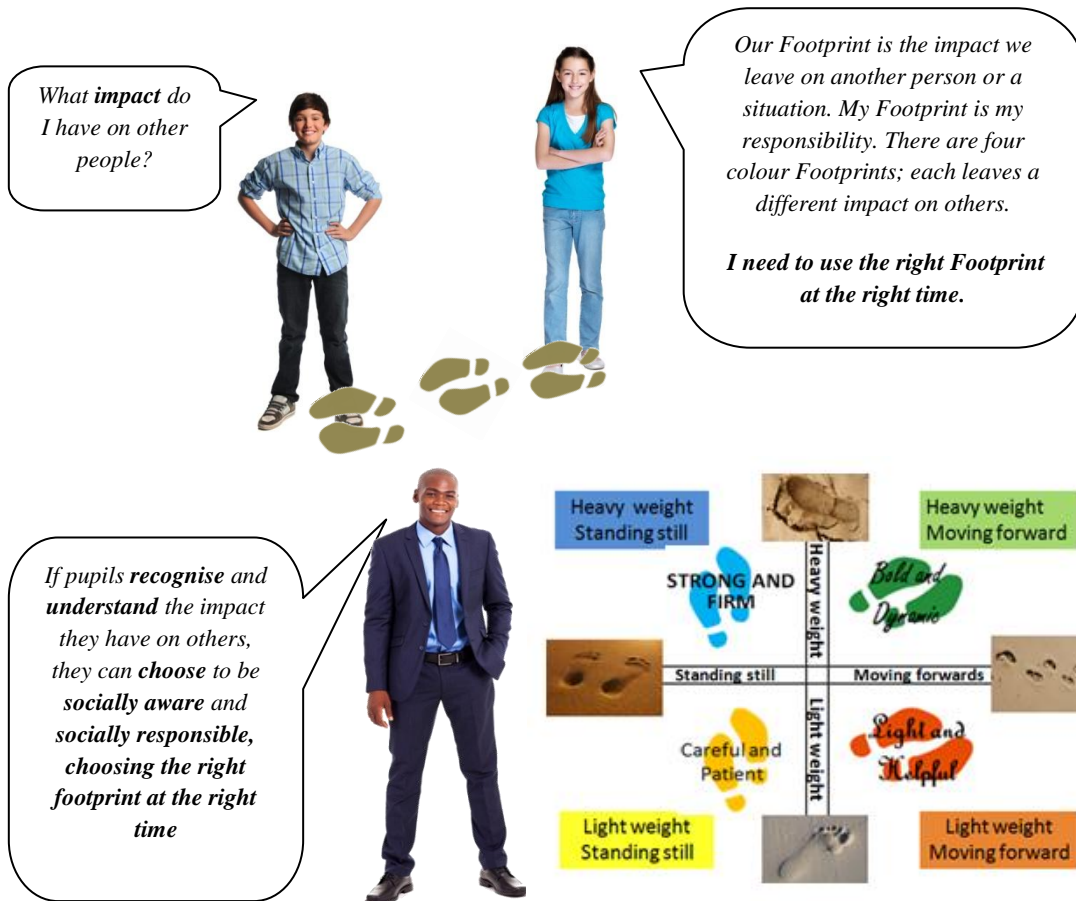
Figure Thirty Four. Examples from the Footprints teacher's manual.

A shared, visual, somatic language

The *Footprints curriculum* encourages children to notice how their peers, teachers and parents are using footprints. An interactive classroom display is put up; children post coloured notes on which they have written a situation where they noticed the colour *Footprint* being used (Figure Thirty Five).

Figure Thirty Five. A year five *Footprints* classroom display in a school in London

Children learn to notice their own Footprint through enacted activities. For example, in Lesson Four they explore fast, dynamic Green *Footprints* by racing around the room the teacher then encourages them to notice what happened (it was exciting, there was little eye contact, people bumped into each other....). Other lessons

use similar embodied activities to explore Yellow (standing still, light Footprints), Blue (standing still, heavy Footprints) and Orange (moving forward, light Footprints).

By enabling children to notice their own and other's use of *Footprints,* the curriculum builds a shared language across the classroom. It empowers children to influence the classroom culture through positively reinforcing appropriate and helpful use of *Footprints* by others.

Who have you seen using Blue Footprints?

Nicole when she explained what a remainder Was. She was very clear and firm.

When my sister was scared going to school. I reassured her in a strong firm voice.

When I was sad, Vivian made my happy again by reassuring me that everything would be ok

My dad used blue footprint when my little brother was scared of the dark.

Miss Boyce used blue footprints when Amber was upset. She was clear in her instructions

I saw Charlotte using orange footprints when she was encouraging Eloise to have a go

I used orange footprints in the Y4 hockey inter house but I was happy NOT to be captain!

I was in a group with Felix and Laith and they both used orange footprints

I was Cordelia using orange footprints when she was helping someone who was stuck in their work.

Who have you se Yellow Footprints

At the museum the guide us Footprints because he listen questions

In drama Darius was careful and patient when he climbed on and off the stage

In hockey Maddie noticed someone didn't have a stick so she gave them hers

When I was quiet today my friend came over and made me feel I wasn't friendless

Maddie used a yellow footprint when Maxine was feeling glum. She persistently told her calmly that is was ok. She was very gentle

Harry in year three saw I was on my own and asked me if I wanted to play with him

Figure Thirty Six. Examples of what children in yr 4 and 5 London schools posted.

Jack used a green footprint when he did his presentation

I used a green footprint when I was captain of cricket. I led us to victory!

Maria used a green footprint when she made me excited about doing a dance routine in front of our parents

My mum used a green footprint when she said she would give a prize to the person with the tidiest room

Children also interact with the *Footprints* language through the story booklets of Alice and her brother Alistair. They are encouraged to write their own Footprints stories and also to be *'Footprints detectives'* spotting different *Footprints* at school and at home.

Figure Thirty Seven. Some examples of what children in Yr 4 and 5 London schools posted.

Children are encouraged try using *Footprints* they are less comfortable using (Figure Thirty Eight). In this way the course builds not their self awareness and self-efficacy as a person. It anticipates *The Undefended Leader* goal that effective leaders are those free enough to use the right leadership posture at the right time.

Figure Thirty Eight. Examples of Yr 5 children's own developmental goals on the course.

Developing the leadership of teachers through Footprints

We encourage teachers to develop their own Footprint agility in order to improve the quality of their social leadership of their classroom environment. The *Footprints* teacher manual (52) explains that

> "the most effective teachers attune to a particular context, dynamic, or pupil; then select and adopt the most appropriate leadership posture, with the intention of bringing about a desired impact. Other teachers may consciously choose to adopt a particular posture; perhaps a posture which is less instinctive for them, because it is what the situation demands. They want to have an intentional impact on the situation, dynamic or individual."

Some examples we give of how a teacher's behaviour informs their leadership posture include that:

- A teacher may choose to sit down in a lesson, rather than stand up, when facilitating rather than directing a class discussion.

- A teacher may choose to adopt secure, firm, assertive body language and tone of voice to show a child that a particular behaviour is not acceptable.

- A teacher may choose to ask open ended questions in order to elicit pupils' thinking, although it would have been quicker to just tell pupils the answer.

We then use the same language, introduced to pupils in *Footprints Curriculum*, to support teachers in developing a range of leadership postures in the classroom (Figure Thirty Nine).

BLUE FOOTPRINTS ARE STRONG AND FIRM

Blue Footprints enable pupils to feel safe, secure, reassured, and certain

Teachers use Blue Footprints w[hen they]

- establish a predictable and [...] environment
- establish and reinforce rules
- exert authority through cal[...] language and tone of voice
- set the agenda for the day
- remain firm, predictable an[...]
- follow through on a conseq[...]
- set clear expectations about[...] intended outcomes for task[...]
- communicate instructions c[...]
- ensure pupils have consolid[...] moving forward
- intervene assertively in a pr[...]
- safeguard children who are
- remain committed to an ide[...]
- decide the outcome of a de[...]
- give a pupil summative feed[...]

If teachers choose to u[se ... pupils] can be left feeling

- controlled
- deskilled and disempower[ed]
- inwardly frustrated and agi[...]
- impotent, ignored and void[...]
- bored and disengaged
- lacking creativity
- risk averse, fear of failure
- reliant on the teacher

GREEN FOOTPRINTS ARE BOLD AND DYNAMIC

Green Footprints enable pupils to feel engaged, energised and motivated

Teachers use Green Footprints when they

- create pace and energy through energised and dynamic body language and tone
- bring a sense of novelty, innovation and creativity in the classroom
- seek out opportunities to try new ideas and resources in the classroom and develop their own expertise
- cast visions and convey aspirations
- set challenges, goals and targets
- inspire pupils to believe that they can achieve something beyond their own expectations
- motivate pupils to perform for a particular event or exam
- give pupils feedback about how they can improve and develop
- plan extension activities to ensure pupils are stretched and challenged
- offer pupils a choice from a range of pre planned options

If teachers choose to use Green Footprints TOO OFTEN, pupils can be left feeling

- worn out and overwhelmed
- insecure
- a sense of conditional regard
- Reliant on others to motivate them
- carried along rather than actively engaged
- reluctant to reflect or consolidate
- competitive and driven

heavy weight, moving forward

the right

Figure Thirty Nine. Examples of the *Footprints* resources to help teachers become aware of the impact their teacher-Footprint leaves on their class.

Teachers receive an extensive *Footprints* training manual (52), lesson plans and resources along with a two hour whole school training course before starting teaching the curriculum. In addition, we provide additional training and 1:1 support for an in-school *Footprints* coordinator who supports, advises and communicates with parents and the Senior Management Team about the *Footprints Curriculum*. In this way pastoral issues that emerge through the curriculum are communicated and managed appropriately by all stakeholders. Parents have, to date, been universally positive about the *Footprints Curriculum* and its impact on their children. Children are not required to disclose personal information or response unless they choose to. A *Footprints* class contract of respect for, and care with, other's feelings is discussed with the class at the start and the end of each lesson. The importance of not placing a value-judgement on the four *Footprints* is reinforced throughout.

The current impact of the Footprints curriculum

The *Footprints Key Stage Two Curriculum* is currently engaging children, across eight primary and preparatory schools, including one in New Zealand and one in Australia. Currently on average a *Footprints* lesson is being taught to a class of children every day of the school year somewhere in the world. This number has grown to current level in under two years.

The *Footprints Curriculum* has succeeded in becoming a product which can be delivered fluently by third parties. *Footprints* is now taught by more than thirty teachers entirely independently of our direct involvement. Delivered through effective lesson plans, resources, power point schemes of work and online training, nearly two thousand children between the ages of eight and twelve are now being taught *Footprints* (52). In a recent 2014 school inspection, the OFSTED inspector verbally commended an observed *Footprints* lesson and the wider *Footprints* programme as 'tremendous'.

Secondary Impact		
Schools Adopting *Footprints* Programme		
Thomas' London Day schools Battersea, Clapham. Fulham and Kensington	*Footprints Curriculum* KS2 1500 children	2012-
Monkton Combe School	*Footprints Curriculum* KS2	2012-
Australian schools- various schools	*Footprints Curriculum* KS2	2012-
New Zealand schools-various	*Footprints Curriculum* KS2	2012-
Harris Academy Purley	*Footprints* KS4 resources	2012-
Emmanuel Ac. Gateshead	*Footprints* Raising data collection	2013
Bede Academy Gateshead	*Footprints* Raising data collection	2013

Figure Thirty Nine. Schools engaging with Footprints in 2012 and 2013

The *Footprints* web site contains further information on the KS2 curriculum.

www.Footprintsschoolsprogramme.co.uk

Cycle Three. Reflective observation:
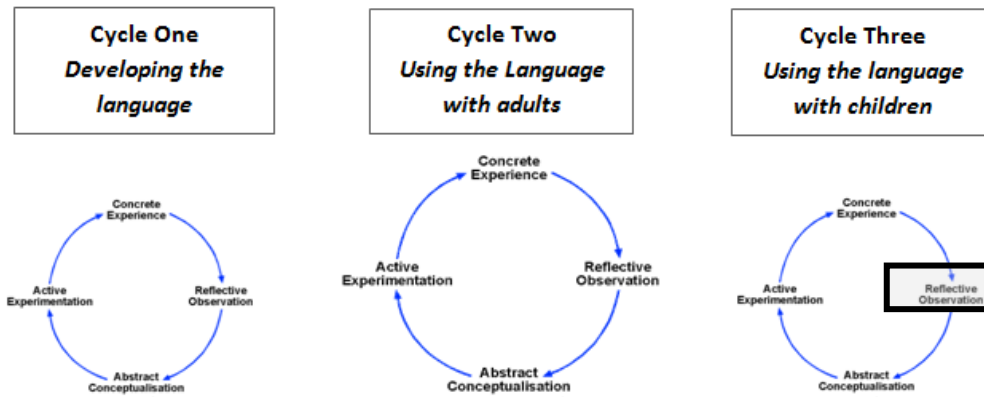
Evaluation and feedback on the KS2 curriculum

In 2012, we evaluated the pilot of the *Footprints Key Stage Two Curriculum*, taught at a London day school to three classes of year 5 pupils. I have highlighted below a summary.

- Overall the enjoyment of *Footprints* by pupils was just under **8/10**

- 85% said that they would tell others *Footprints* was worth doing, 10% said *maybe* and 5% *not*

- 86% said they would enjoy learning about their Subject Footprint next year if there was opportunity..4% said may. 10% said they would not

- 100% of children said they had learned things about themselves, their impact on others and other's impact on them

- Some of the enthusiasm was *extremely* positive."I would LOVE to do more." "Great!" "Yeah, it is my favourite lesson." "I would be thrilled to do more." "When can I start?"

- One expressed concern about discovering what she felt were 'bad' things about herself. One wanted to keep herself private. One said "Oh no!" to more *Footprints*. Two thought it "weird."
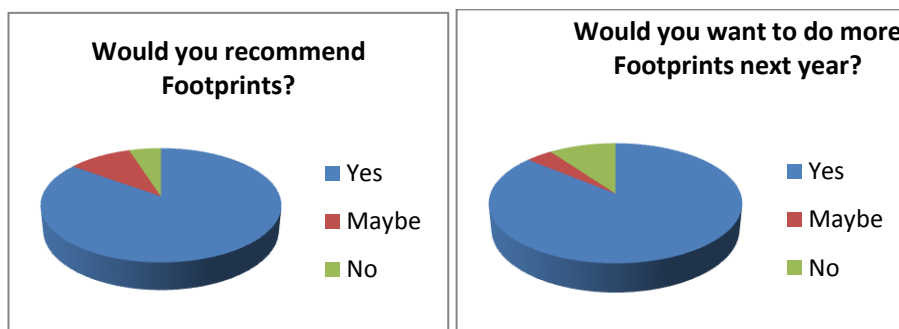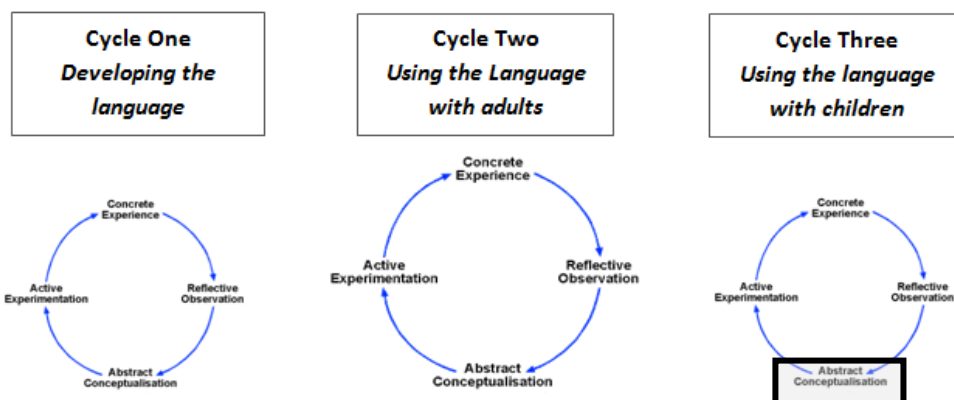

Figure Forty. Charts of the 2012 Yr 5 Footprints evaluation.

Cycle Three. Abstract Conceptualisation:

The metacognitive language of Footprints

Footprints educates children with an age-specific metacognitive language to describe themselves as agents and participants within the class and school. By improving the child's self-awareness as a person and member of a class, and by providing a map of alternative postures a child can adopt in a classroom, *Footprints* seeks to increase the self-efficacy of the child as a learner.

A number of authors have extended Bandura's notion of self-efficacy to the context of education and learning (Phillips & Gully, 1997; Choi, 2005; Hattie, 2009; Huang, 2011). Dweck has categorised two opposing learning states; a growth and a fixed mindset (Dweck, 2006); we believe that by increasing the self-perceived choices children have to act and access learning in the classroom, *Footprints* contributes to shifting children from a fixed to a growth mindset.

The role of metacognition in improving children's learning is now well established. Increased metacognitive capacity, literally *thinking about thinking*, has been shown to correlate with accelerated learning in primary and secondary school (Hattie, 2009) in numerous studies. The UK government's agency into education research, The Education Endowment Fund, commissioned a toolkit in 2013 designed to identify the interventions that generated the biggest impact on learning, improving *metacognition* rated as number two (Education Endowment Fund 2013). By improving the ability of the child to be aware of themselves as a learner and to be aware of the strategies available for them to engage with the learning tasks, children show characteristics such as resourcefulness and self-agency (Zimmerman, 1996).

Through a quantitative research study that I conducted across four secondary schools in the UK in 2012-13 (Walker, 2014) there is some evidence that more academically successful

students use lighter Footprints when engaging in their lessons than less academically successful students. In addition different subjects require children to use different footprints. For example, arts subjects tend to require children to use heavier footprints in order to be more self-expressive and asserting. On the other hand, science and maths subjects tend to require children to use lighter footprints which are more open to questions and the ideas of others. This evidence supports the assertion that effective learning in the classroom relies upon the child choosing the right footprint for the right learning activity.

Anecdotally, we have found that schools tend to choose prefects that show lighter weight footprints (Walker, unpublished research 2013). Students who consistently use heavy footprints which are standing still tend not to be given leadership positions.

Cycle Three. Active Experimentation:
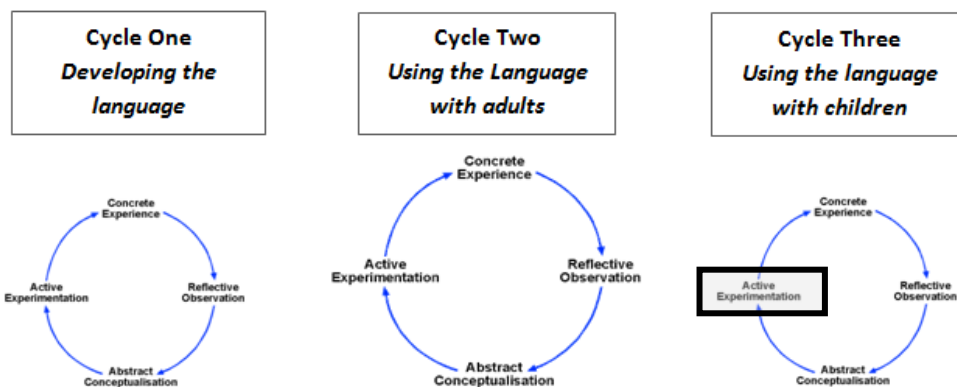
Whilst still in its infancy, we are actively learning from the data and feedback from the schools delivering the *Footprints curriculum*. We use this to revise our conceptual understandings of *Human Ecology* as an application in childhood for understanding how learning develops and, in turn, revise and edit the *Footprints* materials in the light of the findings. Like *The Undefended Leader course* before it, the *Footprints curriculum* uses the lexicon of *Human Ecology* to construct metaphors to enable children to understand their own space in, and impact upon, the world.

It has been observed that the Footprints programme has a lighter and more colourful hue to it than *The Undefended Leader course*; there is a more optimistic tone in the programme's aims. Intervention in young lives is less about recovery from the past and more about preparation for a future that still lies ahead. *The Undefended Leader course* focused on the negative legacy of the footprint the world had left on the leader and the correspondingly, the leader might leave on the world. *The Footprints curriculum* focuses on the positive possibility our footprints offer us. Perhaps there are two chapters of the story of Genesis reflected here: Chapter three (*fall*) in *The Undefended Leader* and Chapter two (*creation*) in the *Footprints Curriculum*

My hope is that *Footprints* may have an impact on our leaders of the future. It is beginning of a response to the plea made by one reader of *The Undefended Leader* trilogy, Dr Anthony Seldon, Headmaster of Wellington College and author of several political leadership biographies, that his own journey toward these insights began so late,

> "This [the Undefended Leader] is the most important book on leadership I have ever read, because if read and understood, it will change you, to the enduring benefit of those who work for you. My only sadness is that I did not encounter it years before."

Conclusion

I set out to respond to an appeal for help from the Vice Principal of an evangelical Anglican theological college in 2001. My observation was that the fundamental cause of the problems rearing their heads in the careers of evangelical church leaders lay in a dislocation between the technical training of the ordinand as a leader and the pastoral formation of the ordinand as a person. To be undefended as a leader involves leading from a self that is freed from fear and who is then able to be fully available for the technical leadership tasks in hand. Without that, the task of leadership may become another defence behind which the defended person hides.

My solution was to construct a process of training which involved the vulnerable engagement by the leaders in unearthing their own patterns of defendedness before finding the emotional and spiritual resources that might free them from fear. This process needed also to disarm the propositional defences of evangelical Christians to the process.

Did I achieve this? During those years of 2002-2011 arguably, yes. The testimony of many ordinands who participated in *The Undefended Leader course* suggests that it was both a process that they trusted and through which many experienced a new freedom from patterns of defendedness which might, later, derail their leadership.

However, the reality is that *The Undefended Leader course* is no longer being taught at the two major Anglican evangelical theological colleges it once was. Lack of finance contributed to this decision at one college; a desire for a less unsettling, more traditional technical training course was the reason at the second. I am not clear that a course, designed with such a distinctive aim, could have been anything other than 'unsettling'. My own experience of trying to become undefended is that it both unsettles your own defences and those of others around. I am not sure that the challenge of enabling evangelical leaders to acknowledge and relinquish their defendedness could be fully met without an 'unsettling' process. Perhaps a tensive relationship with the theological institutions is an inevitable price to pay for a course aiming at such a goal? Where this relationship can be maintained (for example, at St Barnabas, Leeds) it appears that versions of the course can continue to thrive.

Beyond the church, the adoption of ideas behind *Undefended Leadership* has shown that the language is not exclusively Christian. In the commercial world, an appetite for *Undefended Leadership* has been evidenced. The successful launch and growing traction of the *Footprints Curriculum* indicates that, properly translated, the journey toward undefended leadership need not wait, as I mine did, until our defences have been well and truly established.

The work has involved enquiry across multiple disciplines. I have relished the opportunity to explore and discover as much *between* disciplines as *within* any one of single discipline. The work attempts to demonstrate a coherence of thought that can be traced from philosophical roots, through theological convictions, to psychological models and professional applications. Whilst I suggest that this offers the work a unique strength, the corresponding potential weakness is a lack of depth within any single discipline. There is work to be done, perhaps by others as much as me, in locating the ideas and practice more deeply in each specific literature field in which it is sited.

The work has also evolved over its two decades. The emphasis in the original development and application of the *Personal Ecology Profile* was on *diagnosis;* the analytical description of a person's strategic pattern of defended behaviours. A clear shift can be observed in the progression towards and into the *Footprints* materials, where the emphasis on diagnosis is replaced by an emphasis on *development.* A child engaging with the *Footprints* curriculum would speak of learning that it is possible to use *all* Footprints, to inhabit *all* parts of one's Space. She would speak with excitement about the availability of choices and with confidence about when and how to make those choices. Metacognition, agency and self regulation have, perhaps, replaced analysis, introspection and deconstruction. This not only reflects the development of my own journey but appropriately reflects the optimism and choices still available to those who are young.

The language of Human Ecology has been a critical tool in my own journey toward greater choice and freedom as a person. I reflect back on the twenty five year old Simon Walker, whose self-definition (in strictly Human Ecology terms) was strongly defined and inflexible. It was a self-definition composed of expanding the scale of his articulation of original ideas and convictions; a strategy reflecting a belief that one's value was created by one's contribution. There was a cost to his strategy; experiences of professional isolation, frustration and depression.

Simon Walker's route toward freedom has come in discovering how to allow others into his back stage; to risk participating in the world and ideas of other people; to form more mutual relationships and pursue less autonomy of work. He has learned to take down some of his boundaries and to allow others to give succour and leadership to him rather than feeling the need to take total responsibility for the situation at hand. It is true to say that he is able to write this thesis because he has made a journey toward undefendedness himself before he has enabled anyone else to travel along that same path.

At the time of writing, the evidence of this is that the ideas which have been so closely inter-twined with his autobiography are now fully detached and have a life of their own in schools. There are teachers around the country who have never met me and yet are happily teaching children how to use a Blue Footprint and to stand in their Adapting Space. These are ideas that now have a life of their own separate from my story and involvement. A considerable reason for this is the skill of Jo Walker who has crystallised the resources to teach these ideas to children. My own personal journey has reached a point from which these ideas have found their own legs rather than needing to be carried on mine. For that reason I, like others, watch with optimism and curiosity to see where they may take themselves.

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